Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

11134

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

RT-0983

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Monthly Number, As. 6. Annual Subscription, Rs. 4.

THE New Reformer

Oh, if you could dethrone that Brute-God Mammon and put a Spirit-God in his place!—*Carlyle.*

Man is his own star, and the soul that can
Render an honest and a perfect man
Commands all light, all influence, all fate,
Nothing to him falls early, or too late;
Our acts, our angels are, or good or ill,
Our fatal shadows that walk by us still—

Beaumont and Fletcher.

Vol. IX, No. 10.] JANUARY, 1916. [305 to 338.

		PAGE
I.	The New Bhakti. By Mr. F. J. Gould, London ...	... 305
II.	From Another View Point. By Mr. W. S. Haskell, Calif, U.S.A	... 306
III.	Christmas Vacation Report. By "Miles." ...	... 308
IV.	From the Mind of Mr. Blackwood. By Baroness De Malortie, Oxford	... 317
V.	Be Comforted, a poem. By Mr. Jean Roberts, Oxford.	... 323
VI.	The Voice of Silence. By Mr. Joshapara V. Prasad, B.A	323
VII.	Baha 'o' Ullah. By an American Bahai Lady ...	... 328
VIII.	Editorial Notes	... 331
IX.	Topics from Periodicals	... 336

EDITED AND PUBLISHED BY D. GOPAUL CHETTY,
15, Venkatroyan Lane, Park Town, Madras.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Buses No.	Route From	Route To	Earnings	Dead	Relief	Deptt.	Total	No. of Single Trips	Fuel consumption M. Oil	D. Oil	Petrol	Average	Upper	By Luggage Rs.

V.E. Clerk _____ Signature of Station M

180 Adeyia/1256-15-2-82-500 Books.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Earning - Cash				Earning Recoverable				TOTAL		per Kilometer on Earning M. meterage		Remarks
By Luggage		By Passengers		By Luggage		By Passengers		Earning				
Rs.	P.	Rs.	P.	Rs.	P.	Rs.	P.	Rs.	P.	Rs.	P.	

Date of submission _ _ _ _ _ _ _ _

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

111343

THE NEW REFORMER.

Vol. IX] January, 1916. [No. 10.

THE NEW BHAKTI

By

MR. F. J. GOULD, LONDON.

The spirit of faith and love is the essence of religion. India expresses it in the term *Bhakti* (in Tamil, Patti), and the word is derived from the Sanskrit root *bhaj*, which means to serve or adore.*

Service is the central motive of the religious life; and Tiru Valluvar, when poetically lamenting his lack of devotion, exclaimed to the Supreme:—

> Of *bhakti* I am void, nor bow at vision of thy golden feet;
> My heart is dead, my lips are sealed; yet cause this birth to cease, our Lord;
> Pearl-like thou art, gem-like thou art! First One, I utter my complaint;
> So oft I've followed thee; henceforth apart from thee I bear not life.

This is the language of theological religion.

I believe the final religion of the whole world will be the Religion of Humanity. No term is more remarkable in its appeal to-day than this term "Humanity." When a fresh horror in the present war shocks the world, people say that such deeds are contrary to the spirit of Humanity. This was the cry raised by the world when the Germans sank the "Lusitania," or shot Edith Cavell, the heroic nurse.

The question I wish to raise here is this,—What kind of *bhakti* will move the souls of men when the ancient faiths evolve into the Religion of Humanity?

My reply is, the glorious spirit of *bhakti* will remain in the form of Love to man, Faith in man, and the Service of man. The Yogis or Azhvars of the future ages will be the men and women who devote their thought and affection and energy to the welfare of their fellow-citizens in village, town, country, and the world at large. India will be one of the leading agents in the realization of this new *bhakti* which will be directed, not towards the gods, but towards the people whose feet tread the dust of the earth, and who breathe the common air.

*R. W. Frazer's *Indian Thought*, page 212. This recently-published book (Fisher Unwin, London) is an excellent survey of Hinduism.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

To serve Humanity truly we must know man's nature. This will mean that the chief aim of education, at home, or in the school, the High School, the College, and the University, the supreme study will be that of man in his many phases past and present. The study of nature is good; the study of physical science is good; the study of geography is good; the study of technical art (manufctures, etc.,) is good. But, as an English poet has said,

"The proper study of mankind is man."

Hence young people ought to be taught to know the manners and customs and local genius of the various races and nations, to admire all, to respect all, to despise none. And the next step will be to instruct youth in the Noble Path of service; and they should be told that the highest service is that which is also the broadest, and is the least limited by considerations of colour, language, race, or caste.

To put the point in a practical way, the *bhakti* of the Religion of Humanity will teach the Hindu to extend the benefits of education and opportunity to the Depressed Classes. It will teach the European to open up a healthier and happier life to the wage-earners. It will teach the United States to uplift the colored people whose education is at present so backward.

Then again, the new *bhakti* will inculcate love and reverence for the human Past. All our moral laws, our intellectual achievements, our domestic arts, our good customs, are drawn from the labour and patience of our forefathers. The Religion of Humanity will not honour the dead with *sraddha* ceremonies, but it will perpetually thank the dead for the gifts of civilization and religion, and it will carry on the blessed work of daily service, so that posterity may reap the fruits in a yet better world.

The chief meditation of the good citizen will be on the history of Humanity,—Asiatic European, American, all. The chief activity of the good citizen will be concentrated on the removal of poverty, the making of homes more beautiful, the establishment of improved government in the village, city and country, and the gradual spread of fraternity over the entire planet.

A devout European, Thomas à Kempis, invoked God, saying,—"May I love thee more than myself, and myself only for thy sake."

The religious soul of the future will say,—

"May I love thee, Humanity, more than my individual self, and may I only cherish my individual self for thy sake."

FROM ANOTHER VIEW-POINT

By

MR. W. S. HASKELL, CALIF, U.S.A.

The human idea of life is a human interpretation of God's idea. God thinks, acts and speaks in his creations. Man is a part exposé of divine

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

thought, and is in point of quality, divine, though intellectually lacking. There is but one basic idea in the Universe. We are living it. It is the "I Am" idea. That is all we know, it is the only thought in the Universe. God speaks the "I Am" and behold he has created a world, a system of worlds, a manifestation of being, of his being, his sense of the "I Am", his thought of himself.

Is God an egotist? you ask. If you look at it that way. He, divine principles,—by the action of law develops the faculty of self-consciousness. Remember, there is nothing but divine principles in and through which to be conscious of. It is an absolute necessity that deity shall be self-conscious if conscious at all, unless we postulate another power, another set of principles apart from, and in opposition to deity. Here, the old Satan idea might come in and pose for the other power. But where is the "Absolute" if there is an outside power? If the Absolute is not absolute except when Satan allows him, he is not absolute at all, and is an inferior power, an unthinkable term. All the Satan there is, comes of the misuse of divine principles. Satan is divine in quality, and we are all Satans and misuse our powers.

To be conscious, having the power of knowing one's own thoughts, involves the process of thinking, of brain action, of interpretation of an idea in some degree. To be conscious of living is to assume that we live, to declare that we live in terms of mental action. The thought of living assumes the aspect of a vibratory action, a wave of thought particles, a mental manifestation of life as we see it. We cannot think without manifestating thought, we fill the air with our thought atmosphere. The "I Am" is speaking in us, creating, manifesting. The architect that plans a building is as surely a creator as the God that manifested a universe.

The idea of being apart from the All-being comes of man's limitation of thought. He is the possessor of a brain that registers impressions. He sees around him other beings who have the power to think. He imagines, then, that there are many egoes and that he is but one out of the many. Life to him is a conglomerate of hetrogenious thought processes, all different. Of course they are different, having had different experiences from which to draw conclusions regarding life. A gimlet hole in a tank of water will let the water out in proportion to the diameter of the gimlet. An augur of larger diameter will let a larger stream run. It is the same water isn't it? In the two streams of varying diameter? Some of us have gimlet minds with which we tap the main tank of divine life. The little stream of self-consciousness that we succeed in drawing is to us a life in itself. The man with the larger augur-mentality succeeds in drawing a larger stream. It's the same water isn't it? The same divine qualities inhere in the water drawn by the gimlet mind as do inhere in the water drawn by the mind of larger calaber. It's the way we interpret that makes the difference. We are all one, if we

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

knew it, with several billion tongues to speak every shade of thought that the imagination can conceive.

We are all one, every soul can claim for itself the All-knowledge from which to draw, and every soul has individualized that All-knowledge according to his idea based on his experience. We are all one in principle, but many in manifestation. That is the variety of life that carries its own charm. We are all looking with the same divine eyes, with the individual slant that each individual gives, we are all greater than we know, we all know better than we do. We are a little lax in the expression of our best thoughts, it is so easy to manifest the other kind.

CHRISTMAS VACATION REPORT.

DAME EUROPA'S SCHOOL

By "MILES"

Amidst the abomination of Desolation caused by the Roman Emperors in ordering their statues to be placed in the temple of the Jews and worshipped before their god, Humanity was brought face to face with a faulty system of "World Government" in presence of the Imperialism of the Holy Spirit which is felt but not often understood by those who aspire to rule, and to practise Government over themselves or for others.

If humanity lacked all sense of humour it would subside under its own faults and those of its well-wishers. We have sufficient of the abomination of desolation to make us sad at this usual time of Peace and forgiveness of sins, but crave permission for occasion to rejoice a little.

While we have Faith, we have Hope; and let us hope. Charity abounds.

The failure of the best intentions acts on various natures with different effects. Some rage and despair when their plans are crossed and end in a Lunatic Asylum—these have no sense of humour, which would save them, and the situation, till it, can be mended or ended gracefully.

They begin to build their castles in the air instead of putting solid foundations in the ground and expect others not to laugh at them.

So we consent to the insertion of the "*Xmas Vacation*" by an esteemed correspondent, and would only like to add a few remarks of our own in hoping that Xmas has not had the depressing effect everywhere that the German government ordered to be observed in the German trenches in opposition to the advice of His Holiness the Pope.

As for Tommy Atkins there is evidence coming to us in decorous ways, that he has not been without his humour in pointing his rifle, hoping to kill—not a human being but—the error of his Government; which a humorous picture tells us he was ready to do, if the Kaiser would "wait a mo" while he lighted his pipe.

In regard to ourselves, we and our printer have been working in Faith and Hope that charity may universally prevail in the midst of the war, and that our friends can spare us a trifle to keep our venture going, which is wholly a work of love.

Our students are not without their anxieties, and the effect, if not so personally disturbing and unthoughtful would support our efforts, The existence of spies and Criminal

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Departments is one of the legacies of Chandragupta's time, as witnessed by the Mysore Government publication of 'Katilgas Arthashastra.'

The need of self-control in the students, at the present moment, in regard to secret war against the Police, arises from the facts that the Teuton, have their world system of spies which it is the business of all local authority to hunt up and clear out.

The spy system is as repugnant to Englishmen as to Bengali students, but matte s are not mended by violent methods against the Government agents for protecting peaceable citizens against murder and robbery which produce the appearance of collusion with the foreign enemy in his war sedition and treachery.

The attempt to get money by organised dacoity suggests two things, that the students don't understand, that the trader is the agency for feeding the people, and without his capital, cannot continue to do so: also that a trifle of the money might be used to support good literature which is a useful World Power when ot inspired by ignorance of World Government problems that it is the business of scientists to dispel.

It is a matter for much regret that all literature does not give a good instruction or bad, but it affords a medium for getting at the truth where it lies hid under a heap of rubbish the ignorant have thrown there.

The danger of free literature arises when it essays to give a violent lead, on assertions which are easily made, the proof and the disproof of them taking much time and patience to lay before the public. We and others in the Madras presidency are enthusiastic plodders to steady progress over the work for the daily bread; and we give our whole time and scanty substance to the part of the work we have undertaken in simple faith that good will come of it all.—EDITOR.

The Engineer, the Mechanic, and the Scientist, are having a great innings in Dame Europea's School fete. There seems little chance of getting them out; and the spectators are finding it a bit monotonous, and wondering when the refreshments are coming round!

The old lady has had a little trouble with the boys since the last Annual Report,† but comes up smiling after the public examination is over, to entertain the guests.

By way of getting a little support and encouragement, besides securing impartial examinations, most of the examiners were invited to come from foreign climes and continents; and it is remoured, that the Dame has been rather flustered by the confidential communications, some of the examiners have made to her.

Loyalty, Tact and Discretion, combined with the patience of Job, would never lead her to divulge confidences; but Dame Europa is almost worn out with the tricks of some of the boys. One of them devoted to science having rigged up a 'wireless' concealed in the chimney of her study, heard all the examiners had to say in private; and rather startled the lot, by an unpremeditated sneeeze, which funnelling down the chimney with the power

† See *New Reformer* for December 1914, page 287.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

of a huge megaphone sounded a monster " . . . Ats s"' Shoo . . ! ! " that stampeded the Council: and 'gasi-ping' they rushed for the open air.

There were consultations when they gained breath, as to the message the strange occurrence was thought to convey; and at the outset, there was a distant cleavage in the opinions of the Doctors as to whether the sound came from Heaven or Hell!

One bold theorist saying it didn't much matter, remarked that it sounded like 'Hat-Jao"! This only complicated their conclusions. Were they to go, *up!* or *down!?* Thereupon it was whispered that the 'middle course' is always best; and as the Flying Dutchman had found it impossible to round the Cape, the obvious place for Professors was in the AIR! The last heard of them was, that they were seen showering pamphlets from a Zepplin on a sleeping world; and that they were convinced by the strange sound that they had heard, that they were condemned to continue the voyage for ever!

Well, that clever 'wireless boy' was not going to lose the opportunity to make a little pocket money, out of the information gained; and being a bit of a wag, he said he would like to bring a few friends and give an entertainment to the school,—if the Worshipful Mistress would be pleased to approve, and patronise the show, and allow the hat to be passed round!

It turned out to be an open air performance—to save expense,—but the company had been so enthused in the rehearsals, that their mothers had dressed them up, thinking they would look *real smart* as kings and things, and would get all the partners at a 'Pagli-Nautch' coming off at the end of the season. *And* it might not only cost nothing, but perhaps bring in a profit!

So when the company were all collected on the grassy slopes of a natural amphitheatre, expectant of a brillfant pageant, there was some astonishment to see a huge ball drop from the sky, and to struggling crowds of all sorts and condition of people, from Kings and Courtiers down to bakers and cooks, trying to drive the ball into opposite Goals.

But notwithstanding the most brilliant play neither side could get any advantage, while there was a queer appearance,—as if some kicked at one time for Power, at another kicked for Freedom and this was particularly noticeable in the case of players wearing small new crowns. Then all of a sudden a huge fellow coming from nowhere, rushed in between the parties, and sent the ball sky-high, with such a kick that it never came down again!

All stood aghast, wondering what next. Then the giant began to growl; and hats, caps and crowns were seen to elevate themselves by hair that stood on end! How they managed it, nobody knows; but there it was!!

While the stage waited for something to happen, it looked as if the crowd having recovered its wits was inclined to make it hot for the intruder.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

There *was* a distinct hostile movement; but the giant simply waved his hand and instantly all were transfixed; not one could move however much they wraxed and wriggled; they were rooted to the spot.

Then the giant advancing to the front, and addressing the audience—without the hoarseness the previous growl had led them to expect,—said in quite a friendly way:—

"Worshipful Mistress and High and Mighty Scholars. I must apologise if I have seemed to spoil an interesting game; but you will perhaps pardon me when I explain, that *I* am the force that decides the hazard, which the player never thinks about." (sensation.)

"Let me explain One of those Goals is that of 'POWER' the other the Goal of 'FREEDOM. The crowd there, are ready to play for both Goals; but they don't quite know which side to choose; and they can't have a full measure of both, or all be on one side. So they are playing to see which side will come out top dog! But *why*, not one of them knows"!! (Laughter)

"Then, the ground they are playing on does'nt belong to them at all, and they are now transfixed by the power of Bismarck's 'Imponderables' which *I* hold, and have exercised.† The ball they were kicking is the ball of '*Off Chance*' 'inflated with' poison gas 'and bedizened with RHINE GOLD' which may burst at any moment and destroy the lot. (Oh!. Heavens! Mercy on us!)

Here a considerable uneasiness was manifefested in the writhing figures on the stage, which culminated in a roar, of "what the devil's got hold of us;! Hi! here; you—drop that; shut up" and many other expressions of a forcible not to say inelegant character.

"Certainly gentlemen" said the Giant, "but one at a time, *if* you please."

Each made a sudden dash for freedom; all but one held. There was a titter as the audience recognised. Majesty starting to march off. "HALT!" cried the Giant!

The struggling actors were thunderstruck. The audiedce clutched their seats or grasped at one another; while the Worshipful Dame began to fan herself, and to fidget rigorously. The silence became oppressive. Where was the 'Ball'? Would it fall and send the lot to smithereens? What would *he* do?

---

†Bismarck's memorable saying:—"If we attack, the whole weight or the 'IMPONDERABLES', which weigh much heavier than material weights, will be on the side of the adversaries, whom we have attacked."

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

There was certainly some imponderable power that held Majesty at 'Ten-shun'! But whether with or aginst his will, nobody could guess; Majesty seemed dazed. At last the Giant relieved the situation.

"Does your Majesty wish to go?" No reply but a curl of the lip.

"Playing for Power or Freedom?" A shrug.

A wave of the Giant's hand and Majesty sauntered to the Goal of 'Power,' while an octogenarian came to the front with a crown somewhat awry. He did not wait to be interrogated, but looking at the Giant in a helpless way, waved his hands open; shook his head, as if rejecting responsibility and followed the leader. One by one the Crown 'single-filed' to the side of 'Power', while the Bakers and Cooks ranged themselves to the side of 'Freedom', as if to resume the game.

Then a queer thing happened. The numbers were so unequal, something had to be done. Majesties had been looking down on Cooks and Bakers, freedom, and all that sort of thing; but some of the little kings had been rather bullied by the Emperors, and did'nt quite know whether they were playing for 'power' or 'freedom'. Then there had been a split amongst the big Crowns, some who had received kicks in a Grand Tournament and could'nt make up their minds, ran backwards and forwards, thinking there was a chance of paying off old scores, and forgot all about playing the games.

The Giant laughed. "Gentlemen," he said; "you may adjourn the meeting. The Ball was caught by the Proffessor's Zeppelin, from whence it came. It has vanished with them into far off space." With that, the Giant made a low bow, and left the stage.

At this juncture a bevy of maidens entered laughing and chattering accompanied by a charming replica of the Worshipful Dame Europa herself, on seeing whom the bonny Dame and the whole audience were fairly convulsed!

"What! is the game over? Oh tell us, which side won"? said some, while others began to talk to the players, till there was such a noise you could not hear yourself speak!

"Ssshhh"!! came from somewhere in the crowd; it turned out, the stage Dame Europa was going to speak.

"Well, Friends" she said: "I was only going to say, that—I thought you would like a bit of a dance,—and supper, to finish up with,—a—".

"Hear hear"! from the crowd, and waving of handkerchiefs. Then the Dame continued.—"There is only one little difficulty about the—a—Supper! (suspense and anxiety universal). You see, there's been such high jinks for so long, that although, thank God, bending with joined hands,—" there is plenty of food in the larder, I can't get anybody to coo-o-k it!"

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

"Oh;" shouted the crowned heads "that's nothing; we've got lots of cooks and confectioners here; see!"

"That's lovely" exclaimed the girls, clapping their hands. "AH!!" exclaimed the bakers and cooks in chorus, to the crowned heads. "*but which side are you on?* For POWER or FREEDOM?" With this, there was a general scramble for the respective goals, leaving Dame Europa, No. 2 and the girls in the middle, Stage and audience were splitting with laughter, while the girls were conferring with one another and Dame Europa, not knowing what to do!

At last, when silence was restored, Dame Europa stepping to one side so as to be able to see the three groups, said: addressing the goal keepers:—

"My dears: the girls say,—that—for the first time in their lives, they are pleased to find, they are given a VOTE! (sensation) Don't be alarmed; they say they know what to do with it. They vote for both Power and Freedom—FOR THEMSELVES! (more sensation and heavings). I hope I don't hear any signs of dissent gentlemen; because, *they* command the COOKS; *and* without them I am sorry to say, there will be *no supper!!*" (Laughter and Cheers).

I may add a tiny remark of my own. There seems to be a little mis, understanding all round, about 'world power' and "true freedom" and those who have been using and enjoying them have been found wanting. I don" wish to spoil the harmony of the School-Fete, so I wont mention names.

"My own view—one in which I am confirmed by what I know of Bismarck's theory of the '*Imponderable.*' is, that she who commands the COOK rules the WORLD" (Hear, hear,) Right. O! For she's a jolly good fellow, etc)

"Well gentlemen all, you can have your dance, *and* your supper, *if* you know how to set about it, *and* to behave pretty."

Thereupon as if by a concerted movement, Bakers, Cooks, Engineers, Mechanics, and all the knights 'of Freedom', forming a tableau round the girls, ended by offering their homage at the shrine of beauty, leaving merely the two crowned potentates, (voting only for their own power), looking on with considerably mixed feelings, and manifestations of irritation and contempt.

Then the band struck up 'Sweethearts and Wives', and the happy throng whirled themselves into leafy shades, and mossy dells; while Dame Europa watched, waving her hankerchief; and the two conspirators for Power, mumbled together, with threatening looks. It is not known what they said, but it may be guessed from their acts. For seeing the good Dame left alone on the stage, they were making a strategic movement with drawn swords with some sinister intent; when just as they were about to make a lunge and she turned and faced them, their arms and whole bodies were stricken rigid;

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

for they saw the Giant throw his imponderable magnetism at them ; their weapons fell to the ground, and shivered into a thousand fragments.

With a wave of the Giant's left hand, their outstretched arms fell limp and listless at their sides ; their bodies seemed to shrink in their clothes, and their boots to be vastly too big for them. Without a word the Gaint offered his arm to Dame Europa, and escorted her away.

" I *told* you how it would be", said the octogenarian, the wearer of a couple of crowns; " you *would insist* on gagging, in ways that are no part of the play."

" There are *some so stupid*," the other rejoined, ' they never *can* catch on—'. But while he yet spoke, the Eagles on his Helmet, representing Spirituai and Temporal force, began to jerk and beat their wings, and to screech, and fight. Then stamping as if he had several bees in his bonnet, he clutched the helm, and dashed it on the ground! No sooner had this occurred, than the BALL dropped from the skies again, and rebounded between the two actors, who in their rage began kicking it violently, till at last it burst. A dense yellow cloud filled the air, and 'Rhine Gold' was scattered all over the country side.

Then—how it was managed goodness only knows, in the poisonous fumes they saw a regular Cinema of the 'frightfulness' of the war, for which they had been working for 40 years. And whether it was the sight of a Hospital Nurse being shot for succouring a weary wounded enemy, or whether it was the yellow fumes of his own gas, the end of it was, that the 'yunker brave' swooned and fell, and lay as still as death amidst the fragments of weapons,—and Rhine Gold; while the kindly old man,—the humble washer of Feet, knelt to give first aid, and held up THE CROSS.

The change from Wagnerian suspended resolutions, to Gounod's Rome and Juliet waltz was rather sudden; but was accounted for by the approaching return of the happy dancers ; and there was an astonishing high art blend of the two composers as the company abruptly halted, as if the sight of a fallen angel, and with suspended breath tried to realise the situation.

At the same moment Dame Europa came running in from the other side to say an early Indian tea, which they must call supper, was ready ;—when she suddenly stopped at the impressive scene, and looked round for an explanation manifesting the utmost concern, and thinking there had been a ghastly duel.

" I *told* him how it would be," said the father of kingdoms dejectedly, 'but he *never would* listen."

"You haven't been duelling then ; exclaimed the Dame relieved.

"Lord bless you, no, Dame Europa *He* said, *I* was too stupid to catch on to anything. *He* made me fight ; I did nt want to do it."

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

"Oh ! How awful ! But what *shall* we do now ? Oh *dear dear* ; another funeral, and we haven't finished the Fete ; can *nothing* be done !"

" Yes Dame, said the genial Giant, stepping in ; I fancy I know a charm".

" Oh what is it ?—tell us quick," from all sides.

He moved up to the fallen 'Yunker', caught his wrist, looked at his fingers, " HA ! ! I *thought* as much, " said the giant.

" What ! what ! " said the crowd.

" *Who* do you think we have here," asked the gaint in the tone of a magician demonstratating a trick.

" Why H. I. M. of course," shouted the crowd.

" Well ; do you think you would know him, if he was up again ? "

" Rather ! Don't tease ! hurry up !"

" Then don't be surprised when I tell you,—that he who lies here is not what you think,—but the SLAVE OF THE RING ! ! "

" What's that" shouted several. " Prove it", exclaimed a voice.

" Right you are," cried the gaint ; and with that he whipped off the RING from the finger, and said—" Give H. I. M. a life up old chap" while holding the Ring up aloft he made a mysterious wave with it and threw t away.

Little need the sufferer had for assistance ; he sprang up as blythe and merry as any of the company ; and made straight for the prettiest girl with the daintiest hands.

None recognised the powerful autocrat in the genial free man, as he led the way to the supper, with an honest hardworking cook's daughter ! ! ! ' Oh ! Look ! , look", said the boys and girls, as they trod on the glittering pieces, and began to scramble for the gold.

" STOP" roared the Giant, transfixing the busy throng with his wave of hypnotic power—" stop" till I tell you ; this is no part of the 120 talents the Queen of Sheba gave Solomon after proving his Wisdom and power ; it is no ordinary metal ; it is " RHINE-GOLD" ! " Listen !" Then in suppressed but measured accents he continued—" ' He who would possess it may command the world,—but—must forswear Love. Oh ! There is a CURSE on it—(some drop it in dismay.) Those who keep it, deceive, and are deceived. They are distrusted,—*hated*—(Ach ! Gott !), *They die violent death*" ! ! (Gott in Himmel !)

There was a hurried effort to get rid of the pieces of gold : some tried to look as if they had never stopped to pick any up . Then the exuberance of youth asserted itself.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

They began tossing the Gold at friends suspected of being secret foes, and to their astonishment they went off with a pop when they hit. This was exciting! Soon there was a regular fusilade of the Knights of Freedom and their friends against the friends of Force and compulsion, ending in a complete route of the latter.

Amidst the cheers of the audience the 'hat' was sent round, and such a pile realised that the bottom nearly fell out. Mothers recovered more than they had spent on dresses for the children, and the daughters got no end of offers from Kings, Princes, Engineers, Mechanics and even from Bakers and Cooks. Professors were still in the 'Air,' so did'nt apply.

That night, (the last before breaking up for the holidays) there was much excitement in the dormitory of the school when the lads had gone to bed. It was just such a 'jing' as occurred the previous year.

They had been talking about the fetes, when 'Bully' said it was all very well, except the Play of 'that bounder,' which was just rot! This met with distinct oppisition. Then Bully appealed to that Hungry—Austy friend of his, who of course said, there was'nt an ounce of fun in the ton of rubbish in it. This roused active support for the bounder, and Bully sprang up to assert 'Power' against 'Freedom'.

Immediately there was a general mobilisation; bolsters were swinging and pillows flying. 'Freedom' had the advantage of numbers, and 'Force' was scragged; hustled under the beds; and sand bagged in. There was a general cock crow by the victors; but a rusb to beds, as the door of the dormitory rattled, and the real Dame Europa, allowing plenty of time, she had been listening—entered smiling.

"Boys, sit up! I've come to wish you Good night, and a pleasant holiday You will be off to-morrow; I trust you will do nothing unworthy of the old school while you are away.'

" I want to give you a caution before you go. Anything you may do that would bring discredit on the school will bring disaster to your mothers and fathers. We are not the only school in the world—there are others teaching all sorts of queer doctrines. But we can stand by our own, and—may be, we are proud of 'em. ("Three cheers for Dame Europa" cried Luxy the small boy of the School† Hurrah Hurrah! Hurrah!")

" Boys, there are those who try to step to Power, over the ruin they cause to others; that is not our doctrine: If we are raised to Power it is by the will and gratitude of those we have helped to rise. (Three more cheers cried Luxy.)

" Don't forget what I am saying. Let there be no fighting, squabbling or mean tricks out of school. Don't seek power, remain children as long as you can, and, when in doubt what to do—ask Mother."

"Good Night, and God bless you all".

†Luxumburg.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

FROM THE MIND OF Mr. BLACKWOOD

By

BARONESS DE MALORTIE, OXFORD.

In the various parts of the world it has been my destiny to live in. I have seen, but heard more about, than seen, many religions. The late Baron de Malortie was the Director of the Press under that great administrator and statesman, Lord Cromer who through years of untiring patience and hard work succeeded at last in dragging Egypt out of the mire of bankruptcy, and leaving the country upon a sound financial basis. Princess Nazli Hanem Fazil would discuss Mahomedanism with impassioned fervour, and I would point out to her the beauties of Christianity and the perfect character of Christ, and how, but for the degraded character of the Nestorian monks he met, Mohammet himself would probably have been a Christian. The late Princess who was an extremely clever woman in some ways, was much struck by the fact of Christ *dying* for us, that He might conquer in us, through us, the power of sin. The three great religions of the world, the Jewish, the Christian and the Mahomedan, all had their origin in Syria which should give it an important place in History. I stayed some months in that part of the world which is languishing, and dying under Turkish misrule, and its utterly bad Government. Blessed indeed are we who live under the sword of the two greatest needs of mankind.—Justice, Liberty.—Instead of writing about Asia Minor and some of the touching stories I heard there which I will do later. I purpose to give an experience by Mr. Algernon Blackwood taken from a part of his book—'Incredible Adventures'-and the reason I do this is, because it shows the *power* of faith in one good man, so may it cheer any soul that doubts, or is tired of the contradictions of life.

Villaret lay huddled upon unstimulating slopes, the robe of gloomy pinewoods sweeping down towards its poverty from bleak heights and desolate gorges. The peasants were morose ill-living folk. It was a dark untaught corner in a range of otherwise fairy mountains, a backwater the sun had neglected to clean out: Superstitions of an incredible kind still lingered there, Pastor Leysin fought strenuously this blackness in their lives and thoughts; in the village itself with more or less success—though even there the drinking and habits of living were utterly unsweetened—but on the heights, among the somewhat arid pastures, the mountain men remained untamed, turbulent, even menacing. The *cure* sometimes had English boys to perfect their French but they were forbidden to climb in certain directions, because the life in those scattered *chalets* was somehow loose and violent. There was danger there, the danger, however, never definitely stated. Those lonely ridges lay cursed beneath dark skies: savage dogs made any approach to them difficult and there was an aggressive attitude towards even the Pastor's visits, but he made them occasionally as a

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

missionary: Hendricks as a youth remembered extraordinary rumours of some queer worship of their own these lawless peasants kept alive in their distant windy territory planted there first by a renegade priest. . . . .

Between the sodden village and that string of evil *châlets* that lay in their dark line upon the heights there had been links; exactly of what nature he never knew, only he remembered swarthy, dark-faced messengers descending into the sleepy hamlet from time to time, big, mountain-limbed fellows with wind in their hair and fire in their eyes: that their visits produced commotion and excitement of difficult kinds; that wild orgies invariably followed in their wake; and that when the messengers went back, they did not *go alone.*

There was life up there, whereas the village was moribund. And none who went ever cared to return. Cudrefin the young giant who was a vine dresser, taken in this way from the very side of his sweetheart too, came back two years later as a messenger himself. He did not even ask for the girl, who had meanwhile married another. 'There's life up there he told the drunken loafers, wind and fire to spin you to the devil—or to heaven!' He was enthusiasm personified. In the village he had been merely drinking himself stupidly to death: There were sometimes visits of police from the neighbouring town, some of them on horseback, all armed. Once soldiers accompanied them, and later a bishop had arrived suddenly and promised radical assistance that had never materialised, it was, it is true of a spiritual nature, but no one *remained to persevere with it*, and so the evil, triumphed.

Hendrick's pupil a young and amiable man, who possessed all that Mammon holds in reverence—lacked energy he cared for nothing, had no wishes, no desires, lolling in a corner of the railway carriage and smoking endless cigarettes until the train stopped from whence the lumbering yellow diligence after a long two hours brought them to Villaret. They arrived in a blur of rain. It was evening, lowering clouds drew night before her time upon the world, obscuring the distant summits of the Oberland, but lights twinkled here and there in the nearer landscape mapping the gloom with signals. The village was very still. Above and below it, however, two big winds were at work, with curious results. For a lower wind from the east in gusty draughts drove the body of the lake into quick white horses which shone like wings against the deep *basses Alpes*, while a westerly current swept the heights immediately above the village. There was this odd division of two weathers, presaging a change. A narrow line of clear bright sky showed up the Jura outline finely towards the north, stars peeped out from the moist spaces. Between these opposing winds at different levels the village itself lay motionless, while the world slid past as it seemed in two directions.

'The earth seems turning round,' remarked Lord Ernie, What is it?

Hendricks explained the queer effect of the two contrary winds.. Columns of heat smoke rose in their straight lines from the houses, untouched by the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

those wing currents above and below. The winds whirled round them. 'I target inf I were spinning like a top, and what are those lights up there?'

The pointed to the distant ridge, where fires were blazing as though stars that,' fallen and set fire to the trees. Several were visible at regular intervals. forw sharp summits of the limestone mountains cut hard into the clear spaces su. northern sky thousands of feet above.

'Oh. the peasants burning wood and stuff, I suppose.' the tutor told him.

The youth turned an instant, standing still to examine them with a shading hand.

'People live up there ?' he asked. There was surprise in his voice, and his body stiffened oddly as he spoke.

'In mountain *châlets*, yes' replied the other a trifle impatiently, noticing his attitude. 'Come along now,' he added, 'let's get to our rooms in the carpenter's house before the rain comes down, you can see the windows twinkling over there,' and he pointed to a building near the church.

'The storm will catch us.' They moved quickly down the deserted street together in the deepening gloom, passing little gardens, doors of open barns, and courtyards of cobbled stones where the occasional figure of a man was seen. But Lord Ernie lingered behind, half loitering Once or twice to the others increasing annoyance, he paused, standing still to watch the heights through openings between the tumble-down houses. Half a dozen big spots of rain splashed heavily on the road . . . . . .

Then there came a deep roaring in the mountains. Far away, but rapidly approaching, the ominous booming of it filled the air. The westerly wind descended by the deep gorges, shaking the forests, shouting as it came. Clouds of white dust spiralled into the sky off the upper roads, spread into sheets like snow, and swept downward with increasing velocity. The air turned suddenly cooler, more big drops of rain fell and thudded on the roofs and road. There was a feeling of something violent and instantenous about to happen, a sense almost of attack. The *joran* tore headlong down into the vailey . . . . . .

There was a clatter of falling tiles, of hanging doors and windows, and then a burst of icy rain that fell like iron shot on every thing raising actual spray. The air was in an instant thick. Every thing drove past, roared, trembled. And, secondly just in that brief instant when man and boy were separated—there shot between them with shadowy swiftness the figure of a man, hatless, with flying hair, who vanished with running strides into the darkness of the village street beyond—also rapidly that sight could not focus the manner of his coming nor of his going. Hendricks caught a glimpse of a swathy, elemental type of face, the swing of great shoulders, the leap of his big loose limbs—something rushing and elastic in the whole appearance—but nothing he could claim for definite detail. The figure swept through the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

dust and the wind like an animal and was gone. It was indeed on hours of contrast of Lord Ernie's white skin, of his graceful, half-elegant outlir in their enabled him to recall the details that he did. The weather-beaten . . . seemed to storm away. Ernie's face shone pale and eager. But that lay in man had passed them was indubitable, for the boy made a flurried move ature as though to follow. Handricks caught his arm with a determined grip a s. pulled him back. d

'Who was that? Who was it?' Lord Ernie cried breathlessly, resisting with all his strength, but vainly.

'Some mountain fellow, of course. Nothing to do with us.' And he dragged the boy with him down the road. For a second both seemed to have lost their heads. Hendricks certainly felt a gust of something strike him into a momentry consternation that was half alarm.

'From up there, where the fires are?' Asked the boy, shouting above the wind and the rain.

'Yes, yes, I suppose so. Come along. We shall be soused. Are you mad?' For Ernie still held back with all his weight, trying to turn round and see. Hendricks used more force there was almost a scuffle in the road.

'All right, I'n coming. I only want to look a second you needn't drag my arm out.' He ceased resistance, and they lurched forward together. 'But what a chap he was! He went like the wind. Did yon see the light streaming out of him—like fire?' 'Like what?' shouted Hendricks, as they dashed now through the driving tempest.

'Fire!' bawled the boy. 'It lift me up as he passed—fire that lights but does not burn, and wind that blows the world along.—'

Button your coat and run!' interrupted the other, hurrying his pace, and pulling the lad forcibly with him. . . . . Hendricks still saw the figure of that wild mountain fellow who had passed between them with the dust and the rain. There was confusion in the picture, or rather in his memory of it perhaps. But it seemed to him, in looking back now, that the man in passing had paused a second—the briefest second merely—and had spoken, or, at any rate stared closely a moment into Ernie's face, and that some communication had been between them during that moment of elemental violence. . . . . .

Later in the evening Hendricks slipped over to *la cure* and found Pasteur Leysin's in his study. . . . . .

'Here in my work,' said the latter. 'I have no energy to direct. My sheep here-are real sheep: mere negative drink—sodden loafers without desire. Hospital cases! I could work with tigers and wild beasts, but who ever trained a slug?'

'Your proper place is on the heights', suggested Hendricks, interrupting at a venture. 'There's scope up there, or used to be. Have they died out

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

those wild men of the mountains ?' And by this chance remark he hit the target in the bull's-eye.

The old man's face turned younger as he answered quickly 'Men like that,' he exclaimed, 'do not die off ; they breed and multiply.' He leaned forward across the table, his manner eager, fervent, almost impetuous with suppressed desire for action. 'There's evil *thinking* up there,' he said suggestively, 'but, by heaven (by hell it should be) it's alive ; it's positive, ambitious, constructive. With violent feeling and strong desire to work on, there's hope of some result. Upon vehement impulses like that, pagan or anything else, a man can work with a will. Those are tigers ; down here I have slugs !'

He shrugged his shoulders and leaned back in his chair. Hendricks watched him, thinking of the stories told of his missionary days among savage and barbarian tribes. 'Born of the vital landscape, I suppose ?' He asked 'Wind and frost and blazing sun. Their wild energy I mean is due to—'

A gesture from the old man stopped him. 'You know who started them upon their wild performances,' he said gravely in a lower voice. 'You know how that ambitious renegade priest from the Valais chose them for his nucleus, but died before he could lead them out trained and competent, upon his strange campagne ? You heard the story when you were with me as a boy—'

'I remember Marston' He stopped because he hardly knew how to continue. Leysin's face was a study. 'Ah, Marston, yes,' he said slowly, without looking up. His father was ignorant and obstinate ; I might have saved him otherwise.' He seemed talking to himself rather than to his listener. Pain showed in the rugged lines about his mouth. 'There was no one, you see, who knew how to direct the great life that awoke in the lad. He took it back from here with him, and turned it loose into all manner of useless enterprises and the doctors mistook his abrupt and fierce ambitions for—for the hysteria which they call the vestibule of lunacy . . . . . Yet small characters may have big ideas . . , . . . 'They did not understand of course . . . . It was sad, sad, sad.

'Marston went wrong then in the end ?' Leysen looped his neck with one finger and pointed to the ceiling.

'Hanged himself !' murmured Hendricks shocked, the Pasteur nodded, but there was impatience, half anger in his tone.

'They checked it, kept it in. Of course it tore him ; ' The two men looked into each other's eyes for a moment, and something in the younger of them shrank. . . . . 'More than he could assimilate' continued Leysen. 'It broke him. Yet, had outlets been provided, had he been taught how to use it, this elemental energy drawn direct from Nature—'He broke off abruptly, struck probably by the expression in his listner's eyes, 'It seems incredible, doesn't it, in the twentieth century ?

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

'Evil?' asked Hendricks, stammering rather. 'Why Evil?' was the impatient reply. 'How can any force be evil? That's merely a question of direction.' 'And the priest who discovered these forces—then?' 'Was genuinely spiritual and followed the truth in his own way. He was not necessarily evil.' The little Pasteur spoke with vehemence. 'You talk like the religious primer of a kindergarten,' he went on. 'Listen.' This man, sick and weary of his lukewarm flock, sought vital, stalwart systems clean enough to use the elemental powers he had discovered how to attract. Only the bias of the users could make it '*evil*' by wrong use. His idea was big even holy—to train a corps that might regenerate the world. And he chose unreasoning, unintellectual types with a purpose—primative, giant men who couid assimilate the force without risk of being shattered. Under his direction he intended they should prove as effective as the twelve disciples of old who were fisher folk. And, had he gone on—.

'He, too failed then?' asked the other, whose tangled thoughts struggled with incredulity and belief as he heard the strange new thing. 'He died, you mean?'

'*Maison de sante*,' was the laconic reply, straight waistocats, padded cells, and the rest; but still alive, I'm told. It was more than he could manage'.

The tutor's sense of being out of his depth increased—After nine months with a lifeles, devitalised human being, this was—well he seemed to have fallen from a comfortable bed into a raging mountain torrent, strong currents rushed through and over him. The lonely, peaceful village outside, sleeping beneath the stars, heightened the contrast.

'Suppressed or misdirected energy again, I suppose, he said in a low tone, respecting his companion's emotion.' 'And these mountain men,' he asked abruptly, 'do they still keep up their—practices?'

'Their ceremonies, yes,' corrected the other, master of himself again. 'Turbulent moments of nature, storms and the like, stir them to clumsy rehearsals of once vital rituals—not entirely ineffective, even in their incompleteness, but dangerous for that very reason. This *joran*, for instance, invariably communicates something of its atmosherical energy to themselves. They light their fires as of old. They blunder through what they remember of *his* ceremonies. With the glasses you may see them in their dozens, men and women leaping and dancing. It's an amazing sight, great beauty in it, impossible to witness even at a distence without feeling the desire to take part in it. Even my people feel it the only time they ever get alive,'—he jerked his big head contemptuously towards the street,'—'or feel a desire to act. And some one from the heights—a messenger perhaps—will be down later, this very evening, probably, on the hunt.—'

(*To be continued.*)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

BE COMFORTED

By

MR. JEAN ROBERTS, OXFORD.

O stricken heart, be comforted!
The heart of God Incarnate bled
From thrusts man's ancient Enemy
Designed for thee.

O lonely soul, be of good cheer!
The Presence with thee is too near
For thee thy gracious Company
Clearly to see:
But thou canst feel
The qnick'ning Touch with power to heal
All thine infirmity.

Rise, then, O fainting soul!
Think of the Goal
Beyond the fence
Of Time and Sense;
When, with thy last tired breath
Thou clear'st the barrier death,
Thou shalt then in the Land of Vision be,
And see
The Loveliness
Thou dost possess
For He is thine
Who said "All souls are Mine."

THE VOICE OF SILENCE

By

MR. JOSHIPARA V. PRASAD, B.A.

(*Concluded from page 225, Vol. IX, No. 7*).

Beckoned by the voice of silence, I have attempted to sing its glory in words unlocked from the very bosom of Silence. Call this act a contradiction to the theory attempted to be vindicated, or a direct proof of the shallowness of the theory, I shall still mantain that if Silence did not reign supreme over the Universe, if Silence did not shower heavens of words in the human heart and in the heart of Nature, if Silence did not enhance the music of the universe.

'The pillared firmanent were rottenness,
And Earth's base built on stubble.'

Says Sir Washington Irving, "its better to love to hear than to love to speak" I would go further and insist that it is godly neither to love to hear nor to love to speak. 'Give thy ear to everybody thy tongue to none',

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

is indeed a good piece of advice, but only for those who do not entertain an earnest desire to rise above themselves, for those who are only calculating chances of pleasure and pain, trying to get the most of the former, the least, if at all, of the latter. To give ear to everybody, tongue to none is what may be fitly called shrewd silence, individual silence, silence of the pessimist. Silence which I have all along spoken of is innocent universal and optimistic. Not because by throwing off a number of unguarded words, one would incur the serious risk of making confidential overtures not because, by expressing himself candidly and straightforwardly, one would incur the displeasure of somebody who pretends to exercise some control over his destiny, not because, by a free use of the tongue one would incur the responsibility of having had some day to substantiate the truth of his own statements in a Court of Justice, but because, by centralising all its powers in the eye, the tongue makes a glorious and a spontaneous self-sacrifice and the eye in its turn casts away its inherent lustre all over the face and engages itself wholely and solely in performing the functions of the most powerful tongue, that I have taken upon myself to vindicate the glory of the tongue-tied attitude. It requires years and years of the most trying penance for the tongue to make such spontaneous self-sacrifice. But when once the sacrifice is made every little hair on the skin stands erect at the service of the tongue.

It is only a question of degree if it is to love to hear or to love to speak that is better. But not to love to hear anything but a voice from the heaven is at the same time not to love to speak anything but a word to the heaven. It is God Himself that speaks when He is spoken to; but it is silence alone that can serve a medium for such speech.

Prayer to Providence springeth from the heart. It may express itself in tears in the eye or a smile on the lips. Even conventional prayers among people of all creeds and sects are always short. Not that the glory of God can be exhausted in a few select words, but the finite powers of speech are not adequate to meet the demands of the heart. In a spontaneous outpour of prayer to Providence, it is often experienced that the heart indents upon the tongue for words in number which the latter cannot supply at a moment's notice. True Prayer is always spontaneous and as such surges up within the soul in a moment. Before the heart has telephoned to the tongue for immediate supply of words, it runs through and through, and ring the telephonic bell at any centre you like, it is only the voice of silence that answers the call.

What is too hard for the head to do may be too easy for the heart. What is that thing or conception, Call it what you will, which subdues the head but is subdued by the heart? It is what we call religion. It may be boldly stated that it is because of the finite head stepping over the threshold of the infinite heart that there is so much row about religion all the world

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

over. Read the Bible or the Bhagvat Gita as if you were reading a work of Logic or Physics, and you will certainly begin to ask yourself what is there in the Bible or the Bhagvat Gita which is said to fill the soul with raptures and which makes people kneel down in humble submissiveness and profound reverence, what is there in them which locks up the tongue and the chambers of the brain and knocks at the Glorious Gate within. When a schoolboy of twelve or fourteen, I first took up the Bhagvat Gita and began to turn the pages with the idea, I must not omit to confess, that before I would have finished the work, I would be in possession of priceless treasures and in a position to be ranked as a very close student of the Bhagvat Gita, I almost began silently to rebuke the world for spending so much reverence towards what appeared to be nothing more than a very peculiar scene on a battlefield pages after pages I skipped over only to diminish the reverence with which my heart previously worshipped it. Let the head wait on the surface of the work and the heart tread within, and doors after doors of the world within will unfling themselves and the voice of silence will lead the heart on to the Throne of the Mighty Father by the Light of Love. What is it that runs through Mexican Sculpture, a Chinese carpet and a Persian bowl as through a string of matchless pearls? What is it that runs through a verse of the Bhagvat Gita as through a garland of golden beads? What is it in them that moves us so profoundly overcomes us so powerfully and siezes us so gracefully? We must admit that it is something which cannot be accounted for but by silence. In other words, magestic scene of Nature, the most exquisite work of Art, the greatest act of kindness and the profoundest work of religion, each is a voice of silence to which a mute prayer springing from the heart is the only response. His is a truly religious soul whose life is an eternal prayer, be it a prayer to the Sun or the Moon, to the Ganges or the Himalayas, to a prophet or a philosopher, to a crude image or the abstractest form of God. The prayer like electricity bears its messages silently and swiftly.

It is said, "of all battles there are none like the unrecorded battles of the Soul." We read of wars that have lasted for hundred years. The warfare within, however, is endless. The curious thing about the warfare is that the more sternly and vigorously it is carried on, the greater is Peace. Every moment of our life is a grand chapter in the history of the warfare and though no pen reduces it to black and white, Silence records on the left page black letters of darkness, on the right page, white letters of light. If everyone of us has unavoidally to fight out a battle every moment of our life, does it not behove us to fight it out boldly and with faith in ourselves and faith in Providence. Who does not wish that the unrecorded battles of the Soul may be recorded in letters of gold on the surface of the globe? It is peacelessness however that spreads darkness within and the achievement of any, of the better self is lost in obloquy. The lower self pushes forward and Silence flees away. Though we may console ourselves with thinking

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

that the defeat of our better self is hidden from public knowledge every pore in our skin ventilates it and every breath stamps itself on the floor in words of infamy and self-reproach.

Therefore fight on and have faith in yourself. Faith makes the discords of the present, the harmony of the future. It overcomes the wildest swayings of our planet and silences down all mischiefs of the lower self. It inspires love in everything that is good and great and the best expression of love is silence.

God did not make men perfect but pilgrims after perfection. The higher a man climbs the staircase of evolution, the further a man marches towards the goal of perfection, the deeper a man dives into the waters of the heart, the keener does he realise his own imperfection and the more uneasy does h become with knees knelt and hands clapsed to lay himself prostrate before the Throne of Purity and Love. A keen consciousness of his own ignorance and imperfection runs through his soul. A deep sense of grateful reverence, to the Almighty Father takes root in his heart. The more he is inspirede the nobler does he aspire after. He prays but knows not for what. In knowing himself the better, he forgets himself the more, and in forgetting himself the more, he remembers God the oftener. A child of God, with legs he cannot walk with, and a tongue he cannot speak with, he would compel God to come to him, to speak to him, to fondle him, to take him under His aims. By what mysterious power? By the divinest magic of the heart; by the agitation of Inward Peace, the eloquence of Inward Silence!

The famous parable of the Tower of Babel is a very happy illustration of the most potent effects of Silence and the weakness of speech. Stone over stone was piled and high as the heavens the Tower was erected. A few stones more and the sun and the stars were bound to be within our clutch. Gods became anxious and what remedy did they find out to avert our ambitious project? They gave us a diversity of speech and lo! the ambitious project fell to the ground. When the mason would ask for a stone, the labourer would give water and when the mason would ask for water, the labourer would give a stone. The sun and the stars were thus safe from human capture.

There is a profound significance in the above parable, the like of which are found in great numbers in the mythological literature of every country especially India. It is a silent testimony of the majesty and might of silence. Speech points to discord and disharmony. Silence points to harmony and concord, Speech is an accident of life; silence its essence. In making essence the accident and accident the essence of existence, lies the greatest blunder of man.

I would be greatly surprised if any reader were to tell me that he could come to this stage of the present article withous feeling almost a rebellious attitude to all what is said, without feeling as it were a motion of the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

tougue to take exception to the supremacy which is attempted to be given to silence. To say that silence is the essence of human life and speech its accident would appear as a climax of misrepresentation of facts. Who on earth can object to the most patent and evident fact that it is man who is essentially a talking, a laughing animal? And yet the present writer has taken exception to his talk and his laugh. The idea of water is inextricably interwoven with the idea of liquidity, of stone with hardness: So also the idea of man is inextricably interwoven with that of speech. It is the essence of man to speak and he cannot but speak. To require of him eternal silence is either to kill him or to brutalise him. To lock up his tongue is to imprison him body and soul, flesh and blood. At the very moment of breathing the first breath on the surface of the earth, a child breaks silence and proclaims to the world that a speaking and talking, laughing and weeping creature is sent by Almighty Father to speak and talk, to laugh and weep.

We pity the dumb. Why? Surely because they cannot speak and talk as we can do. We style birds and animals, poor dumb creatures. If speech were an accident, an encumbrance of life, dumbness should be a subject of admiration rather than of pity. Instead of pitying the dumb, we should have rather pitied ourselves that we should be burdened with the encumbrance of speech. The fact however lying the other way, it is proved that speech is no accident but the very essence of human life. Refer to the Upanishads and it will be found that it is propounded that in Word is the origin of the World. If the whole World is originated from Word, if, in other words, the World as we conceive it, is nothing else but a Word—World, it would be idle indeed to decry that speech is the essence of man; for what is man but a microcosm a World in himself?

If such an objection is allowed to stand, the whole web of Silence that is woven so far will begin to unweave itself and the voice of Silence will sleep eternally in the womb of Silence.

The objection, however, looking as it does, like a magnificient edifice is built on a foundation of sand. It is a sharp sword, but it cuts through the air. The World of word may summon it on the field but the voice of Silence repels it.

The faculty of speech and its use by human beings, the defect thereof or dumbness and the pity it excites in human beings, the origin of the World in Word and the fact of man being a world in himself, I do not dispute. On the contrary it would not be possible for me to proclaim the supremacy of Silence without the aid of words.

There is only one short simple answer to the objection; and it is this:—

Speech is an attribute of the body, Silence an attribute of the Soul. Speech is a minister of affections and sentiments, silence, a minister of peace and meditation.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

To ensure the health of the soul we must first assure ourselves of the health of the body. A cheerful and healthy face points to a peaceful and quiet soul. A gloomy and pale face bespeaks a morbid and undeveloped soul.

"For what is form or what is face,"
"But the soul's index or its case ?"

Enrichment of the soul is undoubtedly the aim of human life, but health of the body is the indispensable means towards the attainment of that end. There is such a marvellous correlation between body and soul that the betterment of the one cannot be thought of as distinct from that of the other. The really beautiful body is the truest index of a beautiful soul. And yet it is soul that fills the body with vitality; it is soul that constitutes life. Similar is the marvellous correlation between speech and silence.

Speech is the means to attain the sweetness of silence which s the end. Therefore be always gentle, kind and sweet in thy speech,

Sweet is the smell of a rose, the taste of a mango, the look of a rainbow or the feel of a gentle breeze; but sweeter still is the voice of the sweet tongue which emanates from the Voice of Silence.

"The 'still small voice' within has ever been,
"The native power divine of deeds expressed,
"The strongest forces those that work unseen,
"Within the forms by them made mainfest.

Let the 'still small voice' of silence guide with its reins of gold the most useful and serviceable but sometimes unmanagable tongue.

BAHA 'O'LLA

By

AN AMERCIAN BAHAI LADY.

To those who know and have spiritual perception—*the fact* that on September 21st, 1870—the soldiers some nine thousand in number received the Pope's blessing before St. Peter's, and marched out of Rome—and with their going the temporal power of the Pope ceased to exist—is not without, great significance. At the departure of Pope Pius X but a few short weeks ago—this *powerlessness* of the Pope was the final words of a lofty soul—who ecognized that the word of the Holy See no longer has effect—where once it was powerful enough to have stopped the war now raging among the Christian countries of Europe. Before the "Word" of the All-Powerful—all other powers—fall!

To some of the Rulers two letters were sent. Among them were the Emperors of France and Germany. These two last epistles to each are at this time most interesting—especially the one to the Emperor of Germany which is followed by a prophecy taken from the Kitab-el-Akdas (Book of

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

laws) by Baha'Ullah to make the impact of this more clear—in the light of events now transpiring in Europe, the one to Napoleon III is quoted first in part as follows :—

"Oh King in Paris !

.....We have sent one whom we have strengthened by the power of the Holy Spirit that he may give you tidings of this light which hath shown forth from the horizon of the will of Your Lord—the Exalted.

The most splendid, and whose effects have appeared in the West, that ye may turn unto Him in this day.....

Thus have the mighty signs of thy Lord descended once more that thou mayst arise to commemorate God the Creator of the heavens and earth !.....

Arise amongst the servants of God and say—'Oh people of the Earth advance towards Him who hath advanced towards you—for verily He is the Face of God amongst you, and His Evidence in your midst, and His proof unto you !'

This is that whereof the spirit Jesus Christ gave you tidings when he brought the truth and the Jewish Doctors opposed Him until they committed. Whereat the Holy Spirit lamented ! Verily Oh King !

We heard from thee a Word which thou didst speak when the King of Russia asked of thee concerning what was settled as to the order of war. Thy Lord is wise and informed. Thou didst answer. "I was asleep upon my bed, until the cry of the people who were wronged even till they were drowned in the black sea awoke me !" Thus did we hear and God beareth witness of what I say ; but thou canst witness that it was not *their cry*—but thine own lust of war which awoke thee, inasmuch as we tried thee and found thee afar off !—Hadst that speech been an utterance of thy heart, thou would not have cast the book of God behind thy back when it was sent to thee on the part of one mighty and wise. Verily we tried thee therewith and did not find thee in that state whereto thou dids't pretend. Arise and make reparation for what thou hast passed away from thee. The world shall perish and what thou hast and the Kingdom remains to God thy Lord and the Lord of thy fathers who were of yore. *Because of what thou hast done affairs shall be changed in thy kingdom, and the Empire shall depart from thine hands as a punishment for thine action, then shalt thou find thyself in manifest loss and commotion shall seize the people there* unless thou ariseth to assist in this matter and followeth the spirit in this straight way.

Thy glory hath made thee proud ; by my life ! Verily it shall not endure, but shall pass away unless thou takest hold of this firm rope. We have seen humiliation hastening after thee, while thou art of those who sleep."

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The war between France and Germany which terminated in such signal triumph for the latter in 1871 proved the above prediction all too true. Shortly after this the following letter was sent to the Emperor of Germany.

" Oh thou king of Berlin ! '

Hear the call from this Manifest Temple. "There is no God but Me the Everlasting the Peerless. The Pre-existent ! "

Beware lest delusion withold thee from the day-spring of manifestation or lust veil thee from the king of heaven and earth.

Thus doth the supreme pen admonish thee ; verily He is the Bounteous, the Generous.

Reflect ! Where is he who was greater than thee and of more honor and dignity ?

Where are his possessions ? Awake and be not of those who sleep ! Verily he (Napoleon III) put behind him the tablet of God, when we informed him what had befallen us on the part of the soldiers of oppression. Therefore humiliation has surrounded him from all sides until he fell to the dust with great lust. Awake ! consider his condition and remember your equals who have subdued the countries and governed the people. Verily God the Powerful hath made them descend from palaces to graves. Consider, and be of the mindful ! Verily we desire naught of you but we advise you for the sake of God, and we will be patient as we have been through that which has befallen us on your part, oh ye assembly of Rulers."

No reply was sent to this letter ; after which the following was reveale· and written in the Kitab-el-Akdas—(the Book of Laws) " Oh banks of the River Rheine ! We have seen you drenched in gore, because the swords of retribution were drawn against you, and you shall have another turnd And we hear the lamentations of Berlin, though it be to-day in manifest, glory."

Surely at this time no one can fail to see the significance of this remarkable prophecy-made some forty years a go ! Militaristic aggression pride, and absolute disregard of the rights of others, have caused the unsheathing of "the swords of retribution" which are now drawn ! and the final result will be as foretold. Surely righteousness and justice will prevail over ruthless bloodshed and oppression for the word of the " Desiredone " is none other than the word of might and power which has been and ever will be accomplished and fulfilled !

He has come in the greatness of His glory and millions have recognized and turned towards Him. First and foremost among his lovers and worshippers is his son and successor. Abdul Baha who is believed by millions to be " The great world Teacher " inasmuch as he is going all over the world *teaching*. The heavenly instructions which have descended through the Holy instrumentality of the " King of Kings ". Baha'Ullah ; and who

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

is *to-day the desired one of al the nations* for every country is asking for the blessing of His Presence and all are waiting for the appearance of Peace which he promises as a result of the mainfestation of the one great name which alone affords a pavillion of protection for all of the inhabitants of the earth :—Regarding Abdul Baha, Baha'Ullah writes.

"Whosoever turns to him hath surely turned unto God and whosoever turneth away from him hath turned away from my beauty, denied my proof, and is of those who transgress. Verily he is the remembrance of God amongst you and his trust within you and his mainfestation unto you and his appearance among the servants who are nigh. Thus have I been commanded to convey to you the message of God your Creator; and I have delivered to you that of which I was commanded whereupon, there unto testifyth God, then His Angels, then His Messengers and then His Holy servants."

What wonderful words are these?
Who is hearing? Who is awake?
Who is realizing? Who is advancing to partake of This Divine Legacy?

In this day the kings and rulers are the "called." Who are the "chosen"? Thy are an innumerable host from among "the high, the low, the neighbor and the stranger" coming as representatives of every race, religion and nation, whose faces are resplendant with the Lights of His Face, and whose heads are crowned with the glorious Diadem of *His Name!*

EDITORIAL NOTES.

The *Epoch* remarks: "The self-governed are alone fit to govern, and only he who has mastered himself and who reigns monarch over his body and spirit is fit to make laws or to govern the people. If therefore, the people are to have greater power, then let them see to it that they become worthy of it."

* * *

The break up of the Maharatta Confederacy is thus described in *Humanity*:—"The Peishwas in the beginning were not only men of ability but had the best of the motives for the good of their country and the cause of Hinduism. Later there was a change in the motives. Selfishness and ambition crept in. The Peishwas and the Brahmin ministers wanted to concentrate all powers in their own hands to the exclusion of such eminent men as the Sindhia and the Holkar. Sindhia and Holkar though Sudras by birth did much to enhance the glory of Maharastra and to extend its boundaries. To deny them hand in the Government at Poona was the death-blow to the Confederacy. The seed of discontent was sown by the selfishness of the Brahmin ministers. It was watered and nourished by the diplomacy of the foreign envoys and rulers till it sprouted into a tree only to break a

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

great structure of the Maharatta Confederacy—never more to unite—to the great surprise and sorrow of its members and to the entire satisfaction of the alien diplomatist."

* * *

In the opinion of Prof. J. C. Bose, the results obtained from experiments on plants if not perfectly accurate, are certainly more reliable than those obtained from experiments on animals. The Professor claims, which he reports with twenty-four illustrative experiments that better results are obtainable from plant section than vive-section.

* * *

A writer in the *Vedic Magazine* writes an article under the title of "What constitutes the respectability of birth?" He points out that in the world at present wealth is the only determining factor to entitle one to a certificate of respectability of birth and that it is erroneous. He says that a the time of Mahabarata the state of affairs was different. The question forming the head of this article was once directly put to Sage Vidura by king Dritarastra and will serve to show that our definition of respectable family is wholly erroneous since Vidura then speaks of manners and good conduct as constituting respectability.

* * *

The late Professor Sundaram Pillay pointed out that "India proper is still Peninsular India, the India South of the Vindhyas. Here the bulk of the people continue distinctly to retain their pre-Aryan features, their pre-Aryan languages, their pre-Aryan Social institutions. Even here the process of Ariyaniesation has gone indeed too far to leave it easy for the historian to distinguish the native warp from the foreign woof. But if there is anywhere any chance of such successful disentanglement it is in the south and the further south we go, the larger does the chance grow." It is for this disentanglement also the Dravidian movement works.

* * *

At a meeting convened by Mr. B. G. Horniman, Editors and Propreitors and Managers of Printing Presses at Bombay, on the 30th Decembor, it was resolved to start a Press Association of India and a Committee was appointed to draft the constitution. The Committee was empowered to approach the Viceroy to receive a deputation from the representatives of the press of India and to work towards bringing about a repeal of the Press Act of 1910. The purpose of the Press Association is to protect the press by all lawful means from arbitrary laws and their administration and for all other purposes of mutual help and protection.

* * *

Mrs. Besant's proposal for the formation of the Home Rule League has been rejected by the Congress. But the All-India Standing Committee has been asked to frame a programme of work and a scheme asking for Provincial autonomy with a majority of elective members in the Legislative Councils which should have control over the Executive Government.

* * *

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

It is reported that on the recommendation of the Government of India the Secretary of State has sanctioned the special appointment for continuing the reserach work started by Dr. J. C. Bose, Dr. Bose's appointment is for a period of five years and during this he will be given a recurring grant of half a lakh of rupees a year inclusive of his pay and that of his assistants. He has been allowed a lump sum grant of Rs. 25,000 for a workshop and will also have the use of the laboratory in the Presidency College at Calcutta. The Government will also allow him the use of a garden near Calcutta and also of another at Darjeeling for carrying his experiments on plant life.

* * *

The *Sind Advocate* says: "Although the British Constitution is based upon party system here in India it is generally felt that for Municipalities party system will not do, nay, will be a curse. Even in England County Councils, etc., which are the counterfeit municipalities do not follow the party system. We have all seen and often bitterly complained that party spirit ruins municipal administation. The fact is in Parliament the parties are based on certain principles and not on personalities. Differences of new points which are natural lead to the formation of different wings. There should be then no party spirit in Municiapal Government. But we all know that we have it all the same and it is based on personal grounds. One man wants power and faiis to have it and he leads an "Opposition." The successful man tries to manitain his position and hence the clash.

* * *

The draft copy of the Bill which the Hon. Mr. Setalwad proposes to introduce in the Imperial Legislative Council with a view to enabling Hindus and Mussalmans to dispose of property by transfer or by will for the benefit of unborn persons within certain limits has been circulated to the Local Governments for opinion regarding its desirability and utility.

* * *

We are glad that a newspaper named the "Liberal Christian" has been started in London with Revd. John Glasse, M.A., D.D., as President.

The principle of this Journal is declared to be "the essential unity of mankind in all the relations of life."

* * *

The following is the reply of the Government of India to the memorial, dated 23rd April, 1915, sent to it by twenty-five churches and missionary bodies, praying for a new Indian Divorce Act:—

"That the Government of India have very carefully considered the memorial and appreciated the motives of the memorialists as set forth in paragraph 3 thereof. They regret, however, that for reasons stated below they are unable to accept these proposals. They explain that as a result of the memorial of the South India Missionary Association in 1907, the law has already been amended (*vide* Act further to amend the Indian Divorce Act, X of 1912) so as to give relief where both parties are Christians and where the cause for divorce arises after conversion. Having so recently considered the various points concerning the law of divorce in the case of

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Indian Christians, the Government of India are not prepared further to amend the law and consider that the other proposals of the memorialists would involve interference with the civil condition of persons who are married to Christians but have not become Christians themselves. The Government of India also deem it undesirable to confer further facilities in regard to court costs, the jurisdiction of courts, or the period within which re-marriage is permissible, which would be likely to render dissolution of marriage more easy and more prevalent, and they consider that it is open to parties in poor circumstances to sue in *forma pauperis*. They further explain that the matter of fees is one which is properly dealt with by the High Courts."—*Socia Reform Advocate.*

* * *

In the course o an informal address recently delivered at the Brahmo Girls' Hostel, Sir Rabindra Nath Tagore made the following remarks taken from *The Indian Messenger* :—

The poet deprecated the modern tendency which found expression in some extreme movements in the West—concerning woman's rights—talk as much as you like of woman's equality with man—a woman's nature, he maintained, was constitutionally different from a man's not merely—accidental variations that were doomed to disappear, but there were pronounced differences designed and decreed by Heaven to be handed down everlastingly. In the pursuit of ideals—in the struggle for existence—in the engrossment of work, a man forgets his immediate environments—he is incapable of looking at individuals—he dashes onward. But the infinite patience for going into details—the eager looking after individual needs—the never-drying-fountain of sweetness are unmistakably the characteristics of a woman. In the fulness of the heart a woman talks—much as the brook warbles—her garrulous nature, her happy-go-lucky ways—her vivacity are indeed, expressions of her vitality. They are realities that cannot be dispensed with—nay—they are the very pulse and throb of life. Sir Rabindranath thought it was not desirable to have this difference removed and he hoped that the high ideal of a true woman would never be lost sight of.

* * *

The All-India Hindu Dinner organised by the Aryan Brotherhood of Bombay came off on the night of the 28th December, 450 guests attended consisting of various castes of Hindu Community from the Bombay Presidency as well from Madras, Bengal, the Punjab, the United Provinces, Sind and the Central Provinces. Thirty ladies and 20 untouchables were among the diners.

There was an unusually large attendance at the 29th Session of the Indian Social Conference which met in Bombay on the 30th December including delegates, visitors and members of the public, there were about three thousand persons present, the outstanding feature being the presence of over

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

a thousand Hindu ladies, a unique event in the history of the Conference. Sir N. G. Chandavarkar, as Chairman of the Reception Committee welcomed the delegates. Prof. D. N. Karve of Poona was then elected President of the Conference and forthwith proceeded to read his address. Education of Indian women was the chief subject of his discourse and he advocated the system of female education as obtained in Japan with certain modifications suited to the conditions of life in this country. The Conference then passed certain resolutions on different subjects.

* * *

Another new addition to the activities in Bombay was the holding of a Commercial Congress under the Chairmanship of the Honorable Sir Fazulbhoy Currimbhoy. This Congress had for its object the promotion of trade facilities in India but especially contended for justice and fair play towards trade in Indian hands and Indian manufactures carried on within the country. Towards this end by the 3rd Resolution of the Conference a Committee was appointed to bring about the establishment of an Associated Indian Chamber of Commerce and to give final shape to the constitution of which the principles were laid down and approved by the Conference. The Committee will also arrange to get such a Chamber registered and enrolled as a regular organization under the Companies' Act.

Another resolution advocated proper Representation of the Government of India in the Settlement of International Commercial Treaties but the most important resolution of all was No. 5 which asked that Indian trade should not be placed at a disadvantage in the matter of Railway rates, which are so very favorable for *foreign trade* with India. The 6th Resolution asked for concessions to the *public in the matter of risk note.*—*Sindh Advoate.*

* * *

As a result of Lord Derby's recruiting campaign, schemes are being set on foot in London and Manchester to give a business training to married women, so that they can earn sufficient to keep the home going and thus enable their husbands to enlist if necessary. The idea has been taken up by the London County Council which has quite recently started the first of its War Service Classes as they will be called. These Classes which aim at offering a rough preparation for general office work, not in any degree, a thorough commercial training, have been arranged at a few days' notice and if successful they will be started all over London. The Classes have been formed for the pupose of training girls and women to fill the hundreds of posts which will very shortly be left vacant by the "unstarred men."

A Committee has been appointed by the Home Office to consider the conditions of clerical and commercial employment and arrange for the replacing of men by women, but on this Committee only two women have been asked to serve, although it is a Committee which is dealing practically entirely with women's interests.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

TOPICS FROM PERIODICALS.

CHRISTIANITY IN AMERICA

164 W, 78th St., N. Y. City.
1st February 1915

REV. H. E. WRIGHT, M.A.,
Memorial Methodist Episcopal Church,
189, Main St, White Plains, N. Y.

Dear Sir :—

A circular letter, of 1st December last, issued by you has fallen into my hands; and as the questions you ask therein have been my main interest during a lifetime of nearly sixty years, I venture the liberty of submitting to you the (tentative) answers I should feel inclined to give to those keen and searching enquiries, the subject-matter of which is so supremely important to all of us.

1. How do Men generally regard Jesus Christ?

I think we may thank Heaven that the majority of men, in so-called "Christian" countries, still accept, in their hearts, the Christian view of our Blessed Lord's Person, namely that He is the Second Person of the Godhead Incarnate for our Salvation, though a large proporiion (especially among the more cultivated) may be much troubled by speculative doubts and though only a very small minority may be read to yield their entire souls to His insistent and peremptory commands.

2. How do Men generally regard the Bible.?

My impression is that nearly all the cultivated of both sexes—at all events outside the Roman Church—are convinced that the claim of "inerrancy" so widely made for it till recent years, must be given up. But I imagine that a majority, even of these, still regard it as a greatetr religious treasure that any other one book,—perhaps than all other books put together.

3. What do men generally thiuk of the Church?

Outside the Roman Communion, the Holy Orthodox Church of the East, and certain "High" Episcopal circles in Occidental countries, I believe the general opinion about the Church is a rather depreciatory one.

4. (a) **Do men talk much about religion?** (b) **Do they have a desire for spiritual things?** (c) **Is there a sympathy with, and reverence for, religion?**

(a) Men don't **talk** much about religion, but they think a good deal, about it,—as is evidenced by the sale of religious books, which run works of fiction (works of **true** religion, many of them) as a good "second."

(b) Yes, provided they don't involve too much self-sacrifice.

(c) On the whole, more than at any previous period of the world's history—unless, perhaps, one could go back to early and ill-understood prehistoric times, when Altruism and tribal communism on a religious basis may very likely have prevailed to an extent almost impossible of realization by us now, save by a study of some extremely altruistic primitive tribes existing at the present day.

5. What, in your opinion, is the chief cause of religious indifference and the drift from the Church?

The failure, both of the Church, and of the leaders of philosophical and ethical thought outside the Church, to give true and clear teaching on the following topics of fundamental importance to the human race; (a) the relation of God to the world and of the New Testament Evangel to subsquent history and to the possibilities of posthumous life for the individual; (b) the relation of Man to Woman and the just rights of Womanhood as against the Male Sex? and (c) the relation of Rich to the Poor and the just rights of the Poor as against their more fortunate brethren.

6. How far, in your opinion, is the Church in Sympathy with men and their social condition?

More than most non-ecclesiastical forces, but, when compared with that which the church is **supposed to stand for**, her (relative) lack of sympathy is so grotesque and ludicrous as to excite the visible faculties of most beholders even more than their indignation.

7. If the Church is not in touch, how can it get in touch with the Working Classes and shop-men?

By frankly and whole-heartedly espousing its Master's teaching as to the relation between the Rich and the Poor—while, at the same time, as a matter of tactics (in view of the **enormous** present power of the Rich), bearing in mind His prudential counsel "Agree with thine adversary quickly, whiles thou art in the way with him."

8. How can our boys and young men be held in Church and Sunday School? What causes the leak? Is it the home, church or the individual?

In my opinion they can only be held by (a) satisfying their **reason** in theological matters, and (b) by a totally new and truly Christian attitude of the Church toward the attraction between the sexes, which awakens so powerfully at the age when boys and young men begin to drift away from the Church and Sunday School. A **sympathetic**

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

attitude,—corresponding to the implication embedded in New Testament teaching that Christ's Church is His **Bride**—must be substituted for the present almost purely **negative** and **privative** attitude. Even that insistence on the sanctity of the sex-relation which the historic branches of the Catholic Church embody in their endorsement of the Master's teaching against Divorce (the Roman branch by prohibiting Divorce **absolutely**, and the Orthodox Eastern Branch by insisting that Divorce and Remarriage—though occasionally permissible—**do not annul the first marriage**) even this feature of the historic Churches almost the only one which is **truly** Christian in its attitude toward sexual love has been disastrously relaxed in the so-called "Protestant denominations.

The "leak," in my opinion, is caused by the failure of the Church to satisfy the adolescent boy's **reason** and by the failure of both Church and home to adequately sympathize with (or at least **provide** for, if expressed sympathy is repugnant to him) **the tenderest and most powerful romantic passion of the adolescent's life.**

In respect to Question 8, therefore, it would appear that the individual is least to blame and the Chuch most, while the home occupies an intermediate position in point o culpability. Even the **Roman Catholic** Church finds a "leakage" in large cities, and I make no doubt as to the **cause**. The age-long structure of society (as regards the relation of the sexes) which is characteristic of our branch of the human race may do moderately well in the isolated life of sparsely peopled country districts; but it breaks down in the gregarious life of populous cities, and the adolescent (especially of the male sex is liable to be weaned away from an institution which pays scant respect to the gregarious and sexual instincts that are so powerfully aroused at puberty in the city youth. Only the system established in third quarter of the nineteenth century by the Oneida Community under the leadership of John H. Noyes—the greatest man since Jesus Christ—can be expected to retain the average adolescent youth as a church member. In other words, Christ's "Golden Rule" of Altruism must be applied to the emotional and physical relation of the sexes,—a domain where that Golden Rule has hitherto been almost excluded even from the **theoretical ideal** cherished by the so-called "civilized" races (let alone from their actual **practice**).

9. Do men generaly believe in future punishment?

Not outside the Roman Church,—in Occidental countries- They would doubtless give more credit to it if they had a realizing sense (as have members of the great Roman and Eastern Communions) of the government which Christ and His saints have set up in the invisible world,—a government which has the power and the determination to (progressively) extirpate all wickedness from this earth.

10. (a) What doctrines, or truths, need especially to be preached and reiterated by the puplit?

(b) **What kind of a sermon do you prefer?**

The "doctrines and truths" connected with Christ's earthly life (freed from all statements which the modern scientific view of our world shows to be impossible); with His complete triumph over Death; and with His past, present and future power over both the life of the individual and the history of the world.

(b) One which is completely free from subservience to the "Zeitgeist" or spirit of the age and which sincerely tries to inculcate what is ethically good and objectively true in disregard of all prejudices whatever.

11. Can a man succeed in business, and be a Christian?

If dowered with very considerable ability, he can succeed to a moderate extent. But **true** Christian cannot be **highly** successful in business save as a result of either **enormous** ability, or extraordinary good fortune, or both.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

12. Is the Golden Rule a practical rule for use in business and professional life?

Absolutely. It is applicable to every possible situation in any possible world containing a plurality of egos or selves who can influence each other's happiness. But it must not receive the crude and disingenuous interpretation of Tolstoi and the "Quietists." It must be taken for what it **really is,**—the paraphrase of Aguste Comte's "Altruism" or "Live for Others."

13. (a) **Are honesty and integrity and honor in business, politics, and society in general increasing or decreasing?**

(b) **Upon what facts observed by yourself do you base your opinion?**

(a) I am very doubtful, but feel sure that **mercy** and **kindness** (which are much more important) are increasing.

(b) Upon almost all of the facts I have observed since childhood. As the latest I may instance the horror so rightly excited by the present war. In former days wars were looked upon as "glorious."

14. (a) **Do the leading men of your acquaintance belong to and attend church?** (b) **Why do the man yon know as non-churchgoers stay away from church?**

(a) Most of them do not. (b) Usually because they are, or at least profess to be disbelievers (intellectually) in the Christian Religion.

15. What are the most common and destructive sins which threaten the moral life of the men of your acquaintance?

Sins involving injustice to women outside their own families. The so-called "double standard" of sexual morality directly encourages these sins by debauching and in this regards almost *diabolizing* the masculine mind and also by making it almost impossible for the female to retain her self-respect and inner peace save by a slavish inward submission to the false ethical ideals imposed upon her by the male sex. These sins would almost cease to exist if as Christ's teaching demands,—see, for example, Luke vii and John vii,—the existing "double standard" were **inverted**, due freedom being accorded to **women** and due responsibility enforced on **men.**

16. How large a factor, in your judgment, should the membership of the church be in personal work for the salvation of men? (b) **What do you understand by the term "salvation of men?"**

I think that, if the Church were what she ought to be,—in her doctrine and her attitude,—membership of her ought to be the **main** factor "in personal work for the salvation of men."

(d) By the term "salvation of men" I understand the transformation of mankind into a community of immortal men and women, perfectly united to God and (as a consequence) perfectly altruistic and prefectly happy.

17. To what extent do you think the church, as an organization should be engaged in Civic questions.

To the **greatest possible** extent consistently with the strategic necessity of not antagonizing the powerful of this world in such a manner that the evil likely to be wrought by their hostility to the church will more than balance the good wrought by the church's hostility to them.

I am, dear sir,

Yours very respectfully,

F. W. FRANKLAND.

(Author of "Thoughts on Ultimate Problems,"—Fnnk & Waganalls Co., New York; and David Nutt. Publisher, London, England; "Women in Relation to the Church:" "The Endowment of Motherhood;" "The Malthusian Law of Population:" &c, &c.)

©C-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

SAMPLE FREE

THE WORLD FAMOUS

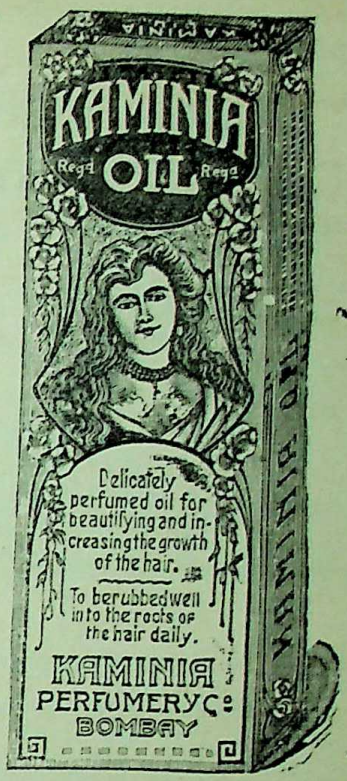
KAMINIA OIL (Reg.)

THIS Oil is composed of excellent drugs, is delightful to use, is the very essence of refinement. For beautifying and increasing the growth of hair, to prevent it falling off, to restore its natural colour, nothing equals Kaminia Oil.

It cures baldness, nervous dizziness, weakness of memory, headache and similar diseases. In all skin diseases its effects are marvellous.

Kaminia Oil has the most idyllic fragrance which lingers delicately in a way to be pleasing to the dainty.

BE CAREFUL TO GET "KAMINIA OIL" ONLY AND ACCEPT NO SUBSTITUTE IN ANY WAY.



Price Re. 1-0-0 per bottle, V. P. P. annas four extra; for 3 Bottles Rs. 2-10-0, V. P. P. As. 7 extra; for 1 doz. bottles Rs. 10-0-0, V. P. P. s. 1-8-0 extra.

N.B.—SAMPLE FREE on Receipt of Half Anna Postage Stamp.

Read the following evidences:—

Mr. M. S. Pillai, Assistant Master, K. V. S. High School, Virudupati, S. I. Ry., writes:—"I have tested your Kaminia Oil, and I am of opinion that it is the most useful Oil for promoting the growth and beauty of the hair. Please send one more bottle and oblige."—15-5-11.

Mr. Ahmed Bux Jamalji, Merchant, Erinpura Road, writes:—"I am glad to certify that your Kaminia Oil possess marvellous efficacy, as in many cases I have experienced, and seen that people suffering from dandruff, and from other diseases of head and brain, proclaim your preparation is unrivalled over the whole surface of the world, and it is my everlasting prayer that its fame may ever increase and you may be blessed everywhere on this account."

Otto Dilbahar (Regtd.)

THE PERFUME OF ORIENTALS

SWEET. DELICATE. LASTING. EXQUISITE. Made from the pure extracts of selected natural flowers, without any mixture of alcohol or spirit. Just a few drops on your handkerchief or coat sleeves, give the smell of a real flower garden around you. No matter however powerful the scents others may be using, this

OTTO DILBAHAR PERFUME

comes up above them all and attracts notice in spite of them. Write for a phial to-day.

Price small bottle As. **8**. Price Midium size As. **12**. Price large ½ oz. bottle Rs. **2**. V. P. P. As. 4 extra. Sample phial As. **2**. Perfumed Card **one anna.**

Sole Agents

ANGLO INDIAN DRUG & CHEMICAL COMPY.,

16 Market, Bombay.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

KAVIRAJ N. N. SEN'S

KESHRANJAN.

RADICAL Cure for

BALDNESS.

KESHRANJAN	radically cures Baldness
Do.	Cures alopecia.
Do.	Cures headache.
Do.	Insomnia.
Do.	Arrests falling hairs.
Do.	Removes spots scurfs and blemishes.
Do.	the Best hair-food.
Do.	the Best skin-tone.
Do.	the Best preparation for Best people.

Re. 1 per bottle. Post free Re. 1-5.

Jakridari Kashaya or Specific for Liver Complaints.

OUR **Jakridari Kashaya** is acknowledged as the best and surest vegetable liver-regulator in the world. Its action is quite steady, permanent and curative. It is pleasant and refreshing to the taste. It acts gently yet promptly on the kindneys, liver and bowels, cleanses the system effectually, dispels headaches and habitual constipation. It speedily cures the irritation and the feverish state of the stomach, allays spasms and restores the action of the liver. It promotes a healthy and proper secretion of the bile, and relieves the constitution of all causes capable of inducing gout. The impurities of blood are promptly removed by it.

Price of one phial with a box of pills	...	Re. 1.
Packing and postage ...	...	As. 7.

Karnarogantaka Taila or Ear-Drops.

IT cures otorrhœa, otitis, tympanitis, inflammation and all other distressing diseases of the ear. Deafness, if not long-standing, is sure to be cured by its use. It infuses tone and strength to the auditory nerves, and removes all pain from the head and ears. Its effect is soothing and is free from all sorts of irritation. In the evacuation of pus and all other septic matter it possesses a remarkable power.

Price per phial As. 12. Packing and postage As. 5.

PRESCRIPTIONS with or without Medicines are sent to every part of India, Burma, Ceylon, Straits Settlements, Cape and the British Isles, on receipt of concise conditions of disease.

Kaviraj Nagendra Nath Sen,

GOVT. MEDICAL DIPLOMA-HOLDER

Member of the Chemical Society (Paris), Society of Chemical Industry (London), Surgical Aid Society (London), Chemical Society (America), &c., &c

Nos. 18-1 & 19, LOWER CHITPUR ROAD, CALCUTTA.

©C-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

IF YOU WANT A QUICK WAY TO RESTORE
YOUR SHATTERED HEALTH.

USE THE

ATANK NIGRAPH PILLS

Which are a sure cure for Constipation, Brain-fag, Weak memory, Mental and Physical Weakness, etc.

Price Re. 1 for a tin with 32 pills.

Vaidya Shastri Manishanker Govindji,
ATANK NIGRAH PHARMACY,
JAMNAGAR—KATHIAWAR
and
157/8, Broadway, Madras.
96, Mount Road.

LONG LIVE THE KING
AND
EVERY ONE
WHO TAKES

BATLIWALA'S AGUE MIXTURE or BATLIWALA'S AGUE PILLS

Batliwalla's Genuine Quinine Tablets gr. 1 each bottle of 100.
Batliwalla's Genuine Quinine Tablets gr. 2 each bottle of 100.
Batliwalla's Ague Mixture for Fevers, Malaria, Influenza etc.
Batliwalla's Ague Pills for Malaria, Fever, Influenza etc.
Batliwalla's Tonic Pills for pale people and nervous breakdown.
Batliwalla's Tooth Powder for Preserving Teeth.
Batliwalla's Ringworm ointment for ringworm, Dhobi itch, etc.

MAY BE HAD FROM ALL DEALERS IN MEDICINES OR FROM

Dr. H. A. Batliwalla Sons & Co.,
LIMITED,
No. 191, WORLI 18 BOMBAY.
TELEGRAPHIC ADDRESS:—"Doctor Batliwalla Dadar

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Our Head-quarters have been removed from Porto Novo to Tanjore.

P. SUBBAROY'S

World-renowned and most Efficacious Ayurvedic Medicines.

Awarded several medals and certificates of merit at various Exhibitions.

21. **Superfine Gorojan Pills.**—A sovereign remedy for all sorts of fevers, malarial, intermittent, remittent, malarial fevers, with their complications of spleen, liver, brain and lungs. Very useful in infantile fevers, nervous irritability, sleeplessness, wind in the bowels, cold, cough, headache, and all other diseases of the digestive organs to which children specially, and adults generally, are liable. Per Phial As. 10. V. P. P. charges from 1 to 6 bottles As 5 only extra.

22. **Cure for Skin Diseases.**—By the external application of this specific, eczema psoriasis, scabies itch, dhobies itch, pustules, scaly eruptions, ringworm of the head, eruptions attacking especially the head and other parts of children, causing considerable itching, are cured. Per bottle As. 8. V. P. P. charges up to 2 bottles As 5 only extra.

23. **Kesasuvasany**—This is a hair oil which combines in itself all that is best choicest and rarest in the world of aromatics of the East and West. Grows hair, moustache, and eyelashes luxuriantly, cools the head, brain and eyes, cures baldness, dandruff, scurf, etc. A special favorite of lovers of English Perfumery. Re 1 per bottle. V. P. P. charges up to 2 bottles As 5 only extra.

PLEASE APPLY TO:—

P. SUBBAROY,

Ayurvedic Pharmacy,

SRI VENKATESA PERUMAL KOIL SANNATHY,

TANJORE.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

SURAMA

SURAMA IS QUITE DISTINCT FROM OTHERS.

BECAUSE.—It possesses the remarkable property of cooling the heated and over-worked brain and helping a luxuriant glossy growth of hair.

BECAUSE.—It admirably helps a lady's evening toilet and pleases every body with its most lasting and enchanting aroma.

Price per phial ... ... As. 12.
Packing and Postage ... „ 7.

THE SPECIFIC FOR ORCHITIS AND VARICOCELE.

It radically cures this Malady. It removes the pain, reduces the size and stops the fevers accompanying it.

Price per Box with a Phial of Oil Rs. 2.
Packing and Postage ... As. 7.

S. P. SEN AND CO.,

Manufacturing Chemists,
19-2, Lower Chitpur Road, CALCUTTA.

Don't Negect An thing.

It is the common folly of mankind to neglect many things which may be very useful, nay, medically efficacious if properly used. **PUDINA** is such a thing.

GREEN ESSENCE of it is specially efficacious in cases of **Flatulence, Stomachache, Indigestion, Nausea, Low Appetite,** Etc. To infants it is wonderfully useful. **No Household** should be without a phial of it. Price As. 8 per phial.

DR. S. K. BURMAN,
153, Harrison Road, Calcutta. Tele. Add :—" Camphor."

Dr. BURMAN'S

PURGATIVE PILLS.

These excellent pills are being daily used in Dr. Burman's dispensary.
A couple of pills taken at bed time acts as a purgative cleansing the bowels from putrid and irritating foecal matter and do not gripe or constipate afterwards. Being coated with gelatin these pills are entirely tasteless.

16 Pills in a box 5 annas.

Packing and Postage 1 to 6 Box 5 annas.

DR. S. K. BURMAN,
153, Harrison Road, Calcutta. Tele. Add :—" Camphor."

AGENT:—**Messrs. KARTIK & Co.,**
33, South Tank Square, Triplicane, MADRAS.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

NOTICE.

Dravidian Worthies.—1

Sir C. Sankaran Nair, Kt., C. I. E.

Sketch of his Life and Career,

Price Annas 4.

For Copies, Apply to :—

THE SECRETARY,

The Madras Dravidian Association,

48, Veeraraghava Mudaly Street,

TRIPLICANE, MADRAS.

THE BOMBAY UNIVERSITY—INTERMEDIATE

Poetical Selections

EDITED WITH

Introduction, Notes, Paraphrase, Critical and Biographical Studies

BY

Keshavlal, L. Oza, M. A.

Author of "the Confessions of a Graduate."

CONTENTS:

Introduction. What is Poetry ?—The Object of Poetry.—The Study of Poetry—Kinds of Poetry.—Lyrical Poetry and its main Sub-divisions.—What is a Sonnet ?—Shakespeare's Sonnets.—English Literature in the 18th and 19th Centuries.—The Classical School of Poetry.—The Romantic Revival.—Wordsworth's View of Nature and Man.—Wordsworth as a Poet of Childhood, of Democracy, etc.—Wordsworth, Shelley and Keats as Nature-Poets.—Keats and Shelley—A Comparative Study. **Text. Notes and Biographical Studies.** The Notes contain (1) The History of composition, (2) The Argument (3) Criticisms (4) Paraphrase of every important poem, while the Biographical Studies eview the life and writings of every poet included in the "Selections." The book is tastefully bound and its get-up leaves little to be desired. The book will be a useful guide to the readers of Matthew Arnold's Essays in Criticism (Second Series) and Palgrave's "Golden Treasury. Book IV."

Price Rupee One.

Please apply to the Author,

Bahauddin College,

JUNAGAD.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Some Select Opinions about the "New Reformer."

The Hon'ble Mr. S. H. Butler, Member for Education, Government of India :—

Mr. M. Sharp, Joint Secretary to the Government of India, writes: Mr. Butler has purused some of the issues of the "New Reformer" with interest and thinks the paper will be useful.....We shall be glad to subscribe for a copy of the "New Reformer" for use in this office.

His Excellncy the Right Hon'ble Sir George Sydenham Clarke, G.C.M.G., G.C.I.E., Governor of Bombay:—

His Excellency will be glad to subscribe to the "New Reformer" which he thinks a thoughtful periodical well calculated to do good.

L. ROBERTSON, *Private Secretary.*

Sir Murray Hammick, K.C.S.I., .I.E :—I wish you all success in your work.

Col. Sir J. R. DunlopSmith, K.C.S.I :—It seems to be doing a great deal of good.

His Honor Sir John Hewett, K.C.S.I., Lieut.-Governor of United Provinces:—

I am desired to say that His Honor the Lieutenant-Governor has read the copy of the "New Reformer," which you have forwarded for his perusal, with interest, and sympathizes with the objects aimed at by you.

Sir J. H. Du Boulay, Private Secretary to the Viceroy and Governor-General of India :—I have laid your letter of July 29th before the Viceroy, and I am to say that much as he sympathises with all lefforts to produce well-informed, well-conducted and instructive journals.....

Dr. J. M. Peebles of Los Angeles, :—Surely you get-up a very handsome monthly and I wish it very great success, for its tolerance and liberality are most admirable.

Caunt Leo Tolstoy: –The aim of your work, as you put it in your letter, is the highest that can be pursued by man's activity.

The Right Hon'ble Lord Avebury, P.C., F.R.S., D.C.L., LL.D., D.L. :—It is written in the true spirit of religion, and I wish you success.

Sir William Lee-Warner, K.C.S.I. :—I admire your enterprise and your work.

Edward Carpenter, Sheffield, England: —It seems a useful little paper.

Revd. Charles Voysey, B.A. London :—Your admirable Monthly Magazine.

Countess Evelyn Martinengo Cesaresco, Italy:—What I like in your Magazine is that it keeps within broad lines.

A. E. Castlestuart Stuart, I.C.S. :—I should say that the "New Reformer" should have a very useful future before it.

stice D. D. Davar, Bombay :—You may put my name as a subscriber, eformer" continues to be what it promises, it will be an extremely useful

, Bannerjee :—Your "Reformer" is doing great good.

Esq., C.I.E. :—"Your excellent paper."

pire, Journal of the Royal Colonial Institute :—An interesting little the movement for Social, Economic and Religious reform in India showing being made in the development of a new School of Indian Thought.

Commonwealth :—D. Gopal Chetty sympathises with all progressive aking considerable sacrifice to advocate the cause of Reason, Justice and magazine.

Standard :—Paving the way for the reformation so much desired by ghtful people.

The *Siddhanta Deepika*:—We know the Editor to be a man of great scholarship and power.

The *Viveka-nandam* :—The Editor is one who pleased His Royal Highness the Prince of Wales with his English poem.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

WAR LITERATURE, ETC.

THE "New Reformer" War Numbers

(from August 1914 to July 1915.)

Bound in Volumes. Each Vol. Rs. 4.

This contains very interesting, instructive and useful information about the war from the pen of eminent writers both in England and India.

The Great Co-operation,

By Col. T. F. Dowden, late R. E.

A brief sketch of the Co-operative methods of work of the world. Price Re. 1.

Co-operation with God and the Neighbour.

Co-operation arising from the spiritual sphere of thought and action. Price Re. 1.

Truths About India.

A compact and useful Reprint of Leaflets issued by the East India Association, with foreword by The Right Hon. Lord Ampthill.

These leaflets contain satisfactory reply to the violent attacks on the British Administration of India and thus spread a correct knowledge of Indian affairs. Price Re. 1.

More Truths About India.

Being a further issue of Leaflets by the East India Association in 1913-1914. Price As. 8.

Apply to :—

The "New Reformer" Office,
Park Town,
MADRAS.

CC-0. Mumukshu Bhawan Varanasi Collection. Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Monthly Number, As. 6. Annual Subscription, Rs. 4.

THE New Reformer

Oh, if you could dethrone that Brute-God Mammon and put a Spirit-God in his place!—*Carlyle.*

Man is his own star, and the soul that can
Render an honest and a perfect man
Commands all light, all influence, all fate,
Nothing to him falls early or too late;
Our acts, our angels are, or good or ill,
Our fatal shadows that walk by us still—

Beaumont and Fletcher.

Vol. IX, No. II.] FEBRUARY, 1916. [339 to

		P.
I.	From the Mind of Mr. Blackwood. By Baroness De Malortie, Oxford	
II.	Indian Social Reform. By Mr. S. H. Jhabvala, B.A. ...	346
III.	Island of the Soul, a poem. By Mr. Walter Scott Haskell, Calif. U.S.A.	351
IV.	The Law of Retaliation. By Revd Walter Walsh, D.D., London	352
V.	War Notes. By Col. T. F. Dowden	353
VI.	Literary Notices	363
VII.	Editorial Notes	367
VIII.	Topics from Periodicals	372

EDITED AND PUBLISHED BY D. GOPAUL CHETTY,

15, Venkatroyar Lane, Park Town, Madras.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

PATRONS

Sri Raja Row Venketa Kumara Mahipathi Surya Row,
Rajah of Pithapuram.
Col. T. F. Dowden, R. E., (Retd.) England.
Sir Michael B. Nairn, Bart., Scotland.
Countess Evelyn Martinengo-Cesaresco, Italy
His Highness the Maharajah of Faridkot.
M. R. Ry. Mukunda Madhava Munipapi Reddi Garu
Zemindar of Elagiri.
Ratan J. Tata, Esq., Bombay.

THE "NEW REFORMER"

D. GOPAUL CHETTY, Editor.

The "NEW REFORMER" is a Monthly Magazine devoted to the reform of Religious, Social, Economic, and other matters. It will chiefly endeavour to root out those selfish and false desires which now estrange men one from the other, and establish in their place Reason, Justice, and Love as the mainspring of all human actions. In other words, it will strongly protest against the moral deadness of the world.

It has an eminent list of Contributors, both European and Indian.

It is a nice medium for advertisement.

Our advertisement charges are as under :—

	Full page	Half page	Quarter page
Yearly	.... Rs. 48	Rs. 25	Rs. 15
Half-yearly	.... „ 25	„ 18	„ 10

The Magazine has been moderately priced so that it might be within easy reach of all.

Price per Annum Rs. 4.

All subscriptions are payable in advance. English rate of subscription is 6 shillings per annum.

Gentlemen who give Rs. 100 and upwards are styled Patrons.

All Literary Communications, Books for Review, etc., should be addressed to the Editor, 15, Venketroyan Lane, Park Town, Madras.

All Orders, Remittances, and Advertisements to the Publisher, The "NEW REFORMER" Office, at the same address.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

THE NEW REFORMER.

Vol. IX] February, 1916. [No. 11.

FROM THE MIND OF Mr. BLACKWOOD

By

BARONESS DE MALORTIE, OXFORD.

(*Continued from our last number.*)

'ON THE HUNT?' Hendricks asked it half below his breath. He felt a touch of awe as he heard this experienced, deeply religious man speak with conviction of such curious things. '*On the hunt?*' he repeated more eagerly.

'Messengers do come down,' was the reply. A living belief always seeks to increase, to grow, to add to itself. Where there's conviction there's always propaganda

'Ah, converts—?'

Leysin shrugged his big black shoulders. 'Desire to add to their number—desire to *Save*,' he said. 'The energy they absorb overflows, that's all'.....'And they always know when one of their kind is near,' the voice slipped in between his tumbling thoughts 'as though they get it instinctively from these universal elements they worship.

They select their recruits with marvellous judgment and precision. No messenger ever goes back alone, nor has any recruit ever been known to return to the lazy squalor of the conditions whence he escaped. The Pasteur spoke for a long time and he let his speech burst forth in a stream of explanation, learned of actual knowledge, as he claimed and uttered with a vehement conviction that produced an undeniable effect upon his astonished listener. Told by no dreamer but by a righteous man who lived, not merely preached his certain faith, Hendricks, before half was heard, forgot what age and land he lived in. Whole blocks of conventional belief crumbled and fell away. Brick walls erected by routine to mark narrow paths of proper conduct—safe, moral, advisible conduct—thawed and vanished. Through the ruins, scrambling at him from huge horizons never recognised before, came all manner of huge possibilities. The confinement of modern thought suddenly appalled him.....How had the Valais priest rediscovered the absorbtion by man of some of the powers of Nature, was it not the primitive worship of those to whom the Almighty God had not revealed Himself? That the priest had found out unusual forces results had proved; and that they had let in life,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

life moreover in astonishing abundance; though, *whether for destruction or regeneration*, depends, *obviously, upon the use the recipient puts it to.**

The tutor felt the moment for communication had come. He told his companion the incident in the village street, the boy's abrupt excitement, his new found energy, the sudden independence and vitality of his attitude: He also told of his parentage, of his mother's disabilities—who had always suffered from a difficulty of breathing of her child's craving for rushing air in abundance, his love of fire for its own sake,—of his magnificent *physical machinery*, yet of its uselessness. . . . ,

'And you saw this man yourself?' said Leysin.

'Indubitably—a tall hurrying figure in the dusk'.

'He brought energy with him? The boy felt it and responded?'

'Hendricks nodded. 'Became quite unmananageable for some minutes,' he replied.

'He assimilated it though? There was no distress exactly?' Leysin asked sharply.

'None that I could see. Pleasurable excitement, something aggressive, a rather wild enthusiasm. His will began to act. He turned alive. He wanted to follow the man—'.

'And the face—how would you describe it? 'Dark and splendid,' In a certain sense; rushing, tempestuous, yet stern rather.'

'A face like the heights', suggested Leysin impatiently. 'The man swept past like the spirit of the storm.'

The Pasteur for some twenty seconds stared into his visitor's face intently, as though he would force into him the thought in his own mind. His features seemed working visibly.

'Don t you see what it is? Don't you know?' he said in a lower deeper voice. *They know.* Even from a distance they were aware of his coming. He is one of themselves.

'One of them? One of the wind and fire lot?' the tutor stammered.

The restless little man returned to his chair opposite, full of suppressed and vigorous movement, as though he were strung on wires.

'He is of them, but in a peculiar and particular sense. More than merely a possible recruit, his empty organism would provide the very link they need, *the perfect conduit.* In the country where I was a missionary and first experienced this marvellous thing, he would have been set apart as the offering, the sacrifice they call it there. The tribe would have chosen him with honour. He would have been the special bait to attract.'

*How we see this in the New Testament. There were seven sons of one Seeva a Jew who called over them that had evil spirits the name of the Lord Jesus who Paul preacheth. And the evil spirit answered and said Jesus I know and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them and prevailed against them, and they fled out of the house naked and wounded. Acts. 19, ch.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

'Death ?' whispered the tutor.

'In the end perhaps' he replied, for the vessel might be torn and shattered. But at first charged to the brim and crammed with energy—with transformed vitality they could draw into themselves through him. A monster if you will, but to them a deity; and superhuman in our little sense, most certainly.....' An organism needing heat can absorb without danger what would destroy an ordinary person. Alcohol, again, neither injures nor intoxicates—up to a given point—the system that really requires it.

'Up to a given point' repeated the tutor.

'Up to a given point,' echoed the other. 'Then rescue in the nick of time.' It seemed a compact between them for the regeneration of the listless boy.

'Hark!' exclaimed Leysin, 'Do you hear that? Listen.' A deep sound, confused and roaring passed across the night far away. It entered the little room so that the air seemed to tremble. To Hendricks it held something ominous. 'The wind,' he whispered. 'Not wind but human voices,' the older man said. 'It's shouting. Listen!' He opened the window at the top and through the crack came louder than before the uproal of human voices. Hendricks positively jumped when Leysin put his hand on his arm.

'That's the commotion in the village,' he whispered. 'A messenger has come and gone; *someone has gone back with him.* To-night I shal be needed down here, but to-morrow night when the great ritual takes place up there—?

'We will merely watch, yes; look on; let him see?' 'The machinary is all right, now let us see if we can get the energy to drive it.'

People were seeking their Pasteur, who seized his hat and coat and was gone.

Hendricks hurried back as fast as he could letting himself in with the big house key and going on tiptoe up the granite stairs. In his mind rose a picture of the boy as he had known him all these weary sight-seeing months—the mild brown eyes, the facile indolence, the plaint, watery emotions of the listless creature, but behind him now, like storm clouds, the hopes, desires, fears the Pasteur's talk had conjured up.

The yearning to save stirred strongly in his heart. And more and more of the little man's reckless spiritual audacity came with it. If only, oh, if only he could put life into that great six foot, big-boned frame! Some energy as of fire and wind into that inert machinary of mind and body!

Tee idea was utterly incredible, but surely no harm could come of trying the experiment. There *were* the huge and elemental forces, of course, in Nature, and if.....A sound in the bed-room, as he crept softly past the door attracted his attention, and he paused a moment to listen. Lord Ernie

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

was not asleep then after all. He wondered why the sound got somehow at his heart. There was a shuffling behind the door; there was a voice, too – or was it voices? He knocked.

'Who is it? Came at once, in a tone he hardly recognised. And, as he answered, It's I, Mr. Hendricks; let me in,' there followed a renewal of the shuffling, but without the sound of voices, and the door flew open—it was not even locked. Lord Ernie stood before him, dressed to go out. In the faint starlight the tall ungainly figure filled the door-way, erect and huge—He stood upright, limbs straight and alert;

The tutor drew back instinctly, catching an instant at his breath. 'But' my dear boy! why aren't you asleep? he stammered. He glanced nervously about him. 'I heard you talking, surely'? He fumbled for a match; but, before he found it, the other had turned on the electric switch. The light flared out. There was no one else in the room. Is anything wrong with you? What's the matter?

The boy answered quietly, though in a deeper voice than Hendricks had ever known in him before:

'I'm alright only, I couldn't sleep. I've been watching those fires on the mountains. I—I wanted to go out and see.';

He still held the field glasses in his hand, swinging them vigorously by the strap. The room was littered with clothes, just unpacked, the heavy shooting boots in the middle of the floor; and Hendricks, noticing these signs, felt a wave of excitement sweep through him, caught somehow from the presence of the boy. There was a sense of vitality in the room—as though a rush of active movement had just passed through it. Both windows stood wide open, and the roar of voices was clearly audible. Lord Ernie turned to listen. 'That's only the village people drinking and shouting,' said Hendricks, closely watching each movement that he made. 'It's perfectly natural that you should feel too excited to sleep, We're in the mountains. The air stimulates tremendously—it makes the heart beat faster.

'But I never felt like this in the Rockies or the Himalayas' came the swift rejoinder, as he moved to the windows and looked out. 'There was nothing in India or Japan like *that*! He swept his hand toward the wooded heights that towered above the village so close, he talked volubly.

'All those things we saw out there were sham—done on purpose for tourists. Up these it's real. I've been watching through the glasses till—I felt I simply must go out and join it. You can see men dancing round the fires, and big, rushing women. Oh, Mr. Hendricks, isn't it all glorious—all too glorious and ripping for words!'

'You mean that it is spontaneous, natural?' the other guided him, welcoming this new enthusiasm, yet still bewildered by the startling change: it was not mere nerves.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

'They're doing it because they must, because they have to, and because they feel it. They're not copying. just copying the world.' He put his hand upon the others arm. There was a dry heat in it Hendricks felt even through his coat.

'And that's what I want,' the boy went on, raising his voice: 'what I've always wanted without knowing it—real things that can make me alive, I've had it in my dreams, but now I've found it.

'But I did'nt know. You never told me of those dreams,'

'Because I could never get hold of it in words, bnt it's so real I knew it must come out some day; and that I should find it. Oh, I say Mr. Hendricks, and he lowered his voice, leaning out across the window-sill suddenly, 'that fills me up and feeds me,—he pointed to the heights—and gives me life. The life I've seen till now was only a kind of show. It starved me I want to go up there and feel it pouring through my blood', He filled his lungs with the strong mountain air and exhaled it, as though tasting it with delight and understanding. Then he burst out again, 'I vote we go, Will you come with me? what do you say, Eh?

They stared at each other. Something as primitive and irresistible as love passed through the air between them.

'Not to-night, not now,' Hendricks said firmly, 'To-morrow if you like—with pleasure, and my, old friend monsieur Leysin, will be our guide... as the tutor turn to leave, he said with a touch of gravity, 'You were alone just now—weren't you?' Lying was not among Lord Ernie's faults. He answered slowly after a decided interval. 'I–I was asleep, he whispered, and had a dream, one of my real, vivid dreams when something happens. Only this time it was more real than ever before. It was—he paused searching for words— 'sweet and awful' 'Sweet and awful! what in the world do you mean?' 'I don't know exactly,' only I mean that it was something awfully real and splendid, a bit of my own life somewhere—somewhere else—where it lies hidden away behind a lot of days and months that choke it, I can never get at it except in woods and places quite alone, or in my dreams.' Why did'nt you tell me there were such things?'

'I did'nt know myself until this evening.'

'Oh I thought you knew everything.'

'I never dreamed that such superstitions existed, or that Nature worship survived at all'

'Fire that heats but does not burn, and wind that blows the heart to flame.'

'What,! you heard those words? You heard them in French?.'

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Oh it was no language, but you understand Mr. Hendricks *when certain people look at one, words start up in the mind as though one heard them spoken.* I heard the words in my head, I suppose; only they seem so familiar.'

'But it was really a dream, there was no man here?'

'No doubt,' it was a dream but there was the faintest possible hint of derision in his voice, I found when you knocked at the door I was dressing, there was a mighty rush of wind outside the window, and the man I had seen in my dream was gone, but I do not know how he went.'

'Good night my dear boy, it is this mountain air!' good night, the following evening the two men Hendricks and Lord Ernie went to *la cure* for supper and with their host departed together for the upper ridge.

No sooner had they left the cottage than at once the confusion of strong wind was upon them. Gusts howled about the corners of the shuttered houses and tore noisily across the open yards.

'This way,' gasped the little Pasteur, blown side-ways like a sail: 'follow me closley'; they were soon beyond the cabaret where began the open stretch between the village and the forest and the wind had unobstructed way. Far above them they saw the fiery edge of the mountain the glare reflected in the say, as the tempest first swept them all three together and then separated them. 'It's worse than I expected, shouted their guide, 'here give me your hand!' then found, once disentangled from his flapping cloak, that no one stood beside. For each of them it was just a single fight to reach the shelter of the woods, when the actual ascent began and there the Pasteur found Hendricks, to whom he shouted 'Where's the boy;' 'Don't let him get too far in front. Look where he is' . . . A blast full in the face smote him like the flat of a great sword cut the sentence short. Once well within the forest wall there was peace and silence, for the tall dense trees received the tempest's impact like a cushion. The tutor at once caught the boy by the arm.

'No rushing about like that, Leysin is our guide not you.' 'It was the wind, I tell you,' cried the boy, flinging himself free, for it's alive. I mean to see everything. 'The wind's our leader and the fire our guide.' He made a movement to start on again. 'You will obey me' thundered Hendricks 'or go back.' With exasperation, but uneasy delight he noted the words used, he might have uttered them himself. Exhilaration had caught him also. He seized the lad by both shoulders and pushed him to the rear. 'Don't let him pass you, he heard in rapid French. The power's in his blood.'

It was dark, and every tree seemed moving, the difficulty of hearing began again, and the tutor, this secret exaltation growing in his heart, denied the anxiety that kept it pace, and battled with his turbulent emotions. His power over the boy, he realised, had gravely weakened, A little while ago

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

they had seemed equal. Now a complete reversal of their positions had taken place. The boy was sure of himself. Leysin led at a steady mountaineer's pace on his short, wiry, bowed legs. Hendricks a yard or two behind him, stumbled a good deal in the darkness, Lord Ernie forever on his heels eager to push past. He never stumbled, there was no flagging in his muscles, so lightly he moved that he almost seemed to dance as he leapt a boulder or ran along a fallen trunk-path there was none but the little Pasteur never lost his way.

Hendricks grew more in sympathy with the figure behind him than the one in front. He, too, was impatient with their leader's crawling pace.

Some elemental spell of wind and fire urged him toward the open ridge. The pull became irresistible. He despised the Pasteur's caution, denied his wisdom, wholly rejected now the spirit of compromise and prudence. And once, as the hurricane brought down a flying burst of voices, he caught himself leaping on a big grey boulder in their path. He leaped at the same time as his charge; his feet dancing without the conscious order from his brain; they met together on the rounded top and rolled down the grassy side—laughing wildly.

'Fool!' cried Hendricks, saving himself, what in the world——?

'*You* called,' laughed Ernie, picking himself up and dropping back to his place in the rear again. 'It's the wind, not me; it's in our feet. Half the time you're shouting and jumping yourself.

Suddenly as swiftly as a shadow the last figure forged ahead. Leysin turned and caught Hendricks by the cloak. 'You see *that*! he shouted in alarm. Don't lose sight of him!

He must see but not take part—remember!—They both yelled; 'I will wait for you' came the shrill answer through the thinning trees. And a flare of light fell with it from the sky, for the final climb of a steep five hundred feet had now begun, and overhead the naked ridge ran east and west with its lines of blazing fires. Boulders and rocky ground replaced the pines and spruces.

'But you'll never find the way' shouted Leysin, while a deep trumpeting roar of the storm beyond muffled the remainder of the sentence.

A voice answered 'the fires and the singing guide me.' Suddenly the forest lay behind them, there was the first great draught of heat as a line of furnaces burst their doors with a mighty roar and turned the sky into a blaze of golden day light. Hendricks called 'Ernie where are you? I'm coming. . . . ' and stepping on to the grassy strip of ground, soft to his feet, he met a wind that fell upon his body with showers of blows from all directions at once and beat him to his knees. He dropped it seemed, into the cover of a sheltering rock, for there followed a moment of sudden and delicious stillness in which the wearied muscles recovered themselves, and thought grew slightly steadier. Crouched thus close to the earth he no longer

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

offered a target to the hurricane's attack. He ventured to peep upwards, the ridge, he saw, was fifty feet above him a broad platfrom along the mountain crest; it was wide and flat; between the enormous fires of piled up wood that stretched for half a mile coiled a medly of dense smoke and tearing sparks. No human beings were *visible*, and yet he was aware of a crowding life quite near. On hands and knees, crawling painfully he slowly retreated into the shelter of the forest he had sought to leave. He stood up. The awful blaze was veiled by the roof of branches. But, as he rose, seizing a sapling to steady himself by, two hands caught him with violence from behind, and a familiar voice came shouting against his ear. Leysin panting, dishevelled and half broken with the speed, stood beside him.

'The boy! the boy! where is he? We're just in time!' 'Hurry, hurry! I'll follow . . . . My older legs . . . See, for the love of God, that he is not taken . . . . I warned you!'

The tutor felt dazed but confident, though only conscious of one thing—that he must hold out to the end, take part in the fighting to—win. The pride of youth and battle, the impetuous recklessness of the charge in primitive war caught at his heart, brimming it with headlong courage. 'God bless the whirlwind and the fire!' he shouted opening wide his arms.

He turned to push the old man aside, even to strike him down if necessary. 'Luke-warm and coward yourself rose in his throat, yet found no utterance, for in that moment, a tall, slim figure, swift as a shadow, steady as a hawk, shot hard across the open space between the forest and the ridge, it disappeared against a curtain of thick smoke, emerged for one second in a storm of light, then vanished finally behind the rocks. The multitude hidden by their vast furnaces had become aware of him they would presently appear to claim him. They would take him to themselves. 'I'll join you,' cried Hendricks, Wait for me!' Do wait for me!' the uproar smothered it.

INDIAN SOCIAL REFORM

By

MR. S. H. JHABVALA, B.A.

In his "Descent of Man" Darwin proves that man in his rude origin is born in the form of an ape. A crowd of such apes in their re-birth becomes a society of men dwelling in wild jungles living upon acorns, fruits and often upon bloody food. In succeeding stages of life these tribes of savages taught by the instinctive power of Nature alone find out fire from steel and flint, cook their wild food found from the rocky mountains, such as lizards, snakes, dogs, shell-fish, etc—and thus convert to happiness the very rudeness of the abhorrent savage state. The force of Evolution necessitated that a progress may be made in this direction, and, antelopes, wild dear, etc.,—became things to eat. The hunting stage crept in. Onward still,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

and ploughing became a necessary ingredient to keep body and soul together. Ever since the days of the creation of the sons of Adam, man's connection with the earth has been an undeniable fact. The people began to live in wild caves, barren deserts and woody places in dwellings made by them, The submission of passion was too strong for the uncultivated, and an instinctive love to keep up the human race found its vent in the institution of marriage. Family came into being that germinated its growth in the origin of tribes. Polygamy and polyandry were resistlessly rampant. Family societies naturally required laws to govern them; and government ministers and king became the natural consequents. Patriarchal system arose. It is the first form of society in which the whole tendency of the system is to give everything to the strong and old to the prejudice of the weak and young, and more particularly to the detriment of the woman. They have rules by which the best food, the best pieces, the best animals, etc—are prohibited to the women, and young men, and reserved for the old. The women are generally appointed to the old and powerful, some of whom possess from four to seven wives; while wives are denied altogether to the youngmen unless they have sisters to give in exchange, and one strong and vigorous enough to prevent their sisters from being taken without exchange. For the interchange of ideas, language was found out, and society, in its first stage of ferocity removed at least that unhappiness which arises out of a bad form of government due to want of harmonious interchange of ideas. War and peace, crime and justice, religion and laws came in the train in their due course and due working of time. As a child the first society, from point of view of religion, believes in itself—created objects of imagination. The stars, the sun and the planetary system appeals to it most; and, its imagination conceives their adoration a belief in the supernatural something. Thus Pantheism and idolatry became the origin of religious belief in our rude parents. The ways of living and believing found their permanance among the first social organizations in customs. The power of custom became so great in its hold on the popular mind that societies began to distinguish themselves by them. "No savage is free. All over the world his daily life is regulated by a complicated and apparently most inconvenient set of customs, of quaint prohibitions and privileges; the prohibitions as a general rule applying to women and the privilege to men." From a variety of societies that existed and from Nature's creation of the passional soul in human kind, crime and justice began to grow. In his early stage each man is his own defendant and judge.—Blood for blood, and love for love is the ruling principle of justice among those in whom the social ideals have just begun to grow. "Eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe" says the Exodus "is an ancient rule of Justice." What has been here said as a general truth is also to be maintained in connection with early society in India. The origin of mankind is concealed in the darkness of obscurity

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

We will not take into consideration the philosophic atomic theories of Kanata or the cosmic thories of A Van Humboldt for the—creation of man but a simple and an innocent one. Granted that he was dropped down by God from Heaven in its unideal form we can say society arose in the manner described above. When we read in the Mahabharata and Ramayana of the Nagas and Pisachas helping the gods like Pandavas and Rama, we understand that society in its rudest developments of animalism was standing by the side of society in its civilized forms of rationalism in achieving a sacred purpose or, when we find in Bhagvad Gita, Krishna preaching to Arjuna we learn that the higher laws of cultured society enforced their sanctity in system of lower, wild society. In the Vedas hymns addressed to the powers above are the indirect manifestations of the aspirations of the higher forms of society to a confirmation of its divine laws.

As government is based upon a certain number of laws to manage itself there are certain functionary laws for society too, that distribute themselves among the individuals forming it and that form its stability The more the wholesomeness of the social laws the greater the preponderance of social construction in the popular eye. As a government, say British, by the sanctimonious purity of its constructive laws renders itself favourable in the eye of the world, so can a society simply by the laws on which its permanency is based. Society makes individuals, and its laws must hence, be in spirit tending to national growth and individual—formation. "The state after all exists only to make individual members composing it nohler, happier, richer and more perfect in every attribute with which we are endowed; and this perfection of our being can never be insured by any outside arrangement, however excellent, unless the individual member concerned is in himself prepared in his own private social sphere of duties to co-operate in his own well-being." Thus, there are mutual controls laid both upon individuals and society. The laws of society are always invariably based upon the laws of Nature and of the government. However rigid the laws every individual belonging to a formal society has to bend himself down to them. For its destruction, the laws of a society are greatly responsible. The remaining responsibility lies on the head of the executive. Unity is the first form of every social law. Ancient organizers of Indian society did not observe this rule, and the perversity of their obeisance to the Law brought about a gradual dilapidation of the whole construction, till now the inane futility of attempts tasks the very life-blood in the achievement of even a semblance of reform. However, when society fails to achieve its own purpose in moulding the growth of human achievements, Nature by sheer dint of her own laws avenges the wrongs and sets the system aright, India had to meet a similar fate. Just as nations arise out of societies on their scopious side, individuals arise out of society on its narrower side. The amelioration of life-condition is dependent upon the social scale one adopts as his own.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The laws of society tend to formand mould the ideals and practices of the individuals from childhood. The social ideals and practices of modern Indians are due to the society in which they are grown up ahd born even, namely, Western. III. Each society is potentially great, and ought to be great so as to promote its views which are acknowledged universally salutary. Society in India never reached its climax of healthiness and happiness due to its own machinations. India was too weak to do so even on a small sphere for the patriarchal system prevalent. The factors of society had no voice in its management, and so the generality could fail to cause it to attain that aim which is the benign search of all society. Even in a family the father or the oldest member was the autonomous ruler over all and his will was law. And the want of civilization and lax evolution of mentality required a similar form of higher societies and of government. India was unaware of the course of nature society was adopting in the world abroad, and was ignorant of the social environments that should have arisen in obedience to the more or less enforced evolution. Hence, Nature had her course; and just as she sends often God in the shape of a hero to redeem the world she sent to India a hand of persons to alleviate her social evils. The patriarchintroduced arbitrary misgovernment. Another corruption that ate into its vitality was lawlessness and want of discipline which are exhibited in the rise of Thugeeism and Dacoity so rampant in the days prior to the complete establishment of the British rule and peace in India.

Social ideals or ideals of society are the visionary conceptions of a thing in its most perfect state drawn by the society. As every individual has ideals of his own the aggregate ideals of several representative individuals would form social ideals. The existence of ideals is common to all. Everybody in any state is able to picture to himself the ideals most favourite to himself. Ideals, at first, came into being in a rude state. When they gradually attain to a mature condition they present themselves in a lusterous form to the enamoured eye whence they first arose, and take the shape of actions. The ideals of society are always influenced by government,—education, and example or intellectual intercourse. They are always in advance of practices. They vary according to the vital statures of men. Our social practices are but steps towards the gradual fulfilment of our ideals. From the social practices of a nation one is able to judge the social ideals of it. When in India widow-burning—a social practice is put a stop to we can adjudge the social ideal of taking woman into a sphere of closer governance of life and country. IV. Social practices are determined by social ideals which in their turn are determined by the adjudication of government, education, etc.—as mentioned above. Moreover, elevation in social ideals and practices is caused from foreign influence of religion and education, and of all those forces named in the determination of them, provided that influence is of a superior type. The mind of the one does not fail to influence the mind of the other. "The peoples that hold aloof," says Jiele, "from foreign influence remain stationary; but those which by intellectual inter-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

course, by letters, science, and religious teaching are in constant touch with what goes on in the enlightened world around them, are sure to progress."

GOVERNMENT.

For all social practices government is to a certain extent more or less responsible. The reins of society may rest in the hands of the people, but the reins of the people rest in the hands of the governing few. The laws of the country go a great way in making salutary or otherwise changes in the social mind. Society is bound down by the laws instituted by the Government, and consequently, is bound equally to form its ideals and practices in strict concordance with those laws. So the social thought and act will be led by the nose in the direction laid open by governmental laws for the government, otherwise, would never brook the deliberate misuse of a law which would subvert the whole ruling fabric. Laws are intended for society, and, hence, government indirectly influences the course of action adopted by society. If social acts are inadvertent as far as their relation to the government is concerned they will be put a stop to. If society prevails over the government there takes place what is known as revolution. A wise government then, always frames laws confirmable to the right and correct wishes of the society. Thus mutual benefits are preserved between the rulers and the ruled. But if the government prevails over the struggling society anarchy or absolute monarchy becomes the result with its thousand inconsistencies on its head. The government by dint of its own laws often forms the mind of the country itself as we see in ancient histories of the Romans, the Mahomedans, and the Persians. The intricacy of their network involves the mind of the people, and evolves out of it one suitable for its adaptibility. In a country like Russia the king's will is law, and the government holds a mastery over all social connections and practices. There the people are ground down by a total separation from their ideals and actions in the direction of happiness and peace. The British institution of laws, on the contrary, finds out and gives due recognition to justice, honesty and merits. No social action tending to promote general welfare is acquiesed into obsccurity by British legislature. Every ideal of benefit can be put down by a Persian government, but it achieves its perfection under a British one. Sometimes, social acts and ideals became worthless when unsupported by government, and often have to look upon it as a parent duty to help them in work. Thus, has government a great hand in moulding society whose practices are based, in their turn, upon its laws. This general statement applies to India too. In time before the British rule India was a most misgoverned country. Society had—divided itself into innumerable parts that sometimes clashed their interest—one with another and often conflicted till the one or the other yielded to t he superior force. Taking one of these parts, say the Hindus as a whole into consideration we meet with various social grievances that were emergent directly from the government. In the days of the Patriarchal system of government the Law itself recognised the division of people into four great classes, and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the son of the Brahman different from the son of the Sundra even though both were the sons of the one great God. So, the ideals formed and practices current were those pertaining to and differentiated by caste that brought about a great change in the ways of thinking and living of the then people of India Caste differences distinguished the Vaishya from the Kshatriya and narrowing down the scope of social working tended to general ruin. In this respect, laws that were emanant from the king brought about a basis upon which quaint social ideals were found aud actions founded. Later on when by the turn of the wheel of Destiny the same Indian Goverument fell into the hands of the English, and when caste distinctions were disregarded, and Brotherhood of man and Fatherhood of God was understood the same society furthered its expectations and ideals till to-day even a Pariah hopes to be a Sahib in course of time by due efforts, and a Sudra Negrits expects to be the Lord Bishop of a petty principality. That society can work out its own redemption and can better its progress, which finds its free efforts crowned with success nnhampered by an authoritative evil issuing from the authority of the autocratic tyranny of Law. In past times the law directed society and formed the social practices invariably tothe distaste of the people unwittingly. At present the government is directed by society; and the latter has full prerogatives to work out its own active position with full bright support of the Law. Whatever superior kind of social ideals we have and whatever social deeds we perform are to a great extent due to the form of government we have and laws we are governed with. This truth is perceptible from instances mentioned above.

(To be continued.)

ISLAND OF THE SOUL

By

MR. WATER SCOTT HASKELL, CALIF, U S. A.

Where the kindly billows roll,
In the Spirit's Golden Sea,
There are islands of the soul,
And inhabited they be;
Isles bedecked with vernal green,
Isles of brown, and isles of white,
Isles of mystic beauty seen,
In the brighter, purer light.

Out upon the ocean's breast,
There are white and moving sails,
Ships upon the billows' crest,
Bid to weather ocean's gales;
Mortal mind is at the helm,
But the compass, ever true,
Points to that eternal realm,
Island that God made for you.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Let your ship sail on and on,
Let your heart go to His sun,
Soon, oh soon, you'll see the dawn,
And the island Truth has won;
Ship will anchor in the bay,
Just beneath the lighthouse dome,
And you'll scent the flowers of May,
At your pretty island home.

THE LAW OF RETALIATION *

By

Rev. WALTER WALSH, D.D.

MOSES: "Life for life, eye for eye, tooth for tooth, hand for "hand, foot for foot, burning for burning, wound for wound, "stripe for stripe" (Exodus 21, 23-25).

JESUS: "Ye have heard that it hath been said, an eye for an eye, "and a tooth for a tooth: But I say unto you, that ye resist "not evil: but whosoever shall smite thee on thy right cheek, "turn to him the other also. And if any man will sue thee "at the law, and take away thy coat, let him have thy cloak "also. And whosoever shall compel thee to go a mile, go with "him twain. Give to him that asketh thee, and from him "that would borrow of thee turn not thou away." (Matthew 5, 38-42.)

BUDDHA: "By love alone can we conquer wrath. By good alone "can we conquer evil. Do to others that which ye would have "them do to you. Kill not. Cause no death" (Sûtra of Forty-two Sections, v. 129).

SOCRATES: "In no circumstances will the just man do any harm "to another, even to avenge wrong done to himself" (Crito, 49).

CONFUCIUS: "Recompense injury with justice" (Analects, Bk. XIV., Ch. xxxvi).

First Lesson: "The Fire of Love" (Dr. George Matheson).

Second Lesson: "The Only Way" (Louis V. Ledoux.)

This morning, we discuss *The Law of Retaliation—The Lex Talionis* as it is called technically. "It is stated at its baldest by the Mosaic law in the "words of our first text,—Life for life, eye for eye, tooth for tooth, hand for "hand, foot for foot, burning for burning, wound for wound, stripe for "stripe,"—as to which I will only now say that if such were the ordering of the world I would sooner live in hell But it would be unfair to Mosaic religion to judge it by the untempered severity of this decree. The growing

* A sermon preached in the Theistic Church, London.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

spirit of humanity tempered it even in the worst times, by substituting fines and other measures for bodily mutilations And when Mosaic religion developed into Prophetic religion, the spirit of humanity rose to heights of mercy, forgiveness and lovingkindness unexcelled in the ancient world. The best spirit of the ancient world is expressed by the other teachers in our commencing sentences. "By good alone can we conquer wrath," said the "Buddha,—or his disciples in his name,—"By good alone can we conquer "evil. Do to others that which ye would have them do to you. Kill not. "Cause no death. There spoke the highest spirit of India. The best of Greece breathes upon us in the words of Socrates before his death, I am not "angry with my condemners or with my accusers," and when he declared that in no circumstances would the just man do any harm to another, even to avenge wrong done to himself. It is true that inferior principles of conduct appear in Socrates, as when he says that the virtuous man should surpass his friends in kindness and his enemies in vengeance; which reminds us of the most Christian king of whom it is said that he never forgave an injury or forgot a favour. But the high spirit of Greece and of Pagan religion expressed itself in the sayings of Plato to the effect that revenge was wrong, that it was worse to inflict worng than to suffer it; though here again a large deduction from the benign law of mercy must be made in the exclusion from its scope of slaves and foreigners. The teaching of Confucius belongs to a lower order, as becomes a philosophy of prudence which we might fairly place on tho same ethical plane as the Book of Proverbs. Yet Canfucius firmly places justice as the border of retaliation,—justice, mark you, not vengeance. "Recompense injury with justice" enjoins the highest voice of China. In other words, do not allow recompense to degenerate into revenge; do not punish to the extent of creating a new wrong and inflicting a new injury. Be just; but not revengeful; such is the soul of the Chinese people, manifestly to-day as in Confucius'day; a fair example to Japan, to Europe, and the rest of mankind. Perhaps ancient religion touched zenith in Roman Stoicism though sometimes its maxims have the accent of a self-approving virtue, rather than loving fraternity. Beyond question, the teachings attributed to Jesus express the Law of Love in its most magnificent and all-embracing form; though here also it must never be forgotten that lower elements are to be found. Jesus and the religion which took his name were not always on the mountain tops touching the stars with their sublime heads. Sometimes their feet too descended to skirt the shades of Tophet and the valley of Gehinom. But let that pass. Certain it is, that in the words quoted from the First Gospel, the *Lex Talionis* is repudiated with unexampled splendour of thought and manner, and the *Lex Amoris* substituted with a wealth of illustration and imagery which makes judicial systems contemptible, and captures all hearts.— Ye have heard that it hath been said. "An eye for an eye, and "a tooth for a tooth: But I say unto you, Resist not him that is evil; But "whosoever smiteth thee on thy right cheek, turn to him the other also. and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

"if any man would go to law with thee, and take away thy coat, let him "have thy cloke also. And whosoever shall compel thee to go a mile, go "with him twain. Give to him that asketh thee, and from him that would "borrow of thee, turn not thou away." There spoke one for whom the world was to come to an end to-night or to-morrow morning, and who had no need for a purse, or for social institutions. There spoke one who had surrendered all claim upon life; to whom poverty mattered nothing; property nothing, imprisonment nothing; imposition nothing; injustice nothing; death nothing. That is the kind of man who works revolutions, creates precedents, lights new stars, exhales new faiths. Against such a man the enemy can do nothing. They are such men as the friars Peto and Elstow who thundered against the abominable marriage of an English king, and who, when threatened with being tied in a sack and cast into the Thames, answered with smiles, "Threaten these things to rich and dainty folk which are "clothed in purple, fare deliciously and have their chiefest hope in this "world; for we esteem them not, but are joyful that for the discharge of our "duties we are driven hence, and with thanks to God we know the way to "heaven to be as ready by water as by land."

The Law of Retaliation can plead great antiquity, and can justly claim to be based upon a rude and primitive sense of justice. The impulse to his back shows itself in the youngest child, and was the only kind of justice possible in man's brutish infancy. But the modern spirit has advanced far beyond that elementary impulse, though in times of stress the original impulse is apt to assert itself against the developed spirit. The real test of the religion of the moderm world is this, How faithful does it remain to itself? We are apt to regard such lofty sayings as ideals to be postponed, "till the Millennium" as men say. But in that happy period the evils referred to will have ceased to exist; therefore is it now, while the evils of life are in full current, that the Law of Love calls for fulfilment. Such evils will never disappear unless and until and in proportion as the Law of Love is generally practised.

I imagine it is usual to treat this saying attributed to Jesus as that of an amiable enthusiast who talked a good deal of benevolent nonsense about not resisting evil, foregoing one's legal rights, and that kind of thing; who was obviously speaking in view of the world and his own simple life in far Galilee; and who could not foresee the culture and commerce and militarism and law and art and politics and all the complex institutions of the twentieth century. Or we construct water-tight compartments, as Luther did, distinguishing between our duty as citizens and our duty as religious people; as if the citizen could never cease to be religious, or the religious person to be a citizen! The New Testament story makes it appear that Jesus acknowledged the legal tribunals of his age and country before which he was ultimately arraigned. So did Paul when he appealed to Cæsar and his Roman citizenship. Therefore Christianity is

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

not to be taken as anarchistic, though Tolstoy would have it so in a noble sense. Yet it may be truthfully maintained that the Christian world makes a very inadequate effort to realize the ideals of Jesus as expressed in the Beatitudes and the so-called "Sermon on the Mount." There is abundant food for the cynic in the spectacle of a Christendom which insists that Jesus was God, and yet poilitely excuses itself from doing as he says. To turn the other cheek, to hand over our purse to the first whining knave we meet, are precepts which, with a sigh of relief can be dismissed as figures of speech — not without certain sly references to Quakers, who contrive to keep the letter of the law, yet end in boxing their enemy's ears, keeping two coats, and maintaining a handsome balance at the bank!

Now, it must be granted that only a pedant would treat these superb spiritualisms as legal precepts to be followed by the formal surrender of all earthly possessions, It must be granted that they are highly coloured rhetorical sayings calculated to impress the imagination and fix themselves in the memory. Scientific literalness was never the manner of the Orient. But, on the other hand, rhetorical exhortation must not be dismissed as absurd, impracticable, and negligible. There was always a contained demand, and the contained demand was never an impossibility. We may admit the figurativeness of the language without denying its moral significance. If we are resolved not to be pedants, we must take equal care not to be godless, Such teachlng certainly tends to establish a certain state of mind,—the state of mind, namely in which such material things as property and rights and position are made subordinate to disposition and duties and the things of the soul. In proportion as men become spiritual, the value of their havings and belongings depreciates in their own eyes. The possessions of the soul are more precious to them than gold and lands and high office: and if they retain the latter only by relinquishing the former they, will permit themselves to be stripped of every earthlything; because self-revernce, faithfulness to high views, honour before the angels are treasures not to be exchanged for the whole world. Such experiences are not rare in the history of religion. There have been numerous periods in which godly men and women had literally to make such a choice, and made it with smiles like Peto and Elstow.

It might be possible, of course, to discover the expedient in the ideal; but I do not know how far that would be justified. It is possible to argue that an Essene or a Nazirite or a follower of John the Baptist or of Jesus, would have been practically wise in not offering any resistance to the exactions of the tax-gatherer who would only take advantage of resistance to double the impost; or in preferring to be defrauded rather than go to law before unjust judges; or in willingly performing the transport service demanded of them by the government officials who would only coerce the resister into doing double transport. It is quite certain that there are

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

occasions in civil and political life when resistance to unjust authority only brings fresh injustices upon the heads of the resisters. The first Christians lived in such times, and prospered by acting on the principles here recommended. For a couple of centuries they would neither fight in the Roman armies, nor go to law before Roman tribunals, nor advance any civil claims to property. It is a nice question whether they did not suffer far more when they succumbed to worldly influences and went the worldly way they are going still. But leaving that, let us return to the general question.

From the illustrations already given, I think it is clear that resistance, whether by personal force or legal tribunal, is not always the best remedy for wrong. Retaliation at any rate, is calculated to injure the character of the retaliator, and may produce a greater wrong than it is designed to remedy. Patient endurance of wrong may be the very salvation of the individual wrongdoer, and ultimately of society in the mass. Of course, all this looks very dismal to that uncovenanted character unhappily described as "the natural man." It is so natural for the spirited boy to up fist and at the bully who beats him; or for the man to mulct in heavy damages the slanderer who has defamed him. But a Jewish proverb says, "If a man call you an ass, put an "ass's saddle on you," which being interpreted means, Put up with the injury, since to resist it would only make matters worse. Who does not know the slight moral efficacy of police court law? I remember how a painter once gave the public a too luscious picture. A fussy moralist appealed to the magistrate, with the result that a thousand people went to see it for one who went before. A wretched old man I knew tried to keep the soul in him by hawking an obscene book. An officious constable made a martyr of him, and a hundred people read who never read before. I recall a notorious case of two poachers who when snaring rabbits were attacked by gamekeepers, but resisted and the gamekeepers were killed. The poachers were hanged. All were married and had families. The net result was that four men were killed, four wives were made widows and about a score of children orphans, all about a rabbit! The method of Jesus would, at anyrate, have prevented that. Experience teaches that force is no remedy. Violence increases, never represses, crime. Crime is fostered by retaliation. Systems of penology have proved that. Evil can be conquered only by goodness, as Buddha taught. Loving forbearance puts the wrongdoer to shame and wins him to penitence. I venture to think the world owes more to its martyrs than to its priests, its warriors, or its lawyers: and by martyrs I mean,—not merely those who have been burned or beheaded for religion's sake, but—such as have cheerfuly suffered loss in good causes who preferred to be honest and poor rather than rapacious and rich, who remained obscure and insignificant rather than climb upon the downfall of others, It is to such men and women the world owes all that is best in it.

An obvious objection must be met before we bring our study to a close. If we repeal the Law of Retaliation—so runs the objection—we shall invit

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the break-up of society; and alarming pictures continue to be drawn of the state of a world silly enough to govern itself on the highest principles of religion. But surely to substitute love for violence as the basis of society is not to break it up, but only to change its form. Certainly, in such a world there would be little or no need of or place for the cumbrous machinery of churches, priesthoods, armies, law courts, trade-unions, political parties, and what not. These bose belong to the age of Ishmael. They are necessarry to a world dominated by the Law f Retaliation. From a world dominated by the Law of Love they would autcmatically disappear, Priesthoods, legal and military institutions, principalities and powers in high places, have always been the chief obstacles to reform of abuses, the chief opponents of martyrs and prophets. That was the terrible discount always to be made from the stability and balance they gave to the world's affairs. They were always the bulwarks of the *status quo*. They tended to perpetuate the injustice, cruelty and division of institutions which had outlived their day. They were necessarily consecrated to the worship of "The-God-of-things-as-they-are"—not the God of things as they ought to be, or as they might be. History is eloquent with this lesson. A State founded on slavery finds itself, after two or three centuries, up against one of the most awful race-problems, which threatens to tear it asunder. The world suffers—not from its excessive devotion to the Law of Love, but,—from its faithless appeal to the Law of Retaliation. And it will continue to be so till the world changes its ideal, and agrees to regulate its affairs in accordance with the Law of Love. A man's life, a nation's wealth, consisteth not in the abundance of the things, which he, which it, possesseth. It profits a nation nothing to gain the whole world and lose its soul. Surely the terror of that truth is filling the soul of humanity at this hour. God grant that it may remain, that it may be permanent, that it may shape the policies of the future that it may mould the better world order which is coming up out of the gulf.

In that sense it will be impossible for religious persons and religious teachers to keep out of politics. For the reformer and the prophet to go out of politics is to go out of the world. There is a stage when religious people stand outside politics altogether. That is generally followed by a stage when they are in politics, but as politicians rather than religionists. The last and highest stage remains, when they are inside politics, but as religious persons rather than politicians. When that time comes, the hour of human brotherhood will be on the wing.

In a word, the Law of Love is no external measure to be laid upon society from the outside from a human authority. t is a principle of life to be joyfully accepted with whatever suffering it may temporarily entail. In that sense, the saying is for him who can bear it. He that hath ears to hear, let him hear!

———

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

WAR NOTES

By

Col. T. F. DOWDEN.

The 'Gokhale Society' inaugurated by the friends and admirers of the late Mr. Gokhale in Bengal has the following objects :—

CONTRIBUTION OF RS. 25,000 PROMISED,

The friends and admirers of the late Mr. Gokhale in Bengal met together on the first anniversary of his death in the new rooms of the Indian Association to inaugurate the proposed Gokhale Society. It was agreed to found the society immediately with the following objects : (1) To establish in Calcutta a well equipped library for the study of political, economic, historical, social and administrative questions ; (2) To institute prizes and scholarships for the encouragement of a careful study of public question; (3) To spread elementary education amongst all classes of people; (4) To publish from time to time informing and well considered books, pamphlets and journals dealing with current public questions and to arrange public lectures and discussions thereon ; (5) To train young men for work directed to the improvement of the social, economic or political condition of the people ; (6) To maintain on suitable allowances a body of qualified workers for carrying on work calculated to promote the social, economic and political welfare of the people.—*Statesman.*

These objects might well be followed elsewhere by the foundation of other societies.

* * *

The difficuity in the way of private effort to spread useful knowledge and dispel the mists of ignorance is of course the question of finance ; but finance also may be used to create and propagate error.

Public opinion therefore is often faulty, and gets its quality from the speeches of private individuals, from newspapers, books or periodicals, more or less enlightening or misleading.

* * *

It is consequently eminently useful that literature should be considered and approved or rejected, by some trusted body of scientists, solely actuated by a desire for righteousness and the public good.

* * *

Local co-operative government is impossible of realisation, unless we now what to aim at, and how to set about getting it, without coming to grief.

* * *

The phenomenal condition of Germany at the present moment has been largely brought about by literature, and a subsidised Press ; everything being focussed on one point. which when resolved into action, is proved to have been a 'Gigantic ERROR !'

* * *

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Bernhardi stumped the world, perhaps perceiving the real truth of Germany's 'Rake's Progress', and its probable effect outside Germany. He prophesyed "Germany above all, or Downfall." He was wrong.

* * *

At the reassembling of the Russian Duma, at which H. M. the Czar was present on 22nd February, Mr Sazanoff the Premier said :—

"Germans had been duped, and the people treated like savages; Prussianism would have to be crushed; not the German people."

* * *

The first error has been in trusting all the Military, Civil and Financial power of the separate States to 'one man', and letting him work the entire Foreign policy, on the Feudal system, which is one of deceit and treachery to the neighbour.

The 2nd error is that of the German people, in not reserving power under their constitutions to control their own individual state governments, in matters relating to International and financial policy.

* * *

The 3rd error is that of the German Priesthood in preaching anti-Christ as a world policy, and setting up a man-God.

* * *

The 4th error is in imagining the Feudal system of the middle ages is reconcilable with one of universal world commercialism and voluntary co-operation, at which all peoples aim.

* * *

The 5th error is in thinking the domestic policy of Prussia can be made applicable to the Foreign policy, and agents can be admitted abroad to undermine loyalty, destroy the working organisations, and occupy the land of other peoples, without war and universal disorganisation.

* * *

The mind that makes this thought predominant is what the world is attacking; a mind formed in the environment of Middle Age Feudalism, and clean out of date outside Germany.

* * *

In emerging as a 'world power' the German government thinks it means a position for coercing the world! This shows failure to realise what world power is. The greatest power that can be exercised is that of a man who is able to perceive the 'useful limit' to the will to power, and willing it to an objective that does not clash with the world's good.

* * *

Germany's objective is monopoly of power and commercialism. But her political economy ideal includes making war as part of the system, and making profit out of the destruction of some portion of humanity. It is this that has caused the war, and peace is unthinkable till Feudalism of this sort is crushed out in Europe.

* * *

For otherwise, the spirit of feudalism will extend to all the continents of the world, and commercialism will be impossible. To circumvent this,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

we must have the American Munroe Doctrine for every Continent, and keep Piracy and feudal filibustering out of the World's Political Economy.

* * *

This is made self-evident by an admirable summary of 'opinions of manufacturers' presented to us in The *Times Engineering Supplement* for January 28th, 1916, from information carefully collected from a number of British Engineers, with a view to knowing what to do after the war. It is most important to know this, before any talk of peace can be entertained.

* * *

A large part of the paper is devoted to the consideration of 'Fiscal measures.' It goes without the saying, that on a just appreciation of this part of the subject, the preservation of Nationality everywhere largely rests.

* * *

Capitalism and Banking at present has everything in it tending to centralisation of power; and only by every Nation taking measures to check it within its own territories can independence as a working unit of the world's organisation be maintained.

* * *

Any number of suggestions have been offered to effect this, each made more or less from individual views; and it only shows how difficult it must be for any Government: to regulate its fiscal policy scientifically and justly to all classes if the power rests with interested parties and irresponsible electorates.

* * *

What handicaps the home manufacturer capitalist is the excise or income tax, which differs in every country. It has been shown that to admit foreign imports free, puts the English trader at a disadvantage of 12½ per cent in competition; and that to equalise matters, an import tax of this amount would be fair against any country where this differential existed.

* * *

The complications that would arise in differentiating such conditions for every country, and for all seasons would be immense. But an *ad valorem* import duty on everything would appear to be simple.

* * *

Customs Unions, Trade combines, and Syndicalism, having the object of the offensive or defensive, are part of the schemes used by private enterprise either to secure monopolies or counter them; and at the moment the Entente powers, and most of the neutral powers are concerned in destroying Germany's offensive in the economic sphere of the world's work, to counter her militarism.

* * *

This can only be done by the Governments of all Nations assuming the Fiscal power of control within their boundaries, and not allowing private enterprise internationally, either through domicile of the foreigner, or admitting his capital, or uncontrolled import or export to every country.

* * *

To which country does the alien owe fealty; the one in which he resides and carries on his work and business, or his fatherland which may finance

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

him an claim the preference of his trade? The Teuton only recogises Germany, and has been taught to get all he can out of his host, and be ready with 'war treason'! It is this that has caused the downfall of Germany as a world power; it is felt there can be no trust in Germans, or that peace will be maintained as long as the Empire exists to be ever threatening it.

* * *

The 'Zolloverein or commercial uuion of all the petty states of Germany effected by Bismark, had the effect of centralising the power of Capital on Berlin, with the sea trade of the Hansa Towns to back it. The proceeds of the customs are divided between the States in proportion to their populations.

The establishment of the Empire enabled all the Military organisation of the independent States to be centralised on Berlin.

The small States gave up their power of autonomous commercial and social development, and hoped to save the expense of foreign wars in return for Prussian protection.

Prussia has hope to finance the undertaking by world trade and commerce: to keep the peace in Europe; and overawe the world with a huge Milita conscription, and a vast Navy that will sweep the seas of all opponents.

Unfortunately for Prussia, the contract she has undertaken can only be fulfilled by the world submitting to her armed forces; and as it has decided not to do so, we have the world war which is bound to go on to a finish.

As long as Germany may have been content with Zolvereins and a share of the world's trade, the Federated States might have been each able to finance their administrations with the aid of their share of the customs duties. But the enormous expense of the Military and Naval preparations, particularly of late years, has absorbed all the States customs duties, and necessitated calls on them for the Imperial services.

What they will think of the contract now with Prussia's accumulated war loans to be financed by them, is a particularly interesting question. It is this financial aspect of Imperialistic Capital Commercialism, that may show the States, they might have done better to preserve their fiscal autonomies with ad valorem duties and independent sovereignties. They could do this now in five minutes, by joining a United States of Europe, that would take over the responsibility for their defence, and allow the rule of Righteousness to prevail in the world, and militant Empire to dissolve,

* * *

There was absolutely no necessity for Germany to intrigue for a war. She possessed agriculture and manufactures, within her territory sufficient for her maintenance, while England has to depend largely on Foreign trade for food.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

But the whole mind of Germans is against that of the rest of humanity and has to be reckoned with in considering peace conditions.

* * *

China will be a principal objective for Germany's war treason. Efforts will be made to turn the United States into a Teutonic. possession, and South America will have to look out; while wherever Germans may penetrate, trouble may be expected.

* * *

Salvation will only come from the action of the Democracy of Europe, in controlling their Governments, the finances of their countries; and establishing a Central Federal Government which will guarantee protection of all the independent States.

Never before have the 'signs of the times' been more beautifully interpreted than by one of our fellow countrymen, speaking with the inspiration of a Persian Poet in the Canadian Club, at Montreal. Mr Rustom Rustomjee *apropos* of the curse of militarism said:—" give me liberty, or give me death—we can still send millions of men and tons of gold. The Parsees (Persians) had not fought since A D 600, but now there was a corps serving side by side with the Canadians. Great Britain's work is Righteousness, and my message to you is,—that so founded, it must, and will endure ".

* * *

Great Britian is working with the inspiration of Christianity and the guidance of the Bible, which is a record of Feudalism, world work, and government, on the material and spiritual planes, far surpassing in value the guidance of Prussian Imperial Militaristic Theologians, lending themselves to the perversion of Christianity, and self-laudation.

* * *

We have learnt something from Germany in respect of Militarism and Imperial Capitalism, and can quite see, that combined with a 'World Zollverein,' everything could be directed from Berlin; but this is just what nobody wants, as it destroys all freedom, individuality, and Nationality; and every form of Local Government every where is suppressed, or its power wiped clean out.

* * *

Mr Rustomjee says the war is one of 'Force' against 'Freedom'. He refers to India's aspirations for the future, and the somewhat complex question ef Indians in the Dominions.

In regard to this last, the war will clear the political and economic factors—making up the complexity of the situation—a good deal.

* * *

What disturbs men's minds about their welfare is, that they only see a limited measure of the whole business of the world, and don't realise how what they do and think works for good or evil, owing to its effect on others.

* * *

It would be more satisfactory to everybody if there was free circulation of peoples in every country, but we have it in evidence in the present war,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

that such freedom is a peril, if strangers abuse the hospitality of the country they may visit.

* * *

If foreigners wish to effect domicile and trade, and to claim protection while they do so, their duty is to the country in which they reside; they cannot serve two masters, who are perhaps competing for the world's trade, where the economic and social conditions may be quite different.

* * *

Apparently it is the economic condition, that weighs with the Colonies; because it is not fairly understood that there may be work for all—but of different kinds if it is only allowed to be attempted.

* * *

It has been suggested that the late German Colonies in Africa might afford the desired outlet for Indian colonisation, if Capital is forthcoming to help it. But it is more to be wished that Capital would come to India, and Indian's population could be retained in its natural element.

There are talks of peace said to be emanating from Germany,—as if peace was a final object to be attained!

Certainly it would be satisfactory to the Germans, if they could get the Entente powers to treat singly for peace; but that would be for the world to acknowledge Germany as the ruling power, which is impossible.

The Entente is fighting for the world's freedom from the Feudal tyranny and to secure a sound world political economy system and will be satisfied with no less. Now is the time to settle matters once for all. We must have patience and perseverance, and there can be no doubt of the successful issue, which will benefit the German people as much as the rest of the world.

LITERARY NOTICES.

Religion and War. By R. Barry, M.A., Methuen & Co., Ltd., 36, Essex Street, London, W. C. Price 1 sh.

The civilization which we know for good or ill, before the outbreak of the war has now become a thing of the past. The blame is laid upon Christianity. In the book the author discusses the causes that led to the war and suggests some plans for a better world in the future.

The author says that Christianity is not to blame and that it has not (at least for centuries) ever properly been tried. He says that the cause of the war is the complex form of that materalism which is endemic in Western civilization. It reveals itself in two distinct but allied tendencies first, in an excessive trust in things as opposed to persons, in material force instead of spiritual influences; and, secondly, in an adequate recognition of the real nature of human personality. He suggests that the spiritual is the criterion of worth, that the material must derive its use and value from it. It therefore follows that the true standard for the future must be the unseen and not the seen.

We heartily recommend the book to the careful perusal of our readers

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

II. *The Covenant.* Miss Mary Lesch, 4,319, Lake Park avenue, Chicago Ills.

This booklet contains a brief statement of the Covenant God made with mankind through the prophets of the past and has been fulfilled in these latter days in the Bahai Movement.

III. *The Care of Infants in India.* Mellin's Food for India, East Ham, London, E. Local Agents, Oakes & Co., Madras, Re 1.

This is an excellant work for mothers and nurses in India upon the feeding and management of infants in health and sickness. We heartily recommend this to everyone who has a baby to care for.

IV. *Sir C. Sankaran Nair*, Kt., C.I.E., Published by the Madras Dravidian Association, Madras. Price As. 4.

This is a sketch of the life and career of the great Dravidian gentleman who is now the Educational member of the Viceroy's Council. It also contains an useful appendix containing his views on various topics.

V. *The Life Story of Sebabrata Sasipada Bannerji.* By Satendranath Roy Chowdhery, Price As. 2.

This is an excellent pamphlet containing a nice account in a nutshell of all the great and useful work this great reformer has done.

VI. The manager of the Atank Nigrah Pharmacy has sent us two booklets containing a collection of reviews of newspapers, on seeing an album of "Atank Nigrah Pharmacy and its all." The papers no doubt speak unanimously of the popularity of the pharmacy.

(Reviewed by an esteemed Correspondent).

RELIGION AND WAR. by F. R. Barry. M A. Fellow and Lecturer in Theology, Oriel College Oxford. (Methuen & Co) London 1919.

Great honor is conferred on the *New Reformer*, by the above book being sent to it for review. The task is attempted with much diffidence from the standpoint of the workman, who sees in the present war not a failure of Christianity in the smallest degree, but that of man's wit and will to organise World Government on lines that will give effect to Christ's commandments.

In the endeavour to account for the problems of the universe, Theology has been built up out of man's experience by profound thinkers meditating on the work proceeding in their environment.

Accordingly we have many theologies encircling the central fact of the Creation and the evidence of Power acting on earth influencing Humanity.

The effort to divine the object of it all, and the laws of motion and order, has this great interest for humanity; that it finds by working and thinking in harmony with it, not only is efficiency and economy of life and physical limited power in doing the work necessary to procure sustenance greatly promoted, but it also results in the maximum pleasnre to the senses, owing to the atmosphere of Love that surrounds the workers, when harmony prevails.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Jesus the Workman, and Christ the Prophet, united in His Person all the science that is known in regard to world government; and the Christian regards Him as the pivot of all self-government. Christ laid the foundation; Christians have to build on it; Feudalism and Hypocrisy stood in the way of it then, and does now in this war.

What is 'unseen' is known to be there; and the form it takes and its action is an interesting speculation for those hoping to explain it; but the immediate mission of the workman is to endeavour to find out what is wrong with our organisation to secure to, the least of God's creatures the 'Daily Bread' of the Lord's Prayer.

It takes little time for workmen to find out where the shoe of our civilisation—manufactured on a standard type for the million—pinches the individual foot. But his trouble is to get a decent fit when he is dealt with so wholesale, and he has no competetive shops to go to, either to secure good quality or cheap price, plus a little courtesy and attention in suiting him.

But the human failing of trying to get the better of the neighbour comes in to secure monopolies, both of power and profit, by which inferior quality shoes can be forced on an agonised wearer at a high price. Duty to the neighbour should check the desire for monopolies having this object, and Christianity makes it a command.

The individual may escape the consequences of a disregard of duty to the neighbour, by an exercise of wit, but the actions of Governments are more liable to reap the just appreciation or condemnation of the World; for it is difficult to conceal the results that ensue.

Accordingly no Government will stand long which does not evince a spirit of Righteousness in its every motive; and if there is the slightest failure from such a cause, its men cannot be trusted or usefully continue to hold office.

Feudalism in itself is a defunct proposition in world government, which cannot be carried on without the working classes giving themselves over body and soul to their Hereditary rulers, whose principal function then is to intrigue and plot for the downfall of the neighbour, and the appropriation of his savings and property. To produce war as a warrant for a continuation of their offices is a great temptation, and may become obligatory!

Religion developed in such environments naturally leads to unholy Theology, such as has bee openly preached in Germany lately, and on which the monoplists would like to found a new Christianity.

Sufficient for the honest workman is the Command of his beloved Jesus—the Master workman, who stood and worked on the border between the crumbling materialism of the Roman Empire, and the Imperialism of the Holy Spirit of the East.

But more is required of him if he would give practical effect to his Christianity. He must not efface himself from any question which involves Christian World-Government.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

If he loves home and the land that suppports him, he must not permit his government to attack the homes or lands of other peoples without his sanction, and for cause duly shown, and previously submitted to an impartial Tribunal for investigation.

The erection of such a Tribunal is a thing of immediate urgency; and a Labour Parliament independent of all local Governments is obviously the best Advisory medium for settling any disputes.

This Tribunal would not interfere with Local Government anywhere, but would be a medium for informing Democracy universally on matters of world government, leaving corporate local responsibility untouched.

If we view these workmanlike disiderata as bearing on Theology, we may see that the essential principles of a true Divinity culture, were laid down by Jesus the Christ in the simplest, and most understandable manner, clear to the humblest.

The dissertations of Theologians in long essays are certainly of the utmost value to doctrinaires trying to trace the psychic actions in the minds of humanity; but the laiety only want the simplest rules to go by, These are found in the words of Christ's teaching, which He not only preached but practised, and save His Life for. The effort to discredit Him will never succeed, except in a country which owns no God but one that will do a Despot's will, and where TRUTH cannot be uttered.

The philosophies of Tolstoi, Nietzsche, Bernhardi, and others are easily discounted when considered in connection with the environments in which they lived and worked, and it is interesting to study the personalities of people who have given expression to original views.

In the same way the practical use of Christianity is proved when we see what gave birth to it. To understand this thoroughly we must put ourselves back 1900 years in the environment in which Jesus lived, with the Old Testament History at back of it for His information, and the wisdom of the Magi at His elbow to sift in regard to world government, before He commenced His Mission.

Christians understand the symbol of the Cross, to mean the suppression of unholy 'desires.' Turning the other cheek is of course meant to express the first impulse to return a blow, which may have been well merited; and rather than avenge an injury, to seek the fault in oneself. All these and other instructions for self-government, apply with even greater force to collective government of peoples in their international relations.

The object in all cases has evidently been to destroy Feudalism and substitute the rule of Co-operation of peoples, under the aegis of Spiritual Imperialism everywhere. The reference to the 'Sword' which Juses offered in place of 'Peace' is intelligible enough as applicable to the time in which He spoke, and is no less effective now.

His preaching was not to condone Error, but to demonstrate the TRUTH, which could only be realised by everybody taking their stand

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

under its 'Banner'. The way for Truth to 'out' in matters of Government is by constitutional systems for allowing it to be publicly ventilated in a methodical and businesslike manner, with due decorum, and reference to a legitimate object.

It is not easy to find Dr. Barry's book anything but what will commend itself to every worker. He says however that Theologians should not mix in politics. It would have been well for German Preachers if they had not done so, in order to instruct the Almighty. All the same Religion is Government for a purpose, and that purpose cannot be ignored; and it is to be regretted that his excellent essay should not have resulted in some broad suggestions for giving them practical effect,

He might be asked, whether the failure to bring Government up to the Christian standard does not originate in considering it in detail too much, instead of on a comprehensive scale for the whole world, referred to the commercial co-operative principle, with an International guarantee of universal protection from agression against any State, an obviously practical and Christian proposition.

Under this guarantee the need for much militarism disappears; and aggressive Empires would dissolve automatically leaving pure Christianity and honest commercialism to rule in the Government in the world everywhere.

EDITORIAL NOTES.

At one place we read, 'He that says he loves God, and loves not his fellowmen, is a liar; and the truth is not in him.'

* * *

The Principal of the Madras Law College said recently that the legal profession is the finest and that society cannot exist without it. This statement may be true if its members are not animated by a desire to amass the wealth of a Croesus by hook or crook but discharge their duties as ministers of Justice.

* * *

At the last Social Conference, Mr. S. Somasundaram Pillay, characterised caste as the "Incarnation of Satan." This is quite true.

* * *

In the course of an article on the "Reconversion to Hinduism" in a local contemporary, Mr. T. Ponnambalam Pillay pleads for the readmission to Hindu Society of men, who after once abjuring Hinduism and embracing another religion, desire to rejoin their society. In support of his plea, he quotes precedent from the lives of Saiva Saints in Tamil country.

* * *

The Social Reform Advocate says: "The proposal for Home Rule for India is creating uneasiness among all classes of people except one. The non-Brahmin classes of Southern India, the Mahomedans, (in spite of *some* of the Moslem Leaguers) and the Panchamas look with much anxiety and not a little fear upon the spread of the Home Rule propaganda."

* * *

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Lord Hardinge thus described the aim of the Government in sanctioning and furthering the Hindu University scheme :—"Though in ancient times there was nothing like quite a modern University, its prototype may be dimly discerned in the far distant past and the tradition that has come down to us is one of students gathered round the great teachers as Vashista and Gautama, and indeed the whole Indian idea of education is wrapped up in the conception of a group of pupils sourrounding their Guru in loving reverence and not only imbinmg the words of wisdom that fall from his lips but also looking up to him for guidance in religion and morality and moulding their characters in accordance with his precept and example."

* * *

The Varnashrama Dharma propaganda expounded by the Maharaja of Durbanga will once more throw the country into pristine isolation and will perpetuate the institutions of the dark and dismal Middle ages of India.

* * *

Humanity speaking of the Maharaja says ; "Much needless fuss is made over the revivalistic campaign of the Maharaja of Durbanga. His manuscript eloquence falls flat on the twentieth century freedom thirsting Indian andiences, The Maharaja in his own person is a standing negation of the glory of Brahmanism. There is neither logic nor force of argument in his declamation. He seems to be blissfully ignorant of the rudimentary meaning of *Varna*, *Ashrama* and *Dharma*. It is very fine indeed to inveigh against the materialistic civilization of the West. But when one is a slave to it, one's fulminations seemes funny, not to speak of their standing self-condemned. That the Government should lend their support to such a man does not in any way seem to strengthen the confiedence of the people in their rulers, Even orthodox people look askance at such doings. It is the conservative that is most suspicious. He suspects that every move of the Melcha ruler is to his ending."

Speaking of India's greatest need, the *Forerunner* says : "Our greatest need is for men so filled with the desire to bring unity out of diversity, and peace out of functional and sectarian strife, that they will be ready to spend their lives in careful plodding effort for their end, They must be men who have read the history of their country aright, and have learut from it the great lesson which is written large across every page of it—the lesson that union is strength, but division is weakness. They must be men of a divine patience, fouuded, on the knowledge that they are doing God's work.

* * *

The last anniversary of the birthday of Bramanand Keshub Chandra Sen was celebrated at 21, Cromwell Road, the gathering including not only Brahmos but many Hindus, Moselms and Parsis as well as numerous English friends. This is inspiring to Indians to see how widespread is the influence of such men as Keshub Chandra Sen and how warmly it is recognized and appreciated by thinkers in the West.

* * *

Lord Willingdon who has himself some experionce of farming in England in the course of his address at the Agricultural College, Poona, said

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

that the following were the chief requirement for the production of a satisfactory crop :—

(1) Knowledge of the quality of the land you are farming and the best rotation of crops to procure the best results. (2) A sufficient supply of water by rainfall or by artificial manner.(3) Good and careful cultivating, especially remembering to keep the land clean and free from weeds. (4) The most efficient implements for ploughing, sowing, and harrowing the land, (5) The most suitable manure to put on the land in order to keep up its vitality. (6) The necessity to use the best and not to be satisfied with inferior mixed seeds :

* * *

Speaking of the points of dissimilarity in the main principles of farming in England and India, His Excellency said :—(1) In England the land is owned entirely by individual landlords; in India (British India) the supreme landlord and owner is Government. Secondly, the English landlord is in very many cases a farmer himself, and has a home farm where he cultivates his own crops and breeds his own cattle; In India there are too many cases where the great landowner is merely a rent receiver and knows little of a practical nature of the great industry from which most of his income is derived. Thirdly, the farmer in England is in most cases an independent man with independent means who makes his living out of his farm and can bring up and educate his children to such professions as they are best fitted. The small yeoman and peasant farmer in India, is very largely in the hands of the money-lender and has no independence from year to year in the cultivation and sale of his crops.

* * *

The following report of a second appeal disposed of recently by Justice Sadasivier and Justice Napier shows the shameless extent to which caste rights are sought to be asserted even within the Church built in honor of the Friend of Publicans and Foe of Pharisaism':—

A suit was instituted by certain Pillaymars and Mudalyars, the high class Christians of Vadakangulam, a village in Tennevelly District against the Shanars and Nadars of the said village for a declaration that Pillaymars and Mudalyars were exclusively entitled to occupy the southern wing of the Vadakangulam Church and to exclude the Nadars and Shanars from the Church at the time of service and other occasions and also for an injunction directing the parish priest and the bishop in charge of the Church to put up a wall that divided the two castes, the said wall having been demolished sometime prior to the suit by the priests. The Piliaymars and Mudalyars also claimed that on occasions of festivals and during services they were solely entitled to assist the priest, and that, beyond what was contained in agreement entered into about the years 1851 and 1877, the Nadars could not in any way interfere with the plaintiffs' rights in so doing.

The Subordinate Judge gave a decree in favor of several matters as prayed for, whereas the District Judge on appeal held that the several reliefs

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

sought for were purely matters of caste with which the Civil Courts could not interfere and, accordingly reserved Judgment and dismissed the suit with costs.

On appeal by the plaintiffs, their Lordships held that in a Christian Church, there could be no distinction of caste and that both on the facts and on the law they were satisfied that the claims put forward by the plaintiffs were not tenable and the distinction observed between Hindus in their temples could not be applied to Christian Congregations. In the result they dismissed the appeal with costs.—*Social Reform Advocate.*

* * *

At a meeting of the East India Association at Caxton Hall, Westminster, on December 20, 1915, a paper by Mr. G. C. Whitworth of the Bombay Civil Service (retired) on "Hindus and Mahomedans" was read by Mr. J. C. Pennington. The chair was taken by Mr. Abbas Ali Baig, C. S. I., Member of the Council of India. Mr. Whitworth said that he disliked to hear of Hindu and Mahamodan Universities, "Communal electorates" and the accentuation of differences which ought as far as possible, to be smoothed over. In the cousse of the lecture he pointed out how much there was in common between the two communities in origin, practice and interest.

* * *

The reader is perhaps aware of the stories circulated about the "Retreat from Mons." When the allied arimes were retiring at a very critical position angels come to their help by interposing themselves between them and the on-coming German Cavalry. As might be expected, the event has received the unquestioning assent of the masses of some of the allied nations. The event has also been made the most of in the *Occult Review* where a deal of criticism and correspondence has been appearing to utilise the stories in psychical and occult researches. "But is passing strange," as the *Forum* America, observes "that some of the remours that have been floating round recently should have been taken seriously by very serious men." The serious man here referred to is Dr. Horton, the distinguished ex-chairman of the Congregational Union, who in one of his sermons is said to have referred to several instances of alleged intervention in favor of men apparently doomed to suffer the final perils of the war.—*The Vedic Magaziue.*"

* * *

The *Indian Messenger* speaking of the Vanashrama lecture of the Maharaja of Durbanga says: "that it is a legitimate hope will be proved only when the work of suasion begins at home. It will be catching example to the rank and file, to be sure, when the Brahmin Maharaja of Durbanga uuder the revivalist inspiration divests himself of the Rajanya burden and takes to Yajana, Adhyarjana and Adhyapara. Oh, for the day when the highest landlord in Berar returns to his Brahmanical plough; Leaving the Maharaja free to entertain the fond hope he has conceived, we forewarn the friends of liberalism in the country against the Hindu University being captured and converted into a tool in the hands of the dividing and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

demarcating Brahmin who throttled the Maharatta Empire and nullified the Sikh movement With all his excellencies, the Brahmin has played the part of the Shogun in Hindu history. He must be kept at bay if the worst apprehensions about the Hindu University are not to realize themselves. Once he allied himself with the Scythian and Jat and Aryan Nago to crush Kshatriya liberalism. Who can say that he will not try to do so once again. ?"

WOMEN AND WAR: A REVIEW OF 1915.

"I TAKE ALL LABOUR FOR MY PROVINCE."

The record of women's work in 1915 would seem to prove that the truth of these words of Olive Schreiner is actually on the eve of being fully realised. There are indeed still a very large number of posts which women are eminently suited to fill, but from which they are debarred by prejudice or ignorance of official "red-tape." But nevertheless the year that has just closed has been full of significance. Women, however, must not forget in the first flush of victory, that it is important not merely to obtain work from which they have been hitherto debarred, but also in men's interests as well as their own they must secure adequate pay and proper conditions for such work. So long as these facts are borne in mind, the auguries for the coning year are extremely favourable,

To summarize this, in some cases revolutionary, changes in women', work is no easy task. Women tramway and omnibus conductors are now being employed all over the country, and in many towns the women "postman" is no longer a novelty. Women have been cleaning railway carriages acting as booking clerks and porters, working in the signal boxes, cleaning ships in dock, working lifts in business houses and on the Tube railways. The Governmet has employed woman largely ever since the appeal made by the Board of Trade on March 17th and besides being drafted into the Censor's Department and into the Census of Production, women have even stormed successfully that stronghold of masculine "red-tapism", the War Office where, besides doing clerical work of all kinds, they have been employed to do certain remount work, buying of hay, etc. Even Scotland Yard has succumbed, and about a score of women are now working there to fill vacancies in clerical and secretarial posts caused by enlistments.

Women are being largely trained and employed as motor-drivers and electricians. Hunting women are turning their knowledge of horses to account, and are in charge of War Office depots for horses; as acetylene welders women will shortly become indispensable in the manufacture of aeroplanes. Of the extraordinary effort now being made by women and girls in munition work it is needless to speak. Authorities on the subject describe it as amazing, and at a meeting in Glasgow on Christmas Day we find Mr. Lloyd George testifying to the fact that women whose training had at the most lasted only a fortnight were performing tasks hitherto allotted only to skilled engineers—and performing them with marked success. *Monthly Bulletin* of the National Union of Women's Suffrage Societies England.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

TOPICS FROM PERIODICALS.

A BRIEF HISTORY OF THE AMERICAN DEVELOPMENT OF THE BAHAI MOVEMENT.

BY THORNTON CHASE.

In the month of June, 1894, a gentleman in Chicago desired to study Sanskrit, in order to further pursue his search into ancient religious teachings. While seeking an instructor he met a Syrian who had come to Chicago from Egypt a short time before, and who told him of the Bahai Movement.

As the statements of the life and teachings of BAHA'OLLAH, and his son, Abbas Effendi, the "Greatest Branch," otherwise known as Abdul-Baha, accorded with the declarations of numerous sacred prophecies, and with the age-long expectations of mankind it was deemed of value to investigate those claims as far as possible.

Other seekers for truth became attracted to the study of these matters, with the result that five accepted the teachings as true during the year 1894, In 1895 a number of earnest students became interested, classes were formed, and several became "believers," and in 1896, the followers of the Bahai Cause in Chicago were numbered by hundreds.

A class of Truth Seekers was begun in Kenosha, Wis, another in Milwaukee, and individuals from New York, Cincinnati, Washington, and other points, came in touch with the Movement in Chicago, and carried information of it to their friends at home, so that in 1898 many students in eastern cities were eagerly seeking knowledgr of God through this channel.

On November 4th, 1900, there arrived in New York, Mirza Assad'u'llah, a Persian teacher of authority from Acca, in Palestine, and Hadji Hassan Khorassani a prominent merchant of Cairo, Egypt; with Mirza Hussein Rouhy, and Mirza Buzork, as interpreters. They remained in New York, meeting and teaching large numbers of people, until November 26th, when they visited Johnstown, New York, for two days, and reached Chicago at 4 p.m. Thanksgiving Day Nov. 29th, where they made their headquarters for a year and a half.

A little later came another Persian gentleman, Mirza Abul Fazl, a scholar and historian, famous in the Orient for his learning and sincerity, one who had given up a position of the highest honor in Persia, as President of the Royal College of Teheran to embrace the Bahai Cause, which resulted in his imprisonment for three yeare in Persian dungeons. Two young Persians, Mirza Ali Kuli Khan and Mirza Ameen'u'llah also arrived to act as interpreters.

With these teachers came the first opportunity for a correct and intimate knowledge of the true Bahai teachings. The salient fact,—the mission of the Bab as the forerunner and proclaimer of the coming of "He Whom God Shall Manifest," his life, and early martyrdom; the appearance of BAHA'O'LLAH, the Manifestation, and Revealer of the Divine Word, the station and authority of Abbas Effendi, Abdul-Baha, as the Center of the Covenant, the Interpreter and the Establisher of the Sacred Law; these were known and believed; but, as yet, there had been but little translation of their writings, and but a small portion of their beautiful and comprehensive teaching of religion and life was known until they were disclosed by these visitors from the Center of the Cause. The young interpreters, assisted by Mr. Anton Hadad of Syria, busied themselves in translating the Bahai Writings from Persian and Arabic into English, and a wonderful treasury of wisdom and knowledge was opened, which has been the delight and satisfaction of thousands of hungry souls in America.

The instructions given by Mirza Assad'u'llah and Mirza Abdul Fazl were thoroughly sane and practical, and so insisted on righteousness, right living—as the essential of religion, rather than psychic and occult experiments, that many persons, who had conceived views imbued with imaginations and superstitions, fell away from the Cause—but those who remained discovered such spiritual light, guidance, richness, and power in the teachings, that they were deeply confirmed in their belief and clung to it as the most valuable instruction possible for man to chain.

The classes and assemblies which had diminished in number, again began to grow, and to spread the knowledge of the Bahai Cause: until at the present time its adherents in the United States are numbered by thousands—there are believers in many cities and towns, from the Atlantic to the Pacific—all earnest and sincere in their faith, and in their acceptance of this modern revelation of Divine Knowledge, and striving with their lives to carry out the Bahai teachings of love to God expressed in love to man.

There are assemblies of believers in Chicago and New York, in Boston and Baltimore, Washington and Philadelphia, in Cleveland, Cincinnati, St. Louis, Milwaukee, Kenosha Minneapolis, Spokane, Seattle, Portland, San Franciso, Los Angeles, San Diego, and in many towns of lesser fame: in all of which this wonderful, religious, ethical, moral, and practical teaching of the age, is received and loved as the great solvent of religious, social, and economic problems, and the joy and beauty of life —From *The Star of the West.*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

SAMPLE FREE

THE WORLD FAMOUS

KAMINIA OIL (REG.)

THIS Oil is composed of excellent drugs, is delightful to use, is the very essence of refinement. For beautifying and increasing the growth of hair, to prevent it falling off, to restore its natural colour, nothing equals Kaminia Oil.

It cures baldness, nervous dizziness, weakness of memory, headache and similar diseases. In all skin diseases its effects are marvellous.

Kaminia Oil has the most idyllic fragrance which lingers delicately in a way to be pleasing to the dainty.

BE CAREFUL TO GET "KAMINIA OIL" ONLY AND ACCEPT NO SUBSTITUTE IN ANY WAY.

Price Re. 1-0-0 per bottle, V. P. P. annas four extra; for 3 Bottles Rs. 2-10-0, V. P. P. As. 7 extra; for 1 doz. bottles Rs. 10-0-0, V. P. P. s. 1-8-0 extra.

N.B.—SAMPLE FREE on Receipt of Half Anna Postage Stamp.

Read the following evidences:—

Mr. M. S. Pillai, Assistant Master, K. V. S. High School, Virudupati, S. I. Ry., writes:—"I have tested your Kaminia Oil, and I am of opinion that it is the most useful Oil for promoting the growth and beauty of the hair. Please send one more bottle and oblige."—15-5-11.

Mr. Ahmed Bux Jamalji, Merchant, Erinpura Road, writes:—"I am glad to certify that your Kaminia Oil possess marvellous efficacy, as in many cases I have experienced, and seen that people suffering from dandruff, and from other diseases of head and brain, proclaim your preparation is unrivalled over the whole surface of the world, and it is my everlasting prayer that its fame may ever increase and you may be blessed everywhere on this account."

Otto Dilbahar (Regtd.)

THE PERFUME OF ORIENTALS

SWEET, DELICATE, LASTING, EXQUISITE. Made from the pure extracts of selected natural flowers, without any mixture of alcohol or spirit. Just a few drops on your handkerchief or coat sleeves, give the smell of a real flower garden around you. No matter however powerful the scents others may be using, this

OTTO DILBAHAR PERFUME

comes up above them all and attracts notice in spite of them. Write for a phial to-day.

Price small bottle As. **8**. Price Midium size As. **12**. Price large ½ oz. bottle Rs. **2**. V. P. P. As. 4 extra. Sample phial As. **2**. Perfumed Card **one anna.**

Sole Agents

ANGLO INDIAN DRUG & CHEMICAL COMPY.,

16 Market, Bombay.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

KAVIRAJ N. N. SEN'S

KESHRANJAN.

RADICAL Cure for

BALDNESS.

KESHRANJAN	radically cures Baldness
Do.	Cures alopecia.
Do.	Cures headache.
Do.	Insomnia.
Do.	Arrests falling hairs.
Do.	Removes spots scurfs and blemishes.
Do.	the Best hair-food.
Do.	the Best skin-tone.
Do.	the Best preparation for Best people.

Re. 1 per bottle. Post free Re. 1-5.

Jakridari Kashaya or Specific for Liver Complaints.

OUR **Jakridari Kashaya** is acknowledged as the best and surest vegetable liver-regulator in the world. Its action is quite steady, permanent and curative. It is pleasant and refreshing to the taste. It acts gently yet promptly on the kindneys, liver and bowels, cleanses the system effectually, dispels headaches and habitual constipation. It speedily cures the irritation and the feverish state of the stomach, allays spasms and restores the action of the liver. It promotes a healthy and proper secretion of the bile, and relieves the constitution of all causes capable of inducing gout. The impurities of blood are promptly removed by it.

Price of one phial with a box of pills ... Re. 1.
Packing and postage ... ... As. 7.

Karnarogantaka Taila or Ear-Drops.

IT cures otorrhœa, otitis, tympanitis, inflammation and all other distressing diseases of the ear. Deafness, if not long-standing, is sure to be cured by its use. It infuses tone and strength to the auditory nerves, and removes all pain from the head and ears. Its effect is soothing and is free from all sorts of irritation. In the evacuation of pus and all other septic matter it possesses a remarkable power.

Price per phial As. 12. Packing and postage As. 5.

PRESCRIPTIONS with or without Medicines are sent to every part of India, Burma, Ceylon, Straits Settlements, Cape and the British Isles, on receipt of concise conditions of disease.

Kaviraj Nagendra Nath Sen,

GOVT. MEDICAL DIPLOMA-HOLDER

Member of the Chemical Society (Paris), Society of Chemical Industry (London), Surgical Aid Society (London), Chemical Society (America), &c., &c

Nos. 18-1 & 19, LOWER CHITPUR ROAD, CALCUTTA.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

IF YOU WANT A QUICK WAY TO RESTORE YOUR SHATTERED HEALTH.

USE THE

ATANK NIGRAPH PILLS

Which are a sure cure for Constipation, Brain-fag, Weak memory, Mental and Physical Weakness, etc.

Price Re. 1 for a tin with 32 pills.

Vaidya Shastri Manishanker Govindji,

ATANK NIGRAH PHARMACY,

JAMNAGAR—KATHIAWAR

and

157/8, Broadway, Madras.

96, Mount Road.

LONG LIVE THE KING

AND

EVERY ONE

WHO TAKES

BATLIWALA'S AGUE MIXTURE or BATLIWALA'S AGUE PILLS

Batliwalla's Genuine Quinine Tablets gr. 1 each bottle of 100.

Batliwalla's Genuine Quinine Tablets gr. 2 each bottle of 100.

Batliwalla's Ague Mixture for Fevers, Malaria, Influenza etc.

Batliwalla's Ague Pills for Malaria, Fever, Influenza etc.

Batliwalla's Tonic Pills for pale people and nervous breakdown.

Batliwalla's Tooth Powder for Preserving Teeth.

Batliwalla's Ringworm ointment for ringworm, Dhobi itch, etc.

MAY BE HAD FROM ALL DEALERS IN MEDICINES OR FROM

Dr. H. A. Batliwalla Sons & Co.,

LIMITED,

No. 191, WORLI 18 BOMBAY.

TELEGRAPHIC ADDRESS:—"**Doctor Batliwalla Dadar**

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Our Head-quarters have been removed from Porto Novo to Tanjore.

P. SUBBAROY'S

World-renowned and most Efficacious Ayurvedic Medicines.

Awarded several medals and certificates of merit at various Exhibitions.

24. Rakshamritham or the best substitute for Coffee and Tea.—This is a powder prepared purely of indigenous drugs from the vegetable kingdom. A very best substitute for coffee, tea, etc., being absolutely free from the evil effect of coffee and tea, for which they are notorious. This is to be used in the same way as coffee or tea to make a very pleasant and healthy beverage. It increases digestion, cures biliousness, constipation, asthma, consumption and headache. Purifies blood and invigorates the nervous system. A vegetable boon to dyspeptic and diabetic patients.

Its continued use decreases the amount of surgar in the urine of diabetic patients and eventually cures diabetes, gonorrœa and other urinary diseases. May be used by all, infants as well as adults. During fever, pregnancy, and after confinement, cholera and other epidemic diseases, a decoction of this powder, with or without milk, according to circumstances, acts as a sure curative, as well as a preventive preparation. Allays bodily heat, cools and strengthens the brain. Sharpens memory. Students and professional men will find it an admirable substitute for the detested coffee or tea.

Half (½) tola of this powder is enough to make one cup of the beverage. Prize per tin As 6. V. P. P. charges As. 3 only extra.

PLEASE APPLY TO:—

P. SUBBAROY,

Ayurvedic Pharmacy,

SRI VENKATESA PERUMAL KOIL SANNATHY,

TANJORE.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

SURAMA

SURAMA IS QUITE DISTINCT FROM OTHERS.

BECAUSE.—It possesses the remarkable property of cooling the heated and over-worked brain and helping a luxuriant glossy growth of hair.

BECAUSE.—It admirably helps a lady's evening toilet and pleases every body with its most lasting and enchanting aroma.

Price per phial ... ... As. 12.
Packing and Postage ... „ 7.

THE SPECIFIC FOR ORCHITIS AND VARICOCELE.

It radically cures this Malady. It removes the pain, reduces the size and stops the fevers accompanying it.

Price per Box with a Phial of Oil Rs. 2.
Packing and Postage ... As. 7.

S. P. SEN AND CO.,

Manufacturing Chemists,
19-2, Lower Chitpur Road, CALCUTTA.

Don't Neget An thing.

GREEN ESSENCE OF Pudina

It is the common folly of mankind to neglect many things which may be very useful, nay, medically efficacious if properly used. **PUDINA** is such a thing.

GREEN ESSENCE of it is specially efficacious in cases of **Flatulence, Stomachache, Indigestion, Nausea, Low Appetite,** Etc. To infants it is wonderfully useful. **No Household** should be without a phial of it. Price As. 8 per phial.

DR. S. K. BURMAN,
153, Harrison Road, Calcutta. Tele. Add :—"Camphor."

Dr. BURMAN'S

PURGATIVE PILLS.

These excellent pills are being daily used in Dr. Burman's dispensary.

A couple of pills taken at bed time acts as a purgative cleansing the bowels from putrid and irritating foecal matter and do not gripe or constipate afterwards. Being coated with gelatin these pills are entirely tasteless.

16 Pills in a box 5 annas.

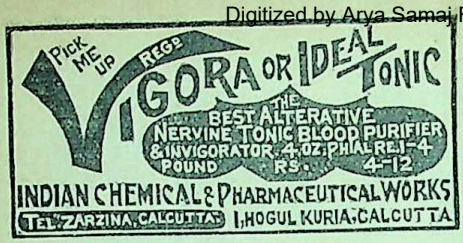
Packing and Postage 1 to 6 Box 5 annas.

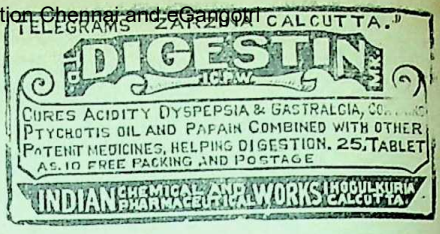
DR. S. K. BURMAN,
153, Harrison Road, Calcutta. Tele. Add :—"Camphor."

AGENT:—**Messrs. KARTIK & Co.,**
33, South Tank Square, Triplicane MADRAS.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri





THE BOMBAY UNIVERSITY—INTERMEDIATE

Poetical Selections

EDITED WITH

Introduction, Notes, Paraphrase, Critical and Biographical Studies

BY

Keshavlal, L. Oza, M. A.

Author of "the Confessions of a Graduate."

CONTENTS:

Introduction. What is Poetry ?—The Object of Poetry.—The Study of Poetry—Kinds of Poetry.—Lyrical Poetry and its main Sub-divisions.—What is a Sonnet ?—Shakespeare's Sonnets.—English Literature in the 18th and 19th Centuries.—The Classical School of Poetry.—The Romantic Revival.—Wordsworth's View of Nature and Man.—Wordsworth as a Poet of Childhood, of Democracy, etc.—Wordsworth, Shelley and Keats as Nature-Poets.—Keats and Shelley—A Comparative Study. **Text. Notes and Biographical Studies.** The Notes contain (1) The History of composition, (2) The Argument (3) Criticisms (4) Paraphrase of every important poem, while the Biographical Studies eview the life and writings of every poet included in the " Selections." The book is tastefully bound and its get-up leaves little to be desired. The book will be a useful guide to the readers of Matthew Arnold's Essays in Criticism (Second Series) and Palgrave's " Golden Treasury. Book IV."

Price Rupee One.

Please apply to the Author,

Bahauddin College,

JUNAGAD.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Some Select Opinions about the "New Reformer."

The Hon'ble Mr. S. H. Butler, Member for Education, Government of India :—

Mr. M. Sharp, Joint Secretary to the Government of India, writes: Mr. Butler has purused some of the issues of the "New Reformer" with interest and thinks the paper will be useful.....We shall be glad to subscribe for a copy of the "New Reformer" for use in this office.

His Exceellncy the Right Hon'ble Sir George Sydenham Clarke, G.C.M.G., G.C.I.E. Governor of Bombay:—

His Excellency will be glad to subscribe to the "New Reformer" which he thinks a thoughtful periodical well calculated to do good.

L. ROBERTSON, *Private Secretary.*

Sir Murray Hammick, K.C.S.I., C.I.E.:—I wish you all success in your work.

Col. Sir J. R. DunlopSmith, K.C.S.I.:—It seems to be doing a great deal of good.

His Honor Sir John Hewett, K.C.S.I., Lieut.-Governor of United Provinces:—

I am desired to say that His Honor the Lieutenant-Governor has read the copy of the "New Reformer," which you have forwarded for his perusal, with interest, and sympathizes with the objects aimed at by you.

Sir J. H. Du Boulay, Private Secretary to the Viceroy and Governor-General of India:—I have laid your letter of July 29th before the Viceroy, and I am to say that much as he sympathises with all lefforts to produce well-informed, well-conducted and instructive journals.....

Dr. J. M. Peebles of Los Angeles,:—Surely you get up a very handsome monthly and I wish it very great success, for its tolerance and liberality are most admirable.

Caunt Leo Tolstoy:—The aim of your work, as you put it in your letter, is the highest that can be pursued by man's activity.

The Right Hon'ble Lord Avebury, P.C., F.R.S., D.C.L., LL.D., D.L.:—It is written in the true spirit of religion, and I wish you success.

Sir William Lee-Warner, K.C.S.I.:—I admire your enterprise and your work.

Edward Carpenter, Sheffield, England:—It seems a useful little paper.

Revd. Charles Voysey, B.A. London:—Your admirable Monthly Magazine.

Countess Evelyn Martinengo Cesaresco, Italy:—What I like in your Magazine is that it keeps within broad lines.

A. E. Castlestuart Stuart, I.C.S.:—I should say that the "New Reformer" should have a very useful future before it.

Hon'ble Mr. Justice D. D. Davar, Bombay:—You may put my name as a subscriber, and if the "New Reformer" continues to be what it promises, it will be an extremely useful publication.

Babu Sasipadu Bannerjee:—Your "Reformer" is doing great good.

H. G. Keene, Esq., C. I. E.:—"Your excellent paper."

The United Empire Journal of the Royal Colonial Institute:—An interesting little Journal dealing with the movement for Social, Economic and Religious reform in India showing the progress that is being made in the development of a new School of Indian Thought.

The *Christian Commonwealth*:—D. Gopal Chetty sympathises with all progressive movements and is making considerable sacrifice to advocate the cause of Reason, Justice and Love through this magazine.

The *Ceylon Standard*:—Paving the way for the reformation so much desired by high-souled, thoughtful people.

The *Siddhanta Deepika*:—We know the Editor to be a man of great attainments and power.

The *Vivekanandam*:—The Editor is one who pleased His Royal Highness the Prince Wales with his English poem.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

WAR LITERATURE, ETC.

THE "New Reformer" War Numbers

(from August 1914 to July 1915.)

Bound in Volumes. Each Vol. Rs. 4.

This contains very interesting, instructive and useful information about the war from the pen of eminent writers both in England and India.

The Great Co-operation,

By Col. T. F. Dowden, late R. E.

A brief sketch of the Co-operative methods of work of the world. Price Re. 1.

Co-operation with God and the Neighbour.

Co-operation arising from the spiritual sphere of thought and action. Price Re. 1.

Truths About India.

A compact and useful Reprint of Leaflets issued by the East India Association, with foreword by The Right Hon. Lord Ampthill.

These leaflets contain satisfactory reply to the violent attacks on the British Administration of India and thus spread a correct knowledge of Indian affairs. Price Re. 1.

More Truths About India.

Being a further issue of Leaflets by the East India Association in 1913-1914. Price As. 8.

Apply to :—

The "New Reformer" Office,

Park Town.

MADRAS.

PRINTED BY VEST & CO., MADRAS.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Monthly Number, As. 6. Annual Subscription, Rs. 4.

THE New Reformer

Oh, if you could dethrone that Brute-God Mammon and put a Spirit-God in his place!—*Carlyle.*

Man is his own star, and the soul that can
Render an honest and a perfect man
Commands all light, all influence, all fate,
Nothing to him falls early or too late;
Our acts, our angels are, or good or ill,
Our fatal shadows that walk by us still—

Beaumont and Fletcher.

Vol. IX, No. 12.] MARCH, 1916. [373 to 40

		Page.
I.	The Dravidian Problem. By Mr. T. Ponnambalam Pillay, M. R. A. S.	373
II.	War Notes. By Col. T. F. Dowden	379
III.	From the Mind of Mr. Blackwood. By Baroness De Malortie, Oxford	382
IV.	The Position of Women in Primitive Society. By Mr. S. S. Mehta, B.A.	388
V.	Agricultural Colonies for Discharged Soldiers. By Mr. Kashavlal, L. Oza, M.A.	393
VI.	A Carol for the Poor Man. By Mrs. Eliza Campbell, Los Angeles, U.S.A.	395
VII.	Indian Social Reform. By Mr. S. H. Jhabvala, B.A. ...	395
VIII.	Correspondence	399
IX.	Editorial Notes	401
X.	Topics from Periodicals	405

Edited and Published by D. GOPAUL CHETTY,
15, Venketroyar Lane, Park Town, Madras.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

PATRONS

Sri Raja Row Venketa Kumara Mahipathi Surya Row Rajah of Pithapuram.
Col. T. F. Dowden, R. E., (Retd.) England.
Sir Michael B. Nairn, Bart., Scotland.
Countess Evelyn Martinengo-Cesaresco, Italy
His Highness the Maharajah of Faridkot.
M. R. Ry. Mukunda Madhava Munipapi Reddi Garu Zemindar of Elagiri.
Ratan J. Tata, Esq., Bombay.

THE "NEW REFORMER"

D. GOPAUL CHETTY, Editor.

The "NEW REFORMER" is a Monthly Magazine devoted to the reform of Religious, Social, Economic, and other matters. It will chiefly endeavour to root out those selfish and false desires which now estrange men one from the other, and establish in their place Reason, Justice, and Love as the mainspring of all human actions. In other words, it will strongly protest against the moral deadness of the world.

It has an eminent list of Contributors, both European and Indian.

It is a nice medium for advertisement.

Our advertisement charges are as under :—

	Full page	Half page	Quarter page
Yearly	.... Rs. 48	Rs. 25	Rs. 15
Half-yearly	.... „ 25	„ 18	„ 10

The Magazine has been moderately priced so that it might be within easy reach of all.

Price per Annum Rs. 4.

All subscriptions are payable in advance. English rate of subscription is 6 shillings per annum.

Gentlemen who give Rs. 100 and upwards are styled Patrons.

All Literary Communications, Books for Review, etc., should be addressed to the Editor, 15, Venketroyan Lane, Park Town, Madras.

All Orders, Remittances, and Advertisements to the Publisher The "NEW REFORMER" Office, at the same address.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

THE NEW REFORMER.

Vol. IX] March, 1916. [No. 12.

THE DRAVIDIAN PROBLEM

By

Mr. T. PONNAMBALAM PILLAY, M.R.A.S.

Mr. F. J. Richards of the Madras Civil Service, has laid the Dravidian Community under a deep debt of gratitude, by probing into the history of that race. His lecture under the auspicies of the Madras Literary Society, which it must be remembered is a branch of the Royal Asiatic Society of Great Britain and Ireland smells of the days of Hailebury. For in those days when steam and electricity had not come into play, the members of that service took a greater interest in the affairs of the people committed to their care than they do at present. In fact they studied their manners and customs and their history by living amongst them and moving amongst them. They thus obtained a correct and satisfactory account of those ancient peoples, so that justice may be rendered to them in connection with their executive and judicial functions as pointed out by the lecturer in the concluding portion of his address. At present, so much is said about the Village Panchayets, that I trust I will not be taken amiss if I point out that the ancient systems which were current in this Presidency ought to have been studied carefully by our administrators and if they had only done so, they would not have thought of imposing on them official chairmen and other ill-paid functionaries under the weight of whose corrupt practices the people are groaning. Though I am not prepared to agree with all that has fallen from Mr. Richards, there is no denying that some of the facts elicited by him have attained a great value in as much as they have passed through the mouth of a member of the Heaven-born service and consecrated in the course of their passage through that channel, at least in the eyes of certain classes of Indians who think that the Dravidians had no business to claim any antiquity. The native scholars may rummage any amount of misty volumes and prove to the hilt as to the correctness of certain facts but there are people unlike Dewan Bahadurs T. M. Rangachariar and Desikachariar, to whom they may not be acceptable. It is therefore refreshing to

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

find Mr. Richards taking considerable pains to plod through the historical records and give the result of his researches to the public, in the midst of his arduous labors, as the Chief Magistrate of an important district.

2. The lecturer has dwelt on the following subjects viz. :—

1. South Indian Culture.
2. Commerce.
3. History.
4. Race.
5. Language.
6. The Caste System.
7. Marriage.
8. Village Panchayets.

It is not my object to traverse the whole ground occupied by the lecturer for it is impossible for me to deal with the subject in the masterly way he has brought to bear on the theme the vast resources at his command and his undisputed erudition. My main object is to say a few words on the Panchayet system while making a passing reference to some of the points touched by him.

3. There can be no doubt that the South Indian culture is a blend of the Aryan and Dravidian cultures. The former was either forced upon the people under circumstances over which they have no control, or introduced under misconceptions on their part. It may be interesting to note, that in one of the Tamil Nigandus (நிகண்டு) or Lexicons, the term "Aryans" was defined as barbarians. For it is said in the Pingala Negandu (பிங்கலநிகண்டு, "ஆரியர் என்போர் மிலேச்சராமே)', meaning those who are called 'Aryans'' are barbarians. This shows that the Dravidians in the South did not take kindly to the Aryan culture. This fact was further emphasized by the Agaval said to have been composed by Kapilar, a poet of the last Sangam period to denounce the conduct of the newcomers. When the lecturer refers to the barrier of the Vindya mountains and the Ghauts, I take him to mean that the Dravidians were confined to the triangular piece of land between the Vindhya mountains in the North, Camorin in the South, and the Ghauts on the East and West. But it is an admitted historical fact, that the Dravidians as well as their tongue were once dominant all over India, and that they have left their works on the person of the inhabitants in other parts of it beyond the limits of Dravidian and other dialects. This is confirmed by the fact that Bengal, Behar, Orissa. Chota Nagpur, Central Provinces, Nizam's Dominions and Beluchistan contain about 70 millions of pure Dravidians, while the population of Eastern Bengal,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Assam and United Provinces, and the Bombay Presidency are partly of Dravidian descent and the total number of this mixed race comes to about 100 millions. These are in other words, a race formed of the Dravidians in one part and Aryans, Mangolians and Seythians, on the other. Thus putting the population of the Madras Presidency which is about 40 millions with the 70 millions of Dravidians referred to above, the total number of pure Dravidians throughout India is more than one-third of its entire population (315 millions) while a full third of it have Dravidian blood partly running in their veins.

4. It is evident that Mr. Richards has not thought it necessary to consult some of the Dravidian Classics for information, though he considers that Literature is the handmaid of history. It is likely that he must have thought them unreliable, but it is possible to deduce some facts of historical value from them as the ancient Dravidians were less imaginative than their Aryan brethren. As later historians speak of overland trade between India and Europe and other foreign countries it is pleasing to find Mr. Richards referring to the trade carried on by Peninsular India as Maritime Commerce. The harbour of Kaveripumpattinam, (காவேரி பும்பட்டணம்) at the mouth of the Cauvery was the emporium of Eastern seas, as Cranganore the Musuris of the Greeks, and Kodunkolore (கொடுங்கோளூர்) of the Tamils, at the mouth of the Periyar was the Emporium of the Western seas. The former had always at anchor on its roadstead a large mercantile fleet now belonging to Ealala the patron of the great moralist—Tiruvalluvar now belonging to Saint Pattanathar (பட்டணத் தார்) not to speak of others. The latter had all manner of native and foreign vessels trading between the Malabar Coast and the Western countries of Asia and the Eastern countries of Europe and Africa. It was one of these that carried the Arab horses which Saint Manickavasagar bought for the Pandian Cavalry.

5. With regard to the Dravidian alphabets, Mr. Richards may be correct so far as Telugu and Canarese are concerned—I may even venture to include Singalese. But I am not prepared to concede that the present Tamil alphabets owed their parentage to Sanskrit or to any other language under the sun. The Vatteluthu which is a pure Tamil compound word meaning "round letters" is certainly an indigenous character. On the other hand it is the Grantha character that was formed by the conjunction of Sanskrit and Tamil. This has history of its own. Originally Sanskrit had no distinctive character belonging to it. Whenever it interfered to make its fluence felt in any quarter, it borrowed

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the alphabets current at the particular locality where it was to be established. It has been ascertained that the modern Sanskrit apart from the Vedic tongue had its origin in the Doab of Ganges and Jumna, and it had therefore to borrow its alphabets from the provincial dialects—particularly Hindi. It has been suggested by eminent writers such as Professer Rhys Davids, and with sufficient reason, that during the course of their maritime trade the Dravidians brought certain alphabets from the Scemetic tongue at Mesopotamia and other places and supplied to the various languages of Northern India which had no script of their own. The Devanagari has thus to trace its origin to such a parentage. The fact that the earliest Devanagari inscription appeared about the year 150 A.D. lends support to this view.

6. The lecturer need not have hesitated to pronounce his opnion on the caste system in Southern India. There can be no second opinion that it was not inherent to Southern India. If there was any distinction of class there, it was due to the occupation of the different kinds of soil as laid down in the Tholkapiam viz, (1) Marutham (மருதம்—irrigated land) (2) mullai (முல்லை = forest) (3) Palai (பாலை—sandy deserts) (4) Kurinchy (குரிஞ்சி = hilly tracts) (5) Neithal (நெய்தல் = sea-board). Though the occupants of these diffierent kinds of soils differred in their manners and customs, there was free intercourse amongst them, and they enjoyed full rights of commensality and connubium. The rigid system of caste was introduced only with the advent of the Aryans and as I have already remarked, the innovation called forth protests from the permanent population of the country 2,000 years ago, and the poet Kapilar of the third and the last Tamil Sangam was the exponent of such an opinion. His denouncement of the conduct of the new-comers was given to the world in the shape of an Agaval of 135 lines—a poem in heroic meters and it will be found on page 33 of Vol. VIII of this journal. It will further be seen from the Tamil works of four or five hundred years ago that this system did not attain that cast-iron rigidity which it attained subsequently, during the Pallava and Chalukya Rulers, introdnced in order to please their Aryan camp followers. As time went on, in proportion to the influence wielded by each section of the community, it tried to be exclusive and endeavoured to override the less influential at the time. At the present moment, the smiths and potters decline to dine with anybody else but with Brahmins. The former think that as descendants of Visvakarma, the celestial architect, they are superior to all non-Brahmins and the latter think that they are the direct

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

descendants of Brahma h imself and as such superior to Brahmins and *afortiari* to non-Brahmins.

7. The marriage system prevalent in Southern India east of the Western ghauts are entirely of Aryan origin. The only form of marriage known to the ancient Dravidians was by mutual consent. It is likely that the Dravidian Society, was organised on a matriarchal basis, and that system of inheritance as well as marriage by mutual consent still linger amongst our kinsfolk in Malabar. At the present moment divorce and widow marriage are to be found amongst the less advanced classes, such Maravars, Padayachees, Goven lans. This fact goes to show that the practice was Dravidian, though the so-called higher classes amongst the non-Brahmins affect to look down upon such customs.

8. The Village Penchayets—Mr. Richards who has taken considerable trouble to study the actual state of matters in the villages, has raised three questions and it is not my object to answer any of them. But I may say in passing that the prospect of improving the condition of the labourer belonging to the depressed classes is far from the stage of realisation, and it is possible that the fears of the lecturer may come to pass. In the first place he has as a rule no house site of his own. He has to pitch his hut on the property of some non-Brahmin or some charitable institution. He is in consequence teased out of his life by the proprietors or their managers as the case may be. For occupying a small bit of unproductive ground which commands no water convenid. ence, he has to work gratis almost during one-half of his working days besides meeting the demands for perquisites in different ways. In the next place it is not thought desirable that he should own any paddy or other crop producing land. Firstly, the ridges of his field are seldom left intact. His high class neighbours often disturb them and encroach upon his property. Further they often let loose their cattle on his crops. In case his land happen to be in an irrigable area, during seasons of scarcity, he would be the last to get his supply of water. To make matters worse, the Government proposes to appoint paid village officials as Chairman of Panchayets and if the proposal is carried out the institution will be an engine of oppression. I fear that this dismal condition of this particular class of labour will have to be perpetuated as he has no immediate chance of educating his children.

9. It is very much to be regretted, that the present race of officials are not alive to the immense harm done to the people by the ill-paid village functionaries. It is more to suit their own convenience they tolerate or connive at this licensed corruption. Do they really believe

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

that a man on Rs 7 or 8 is able to keep his body and soul together, maintain a large family and keep up the dignity pertaining to his office? If they do so, they are certainly unfit to hold their responsible positions. In by-gone times these offices were held by men of respectability—not lured by the love of lucre, but the present holders have as a rule sought them impelled by necessity. Some of them hold the office in virtue of hereditary rights, while others are office hunters having qualified themselves by passing certain prescribed texts. Though there are honorable exceptions, these men as a class are corrupt, live upon the villagers and wring out the last pie from them. The prosperity and happiness of the village communities depend entirely upon this class of officials and unless their character and status are improved, the villagers must continue to be unhappy.

10. Reform in the village administration is imperative. I am aware that better men than myself have advocated it from time to time, but the authorities have not thought fit to lend a hearing to the wails of the helpless. Knowing this full well, I add my feeble view. The first step towards reform is the abolition of the hereditary system. This action on the part of the Government cannot create any hardship. Even if it does, it must be to a limited extent, and the advantages accruing to the community will over-balance it. In the next place the system of examination should be done away with as that step will widen the field of selection. In administering justice in a village, it is unnecessary to introduce technicalities. All that is wanted is charecter and commensense on the part of the administrators. In England and in important towns in India, Honorary Magistrates are never required to pass examinations. The third step is to free the chief village functionary from making supplies to the touring officials. The Standing Orders of the Board of Revenue require the Village Magistrate to render necessary help to all travelle s. The non-official travellers do not seek their aid for very good reasons. The superior officials of the departments of Police, Forest, Public Works, Education, Registration and in fact every inspecting official but that of the Revenue Department look to their subordinates for help or shift for themselves In that circumstance the supply work of the Village Magistrate becomes limited, and it may very well be transferred to the shoulders of the village accountant. This will not only free him from considerable harassment and sacrifice of time and labour, but will also enable him to enjoy greater respect in the eyes of the public. The Village Magistrate and Munsiff is authorized to exercise civil and criminal jurisdiction and yet he is treated with the utmost contempt

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

from the Collector of the District down to the lowest grade Taluq peon. In consquence of this kind of treatment respectable men are unwilling to hold the office. By reason of hereditary right, the office has fallen to the lot of the members of certain respectable families, but as a rule they avoid doing the work by employing substitutes. Again the office of Pound-keeper which is attached to that of the Village Magistrate, does not in any way enhance his respectability. It should therefore be separated and given to his clerk or to the village accountant. Thus if the position of the chief village official could be improved in the manner pointed out by me, he may become the ex-Officio President of the Village Panchayet and not till then. But I seriously asked why the system of Village Government that was in vogue in this Presidency during the Chola Rule one thousand years ago should not be set up. These are more enlightened days than that period referred to above. If the Panchayet system on a popular basis could have been a success then, I do not see why it should not succeed, under a more enlightened and benign Rule. For self-Government to be successful the village units should be properly and carefully formed. As we are not fit for complete self-Government at an early period, the foundation of its units should be well and truly laid at the villages that it may gradually develop itself aganist the millenium.

WAR NOTES

By

COL. T. F. DOWDEN.

Mr. Francis Paul in an article, dated from America, appearing in *East and West* entitled *The "Failure" of Christianity* endeavours to show that Europe is not Christian; and that a distinctly National State cannot have an international ideal of brotherhood.

* * *

Viewed from the workman's standpoint, Local Government is indispensable for the co-operative organisation necessary to work for the 'daily bread. The strongest attraction to a centre of Local Government springs out of the soil that gives subsistence, and this we call Nationalism.

* * *

After freedom for the individual to engage in work, the next condition humanity desires is freedom of Nationalities to engage in International work.

* * *

When Nationality forms the working unit of a Continent there must be international law to adjust disputes and regulate progress. The United States have this, and a Central agency for administering it. Europe lacks this agency or agreement to constitute it, but this agency is just what is wanted.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

In the absence of this, Feudalism reigns in Europe which subsists on war deceit and treachery; each State designing to eat up the neighbour instead of 'loving it as itself.' It is here the divergence from the Christian Standard has its origin; and points to the Christian duty of all European peoples to insist on a Federation of Europen States and the establishment of a Central Administration which will cause the Feudal system to utterly collapse.

* * *

We cannot expect to arrive at this desirable position, through the voluntary self-effacement of the Feudal powers; it can only come about through the educated classes of the people, and the Christianity of the masses which is the bed rock of the belief of the Peasant and the Workman.

* * *

Out of the survival of the Feudal mind trickery and deceit succeeds in hatching conspiracies with combinations of States and financial interests that cause will Power to accumulate round centres, which constitutes good or evil for humanity according to the direction the power is given. Thus Empires rise and fall on the basis of a world mind that we call that of Anti-Christ, which means continual war and strife. To continue on this basis means perpetual world armament and wasteful destruction of life and material.

* * *

Christ, undertaking His Ministry in the face of this problem showed the world the solution of the difficulty. It does not however get practically tackled till every Christian makes it his business to have his National Government carried on under Christian principles towards other Nations; and see that the Master Workman's Commandments are given effect to, in the Foreign Policy.

* * *

This is not easy in the face of International competition for excellence in supplying the markets of the world, unless there is a unified Administration for the purpose of restraining excesses and adjusting differences.

* * *

The provision of this Central Agency which will not interfere with the freedom of each State to regulate its own domestic affairs is the question of the moment.

* * *

It has been solved in America; and without its solution in Europe there can never be peace for work, or can Christianity rule.

It is therefore not a question whether Christianity fails, but one of a Revolution of a System of the Government of Europe,—which it is to be hoped will come about by peaceful means.

But unless it is spontaneous as a consequence of the lesson of the war, it will be met at every turn, by the ponderous *inertia of the* Feudal System for an indefinite time

* * *

It is not always that we get most instruction from men in office. They are the agents of Systems which they serve to the best of thier ability with

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

prudence and circumspection, but their role is rather that of action than airing their private views.

* * *

Nor is it becoming in those who have given over office, to embarrass the Administration by indiscreet personal controversies based on information gained while in office.

* * *

But those who have engaged in work with others, know well the strains and stresses of a System, and how work can be turned out with greater efficiency and economy by good systems of organisation and management, than by bad systems.

* * *

It is to the interest of all concerned that the merits of Systems under which the World's work is proceeding should be freely considered both by masters and men who have their *touch* on the work.

* * *

Well, we have the most illuminating instruction from those responsible Administrators whose functions are temporarily suspended under an avalanche of Teutonic Feudalism with which Christianity is breaking a 'lance'.

* * *

King Peter of Servia interviewed at Aedipsos by a member of the Associated Press, said the war was a fight to the finish between the Freedom of to-day against the Feudalism of yesterday.

He said it is the nature of a Feudal State that liberty cannot and must not flourish in the same vicinity. Austria seeks to follow towards Servia, Motenegro, Bosnia, and Herzegovina, a policy of Empire of vassal States, for the benefit of Mediæval feudal nobility.

He continues, we canot stand that; we are peasants, but free peasants; and I the King am a peasant, and prouder of the fact, than of the possession of a Crown'! (*Statesman, March 25, 1916.*)

King Peter himself a Feudal ruler speaks out of office, and the world is grateful for his honest exposure of a system Teutonic Imperialism has proved to be absolutely vicious.

* * *

Prussian Feudalism essays to present a front of Christianity to attract the work people, and to join in the world's commercialism; but has the heart of Feudalism behind it, which can only thrive under Anti-Christ. The two systems of Feudalism and, free Commercialism are absolutely antagonistic and irreconcilable; it is pretty evident which will have to 'go'! There can be no compromise in the matter; Prussianism appointed its own 'Day' and the end is nearing.

* * *

The position was carefully-reviewed in the "New Reformer" of November 1914, in reply to a manifesto of German Theologians endeavoring to bolster up Prussian Feudalism under cover of a Theosophistical '*New Theology*', in which the Kaiser was proposed as the New God and Jesus the Christ was ignored!

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

FROM THE MIND OF MR. BLACKWOOD

BY

BARONESS DE MALORTIE, OXFORD.

(Concluded from our last number.)

And this uproar, he now perceived, was composed entirely of wind and fire. Here on the roof of the hills beneath a starry sky, these two great elements expressed their nature with unhampered freedom there was no rain to hamper the one, nor solid obstacle to check the other; . . . . .

The heat from the fires made midnight quiver with immense vibrations. Of varying, yet calculated size, these towering heaps emitted notes of measured and alternating depth, until the roar along the whole line produced a definite scale of melody, the near ones shrilly singing, those more distant booming with mountainous pedal notes.

The consonance was monstrous yet conformed to some magnificent diapason. This chord of fire music paced the starlit sky, directed, but never overmastered, by the wind that somehow measured it into meaning. . . .

Here, as it were, was the alphabet of some natural undifferentiated language, a language of sight and sound, predating speech, symbolical in the ultimate, deific sense.

Some Lord of fire and some Lord of Air were in command. Harnessed and regulated, these formless cohorts of energy that men call mere flame and wind, obeyed a higher power that had invoked them yet a power that, by understanding their laws of being, held them so admirably in control. . .

Hendricks felt he watched a primitive ritual: he was aware of rhythm and system, but only realised—in dim, blundering fashion—that he witnessed a revelation of those two powers which, in large, lie at the foundation of the Universe, and, in little, are the basic essentials of human existence—the powers behind heat and air. . . . For a moment, it seemed he was aware of majestic Presences behind the turmoil, shadowy but mighty, charged with vague potentiality as of immense algebraical formulæ, symbolical and beyond full comprehension, yet willing and able to be used for practical purposes. He *felt* the elements as nerves of a living Un iverse . . . .

The focus of his sight was altered and he realised at last the source of the directing power and force. Behind the fires and beyond the smoke he recognised the disc-like, shining ovals that upon this little earth stand in the image of the one, eternal Likeness. He saw human faces, symbols of spiritual dominion over all lesser orders, each one possessed of belief, intelligence and will. Singly so feeble, together so invincible, this assemblage, unscorched by the fire, and unmoved by the wind, seemed to him impressive beyond words. . . . . ,

Motionless beneath the stars, lit by the glare till they shone like idols of yellow stone, and magnified by the sheets of flying intolerable light the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

wind chased to and fro, these rows of faces appeared at first as a single line of undifferentiated fire against the background of the night. The eyes were all cast down in prayer, each mind focused steadily upon one clear idea—the control and assimilation of two elemental powers. *The crowd was one: feeling was one: desire, command* and *certain faith* were one.* Suddenly there came a remarkable, concerted movement. With one accord the eyes all opened, blazing with reflected fire. . . . The men stood upright. Swarthy faces tanned by sun and wind, heads uncovered, hair and beards tossing in the air, turned all one way. Mouths opened too. Then came a roar that even the hurricane could not drown—a word of command, it seemed, that sprang into the pulses of the dancing elements and reduced their turmoil to a wave of steadier movement. At the same moment a hundred bodies, naked above the waist, arms outstretched and hands with the palms held upwards, swayed forward through the smoke and fire. Hendricks, thinking himself discovered, first quailed, then rose to meet them. No power to resist was in him. It was, rather, willing response that he experienced. He stepped out of the shelter of the boulder and entered the brilliant glare. Hatless himself cloak flying in the wind, he took three strides towards the advancing battalion—he paused. For the line he saw, disregarded him as though he were not there at all. It was not *him* the worshippers sought.

The entire troop like a curving flame of fire streamed across the narrow space. Simultaneously from the covering trees, the tall, slim shadow of Lord Ernie darted out into the light. The hundred voices thundered out a single note. Like a deer the boy leaped; like a tongue of flame he flew to join his own, he was surrounded and borne shoulder high upon those upturned palms and swept back in triumph towards the procession of the enormous fires. He became part of that monstrous rhythm that turned the mountain ridge alive. He stood upright upon the platform of interlacing arms, he swayed with their movements as a thing of wind and fire, and Hendricks sympathetically followed the boy's performance as though his own mind and body took part in it. His own nature had begun to answer. He became a portion of this assembly that was itself one single instrument; a cosmic sounding-board for the rhythmical expression of impersonal Nature Powers. Leysin, he dimly, realised, fixed in his churchy tenets remained outside, but *he* accepted. All little customary feelings slipped utterly away, lost, false, denied. The fire no longer burned him, nor did he stagger against the furious wind, because he himself had become part of the fire and the hurricane; the elements sang through his body. Fire that lights but does not burn, and wind that blows the heart to flame!

* * *

What Handricks had taken for branches heaped in rows for the burning, stirred marvellously throughout their whole collective mass, stirred sweetly,

*If Christian churches had this, prayer would be once more a reality.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

too, and with an exquisite loveliness. The entire line rose gracefully into the air with a whirr as of sweeping birds. There was a soft and undulating movement as though a draught of flowing wind turned faintly visible, yet with an increasing brilliance, like shining lilies of flame. The women took the boy as the south wind takes a bird. Yet as various scenes of immense power and beauty were unfolded there never was mad revel or disorder . . . . there existed a definite ritual and not mere reckless pageantry. No walls could possibly contained its splendour. In cathedral, temple, or measured space, it would have seemed exaggerated and apostate, here beneath the open sky it was beautiful and true. The constellations watched it from their immovable towers—a representation of their own leisured and hierarchic dance in swifter miniature. And indeed this relationship it bore to a universal rhythm was the key, it seemed, to its deeper significance; for the close imitation of natural movements reduced the colossal powers of wind and fire to swell human emotions till they became mould and vessel for this elemental manifestation in men and women. Golden yellow in the blaze, the limbs of the women flashed and gleamed; their dark hair now and then blew around them as their waving arms tossed in ever shifting patterns through the driving smoke. The fires roared scattering torrents of sparks like stars; and amid it all the slim, white shoulders of the boy, his clothes torn from him, his eyes ablaze, and his lips opened to the singing, as though he had known it always, drove to and fro on the crest of the ritual like some flying figure of wind and fire incarnate.

All of which, instantaneously yet in sequence, Hendricks witnessed painted upon the wild night sky. A volcanic energy poured through him too. He knew an enthusiasm of immeasurable strength, of unconquerable hope of irresistible delight. Wind set his feet to dancing and fire swept through him without burning.

Nature was part of him, He had stepped inside. No obstacle existed that could withstand for a single second the torrential energy that fired his heart and blood. There was lightning in his veins. He could sweep aside life's difficult barriers with the ease of a tornado, and shake the rubbish of doubt and cares from the years—there was nothing he could not do. He joined the song with renewed passion, 'We are the whirlwind and we are the fire!' 'We are unconquerable and immense! 'We destroy the lukewarm and absorb the weak! For we can make evil into good by bending it all one way! . . . . . .

The roar swept thunderingly past him, catching at his voice and body. He felt himself snatched forward by the wind. The fire caressed him. It was the final abandonment. He plunged recklessly toward the surge of dancers. . . .

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

What stopped him he did not know. Some hard and steely thing pricked sharply into him. An opposing power, fierce as a sword, stabbed at his heart —and he heard a little sound that pierced the babel, reaching his consciousness as from far away, 'Keep still! Cling tight to this old rock! Hold yourself in, or else they'll have you too!' It was as if some insect scratched within his ear. His arm was violently seized. He came down with a crash. He had been half in the air. He had been dancing.

'Turn your eyes away, away! Take hold of this big tree!' The voice cried furiously, but with a petty human passion in it that marred the world. There was an intolerable revulsion in Hendricks as he heard it. He felt himself dragged forcibly backwards. He lost his balance and fell among the loose stones.

'Loose me! Let me go!' he shouted and struggled like a wild animal yet vainly, against the inflexible grip that held him, he screamed 'I am one with the fire that lights but does not burn. I am the wind that blows the worlds along! Damnation take you . . . Let me free!'

Confusion caught him, he could not see, he could not speak, but fell backwards *away* from the heat and wind. He was furious—mad—but with whom or what?

The rhythm was broken into fragments. Violent impulses clashed through him without the will to choose or guide them. For power had deserted him. He was emptied. At first he could not tell if he should try to rescue his pupil, or to crush the interfering object out of existence with what strength was left in him.

He stood up and flung the Pasteur aside with violence. He raised his feet to stamp and kill . . . . . and then a phrase with meaning darted suddenly across his wild confusion and recalled him to some fragment of truer life and responsibility.

"There will be only violence in him—reckless violence instead of strength—destructive, Save him before it is too late"!

"It *is* too late. what devil hinders me?"

But his iron boots refused the stamping. Power slipped wholly out of him. The rhythm poured past, instead of through him. Interference had destroyed the circuit. More glimmerings of responsibility came back. He stooped like a drunken man and helped the other to his feet. The rapidity of the change was curious proving that the spell had been put upon him from without. Not as with the youth, mere development of pre-existing tendencies.

'I must go back for the boy,' 'I must go back,' and he turned to face the elemental orgy but the heat drove him back, the fire now no longer fanned and warmed, *it burnt every hair from his head,* it caught his breath, he bent down and covered his face with his arm and cloak.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

'*Pray !*' shouted Leysin dropping on his knees. Pray, it is the only way ! Pray, *My God is greater than all these.*

Automatically Hendricks fell upon his knees beside him, though to pray he knew not how. For no real faith was in him as in the other, and his eye was far from single.

The fast fading grandeur of what he had experienced still left its pagan tumult in his blood. *The pretence* of prayer would only have been blasphemy. He watched instead, letting the other invoke his mighty Deity alone, that Deity he had served unflinchingly all his life with faith and fasting, *and with belief beyond assault.*

It was an impressive picture fraught with passionate drama. On his knees, with blackened branches above his head the righteous man prayed to his God, *sure of his triumphant answer.* Hendricks watched with an admiration that made him realise his own insignificance. The strong hands clasped in the intensity of supplication, the upturned face, the closed eyes; smoke and fire passed over him but nothing disturbed the big leonine head set firmly on the diminutive body.

And while Hendricks envied him, he recognised that the elements themselves with all their vastness, their might, their terror, were but the servants of Him, who dips the butterflies in color, and puts down upon the breast of the robin. And because the Pasteur's life had always been prayer in action, his little human *will invoked the Will of Greatness, merged with it, used it, and directed it steadily against the* commotion of these unleashed elements.

Certain of himself and of His God, the Pasteur never doubted. His prayer set instantly in action those forces which balance suns and hold the stars in place.

Thus trembling with terror, Hendricks watched, and as he watched, became aware of the amazing change. For it seemed as if *a stream of power, steady and in opposition to the tumult,* now poured against the elemental rhythm, altering its direction, modifiying gradually its stupendous impetus. There were pauses in the huge vibrations : they wavered....broke....and fled.

They knew confusion, as when the prow of a steel—nosed vessel drives against the tide. The tide is vaster, but the steel is different. The whole sky shivered, as this new entering force, so small, so soft, yet of such incalculable energy, began at once its overmastering effect. Signs of violence or disorder had no part in it ; excess before it slipped into willing harness : it was the pure light that sponged away all glare, as when morning sunshine cleans a forest of its shadows. Some power whispered across the mountain, the big desolate mountain '*Peace* ! Be still !' turning the monstrous turbulence into obedient sweetness. And upon his hands Hendricks felt faint delicate touches of some refreshing sweetness.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Yet not instantily was harmony restored; at first there was the stress of vehement opposition. The night of wind and fire drove roaring through the sky. There were bursts of triumphant tumult, but convulsion in them, no true steadiness as before. The human figures hitherto had danced with that fluid appearance which belongs to fire, and with that instantaneous rush which is of wind, the men increasing, and the women answering with joy; limbs and faces had melted into each other till the circular ritual looked like a glowing wheel of flame rotating audibly. But slowly the movement of the wheel decreased; the single utterance was marred by the crying of many voices, all at a different pitch, discordant, inharmonious, dismayed. The fires dwindled: there came pauses in the wind. Here and there a figure stumbled, fell, then gathered itself clumsily together again with a frightened shout breaking violently out of the circle. More and more figures blundered and dropped out: and although they returned again, so that the dance apparently increased, these were but moments in the final violence of the dispersing hurricane. The rejected ones dashed back wildly into the wrong places; men and women no longer stood alternate, but in groups together, falsely related. The entire movement was dislocated; the ceremony grew rapidly incoherent; meaning forsook it. The composite instrument that had transmuted the elemental forces into human, emotional storage was imperfect, broken, out of tune. The disarray turned into rout. . . . And then it was, while Leysin continued without ceasing his burning and successful prayer, that his companion, conscious of returning harmony, rose to his feet, aware suddenly that he could also help. A portion of the power he had absorbed still worked in him but in a new direction. He felt confident and unafraid. He did not stumble. With unerring tread he advanced towards the lessening fires, feeling as he did so the cold soft touches multiply with a rush upon his skin. From all sides they came by hundreds, like messengers of help.

'Ernest!' He cried aloud, and though little raised, it carried beyond the dying, turmoil 'Ernest! Come back to us. Come back.'

And from threescore faces hurrying in confusion through the smoke, one paused and turned. It stood apart, hovering as though in air, while the mob of disordered figures rushed in a body along the ridge. Plunging and forging along like frightened cattle below the farther edge, then vanishing into thick, unknown darkness they left behind them this one solitary face, a final dying flame licked out at it; a rush of smooke drove past to hide it, there was a high wild scream,—and the figure shot forward, with a headlong leap and fell with a crash at Hendricks' feet, blackened and scorched by fire, but safe outside the danger zone.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

A CONSIDERATION OF THE POSITION OF WOMEN IN PRIMITIVE SOCIETY FROM THE STANDPOINT OF MARRIAGE

By

MR. S. S. MEHTA, B. A.

In primitive Societies, woman was Supreme, both in the East and the West. With advantage, an article in the Encyclopædia Britannica can be studied in which the mother took precedence of the Father in certain important respects especially in the line of descent and inheritance.....

It was not, however, any personal power that was assigned to woman, and yet "Matriarchate" is a word that explains to a great extent the power she wielded in the primitive Society. She was, in fact, regarded as a connecting link that united her children to her own clan or class.

Nor did she hold any power suitable for the purpose of asserting her dignity in the Society. "Matriarchate" was right only so far as connection with the clansmen was to be traced from the mother; and in fact, it was otherwise known as Mother-right. Dr. Haddon has in his "Races of Man" described Mother-right as:—"A state of Society in which there are two or all of the three conditions :—(1) Descent is reckoned through the Mother ; (2) on marriage the husband goes to live with the wife; (3) authority in the family is in the hands of the mother, the maternal uncles or the mother's relatives in general." According to these explanations of the term, it can be safely argued that the mother did enjoy a sort of domestic and social privilege which in course of time came to be transferred to the father.

This is the greatest power that a female could secure in the primitive state of Society ; and it is but meet that it should be the female whose voice would be uppermost. Confining our attention to the Western climate, it can be observed that in the Torrid and temperate Zones, the very principle of fecundity, both in the animal and vegetable kingdoms of life, must have dominated the practice of allowing a privilege to the female that was denied in the initial stage to the male. But as multiplication proceeded and as life grew more complex, the softer and weaker sex was found incompetent to cope with the various requirements of the day, both in the domestic and the social spheres of living; and consequently, it stands to reason to believe that the stronger sex must have appropriated power after power and privilege, after privilege, till at last "Matriarchate" became changed into and was replaced by the "patriarchate" or father-right.

In early life, strength was predominant everywhere and every time; but after marriage as well as before marriage, the seat and centre of fecundity became a Symbol for adoration.

The very fact of going to live with the wife and her relations is one that is pregnant with a good deal of meaning. The husband born and bred up in a family gives up all ties with the family of birth and soon

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

as marriage comes to be celebrated and perhaps consumated, he forms a separate and life-long connection with his wife. His earning, his work for livelihood and everything pertaining to his life career, becomes prescribed by and pursued according to the dictates of the wife and her own relations; who are also in their turn, not her paternal relations; but maternal ones, such as maternal uncles and others.

Such a custom in certain so-called lowest classes of India, prevailed as a remnant of an old custom, and especially in certain lower classes of Gujarat and Kathiawad. But at the present time it has become quite scarce; and hardly a lingering factor could be marked so as to trace it properly to its original source. For instance, where marriage is not honoured as a sacred binding tie for the bride and the bridegroom, and where legality of connubial connection has not taken and fixed deep root among the members of the community—*i.e.*, I mean, among those whose morality is depraved and who actually follow the profession of concubines publicly—among such people descent is reckoned through the mother. Accordingly in the modern civilized Society of to-day, it would be a term of abuse and great insult to try to trace the line of descent through the mother.

The Seri Indians, about whom Mr. W. J. MacGee has written at great length in his 17th Annual Report of the Bureau of American Ethnology P. & 1. 1895-96, have been represented as being extremely hostile to any alien who may try to have a footing in their midst, and as such, they live in complete isolation. These people are not organized into clans or classes; and they claim descent through the mother.

It becomes clear to perceive that in those places where among the people Polygamy prevailed, mother-right must have been in force, in as much as the father could connect himself with many families, and he resided for a certain time with one group of members and then with another; but the issue of the individual mother counted the line of descent from her and formed ties of relationship with the maternal family as a natural consequence.

Judged at the present moment, the groups of family in those very old times and in those very isolated places where Social institutions must have continued to evolve without any modification from external forces, must have been a complex machinery in the community. Poligamy, however, solves a part of the problem. Marriages must have been arranged by the mothers of the parties, and the girl must have exercised her own power to refuse her suitor on occasions.

But it would afford a very interesting topic to tackle as to whether "Matriarchate" had anything to do with the Self-chosen Marriage—the so-called Svayamvara—in the East and also with the Love-Marriages of Free choice, as I would like to style them, as prevailing in the West. Unless some local investigations were made in our own Presidency especially in Kutch, Kathiawad and Gujarat, no torch-light could be shed over the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Search-light; and the Research work opened and encouraged by our own *Alma Mater* might also contribute its mite to the undertaking of such work as could be settled on a definite basis, both chronologically and topographically.

Among the Seri Indians, to resume the thread, the bridegroom had to pass through severe material and moral tests during one year's probation time. Among them that custom obtained even during the civilized age of 19th century and there is no positive data to assert that it does not exist at the present moment. So, during the period of probation the bridegroom went to live with the birde's clan and --not family in the modern sense of the term. He was required to provide for her entire family and thus prove his power and skill in the art of maintenance. The bride, too, on her part was treated with due attention from the brothers of the bridegroom.

Here, then, we pause and ponder. Whether these functions could, with any propriety, be connecteed with the earlier conditions of Polyandry or not remains to be decided by a proper ratiocination. At present, the chief purpose is to relate the facts as they prevailed; but at this stage, the temptation of observing so much cannot be easily resisted that in the clan or community in which laws of marriage were very loose and yet morality in its sense of the term was confined to their own simple primitive mode of customary performances, it is not strange if Polyandry prevailed as a precursor of such marriages. Of course, Polygamy can prevail as a rule where the number of women exceed that of men; and Polyandry where the reverse is the case; however, in a Society, wherein the number of men exceed that of women, and wherein freedom of marriage is great, all the while giving predominance to women, the one or the other custom may be supposed to hold its sway with advantage over the clan or community, as the emergency of the moment requires them to have the members behave in one way or the other.

"Rule of the Mother" is a term used to express a supposed earliest and lowest form of family life, as observed by a well-known writer; and it is typical of primitive life, in which the "promiscuous relations of the sexes result in the child's father being unknown. In such communities, the mother, of course, took precedence of the father in certain important respects, especially in the line of descent and inheritance. "Matriarchate" is assumed on this theory to have been universal in prehistoric time. The prominent position then assigned naturally to women did not imply any personal power, since they were in the position of mere chattles; it simply constituted them the sole relatives of their children, and the only centre of such family life as existed. The custom of tracing descent through the female is still observed among savage tribes—In Fiji, father and son are not regarded as relatives. Among the Bachuanas, the Chieftainship passes to a brother, not to a son. In Senegal, Loango, Congo and Guinea relationship is traced through the female.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Among the Seri Indians, moreover, no ceremonies attach to the taking of the second, third and fourth wife; but such a second wife is usually a widowed sister of the first wife. The hut for the husband and wife is generally erected by the woman without any help from the man; and when it is finished, as well as the belongings arranged properly by the matrons who enter them first, the husband and brothers follow them after a few days.

In India when in the Social life of the early Hindus, Polygamy was allowed among kings and not Brahmans. The rich people in Vedic times enjoyed the right, and they continued to enjoy the same in later times. In our own times, too, this right of enjoying luxury does prevail; but the necessity of begetting a male child originated the right among the members of the primitive Society. This subject finds a careful treatment in the Hindu Law even as administered by the English Court of law, under the headings of (1) "*Niyoga*"—appointment of a wife to raise issue; and secondly of (2) adoption which was otherwise called the buying of a son. Modern Hindus recognize not the former; and at the same time, they have made a clear sweep of the latter; but they still recognize only sons that are adopted in the absence of a legitimate issue.

Poligamy prevailed by the side of Polyandry among the early Aryas; but in respect of the former, domestic dissensions were a naturai result that could not be averted in many cases. Rigveda X, 145-159 shows how wives cursed co-wives or fellow-wives. In the Vedic and Epic ages—wives were treated leniently and were regarded as the intellectual and spiritual companions of their respective husbands.

And, moreover, it is not difficult to notice that from the time that marriage conferred the dignity of a housewife upon the newly wedded wife, she was regarded as an inseparable partner of religious performances. She became the affectionate helper in and through the whole journey of life. From some such time, the evil of Polygamy must have been properly felt and brought home to the hearts of leading legislators among the earlier Hindus, so that the practice must have been done away with. Women as a class were honoured and it must have been the case that Hindu wives were assigned their due position in life, only after the awakening of the sense that more wives than one were a disturbing factor in the domestic and social peace as well as well-being of the community. Then alone came rights to property and inheritance to be conferred upon them, so far so that, on the whole, women from that stage continued to be held in such high esteem as they never reached in the most polished days of Rome and Greece.

However, Poligamy prevaild among many nations that abounded in wealth and loved the worldly forms of luxury. We have learnt that Alexander the Great, Ptolemy and many well-known characters in Classical History were Polygamists. With regard to Polyandry, there is a difference of opinion; for although Draubadi had all the five Pandava-brothers as her husbands, some scholars have considered it unsafe to argue from the fact the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

existence of Polygamy among earlier Hindus in the face of a very early text the Aitareya Brahmana III, 23, which enunciates the rule that one wife has not many husbands at the same time. In the absence of further evidence, no safe conclusion can be arrived at; and it is but worthwhile to advert another phase of the question.

The custom of Polygamy and Polyandry might have prevailed among those nations that prohibited any but intercaste marriages. In the Vedic age, there were the Hindu Aryans as opposed to the Dasyus –the non-Aryans or the aboriginal inhabitants of the land; and in fact there was no caste known to them. In the Epic age, castes four in number priests and kings, *i.e.* Brahmans and Kshatriyas, as well as Vaisyas and Sudras came to be established. Intercaste marriages did prevail on a large nay unrestricted scale: so that the field of choice for the wife being wide and extensive, there is hardly any ground to believe that Polygamy or Polyandry might have prevailed at any one of these stages. The two forms must have been manifest and the latter only in rare cases only after the Mahomedan conquest during which period of time the worst results of the caste system must have been experienced by the people. In the Buddhistic Period, moreover when social life was cast within mould of legislation, many forms of marriage came into being; and they being no less than eight, allowed all the same the indulgence of Intermarriage and also of the Remarriage of widows. This fact is conclusive in showing that Polygamy—least Polyandry—could have found any favour with the community in that earlier generation of the Hindu Societys All law-givers, Manu and Vishnu and Narada and Yajnavalkya are unanimous in according a reasonably large freedom to the wife for exercising her choice in marriage, during the age of Manu, the earlier practice of raising issue on a brother's widow by the younger brother-in-law came to be discouraged.

In the still later Puranic Period of Hindu Society, parents began to arrange marriages for their children: and no gifts were settled except what the husband made by way of an advance of money; and that became the wife's property—Stridhana strictly so-called. This fact relating to the period between the 4th and 12th centuries *anno domini* is true even to this day in a large measure.

The custom of "raising up seed" to a man who dies childless has been found in a more appreciable manner to exist among the Dinkas of the Bahr-el-Gebel in the Eastern Soudan. Captain H. O'Sullivan in his article "Dinka Laws and customs" has treated the subject fairly well. Among the Dinkas patriarchate or father-right prevailed; and so property could not pass to a woman "except in trust for a prospective heir." It was regarded incumbent upon the closest possible male relative to beget a son for the dead man, in his widowed wife. Among these people, the custom went still further and I may add, *goes* still further that if that widow who survives her husband and who is childless, be beyond the age of child-bearing, the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

daughter if there be any, and failing that, the widow herself in whom the property may temporarily vest, may contract marriage *in his name*, with a woman who became his widow and bore *his* heir. But one factor leaves sufficient room for tracing the father-right to the preceding mother right, *viz.*, the husband lives in his wife's village till their first child can walk after which both of them can repair to his village.

(*To be continued*).

AGRICULTURAL COLONIES FOR DISCHARGED SOLDIERS

By

MR, KASHAVLAL, L. OZA, M. A.

The problem of finding useful employment for our discharged soldiers is of so immense reach and significance that the British Government has done well to devise a scheme whereby the veterans on their discharge will be allowed a gratuitous entry into a co-operative colony, or at least an independent freehold upon the allotment system. France had tried this experiment in 1845, and Captain Kennedy bears witness to the splendid success of the military agricultural colony at Algeria In his interesting book entitled, "Algeria and Tunis in 1845," he mentions how a detachment of soldiers cultivated a large tract of land, bred cattle, and supplied seeds and trees. Agricultural implements were manufactured in workshops attached to the farm, and the whole establishment presented an appearance of a united, self-supporting colony. Nor was this in any way extraordinary The military service is well-adapted in many of its elements for the adoption of an associative industrial organisation. The barrack is already a military communitive building. The mess of a regiment is a common meal, very little differing from that instituted by that most military of law-givers, Lycurgus. Even the discipline which has been organised for destruction would be highly serviceable for production, since the soldiery would produce its own food and would thus ease off economic pressure in some measure. The soldier knows also the power of united number, of simultaneous exertion, of co-operative effort. Thus, perhaps, will be realised Mill's prophecy concerning the future of co-operation :—

"Eventually, and perhaps, in a less remote future than may be supposed, we may through the co-operative principle see our way to a change in society, which would combine the freedom and independence of the individual with the moral, intellectual, and economical advantages of aggregate production; and which, without violence or spoliation, or even any sudden disturbance of existing habits and expectations, would realise, the best aspirations of the democratic spirit by putting an end to the division of society into the industrious and the idle, and effacing all social distinctions but those fairly earned by personal services and exertions."

It is well-known that a large complement of our countrymen are fighting the battles of the British Empire with unexampled gallantry. And it behoves

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the Government to reward their devoted services by allowing them the free use of land, over a hundred million acres of which await the plough. The discharged soldiers will convert waste lands into rice-fields or grow cotton, etc., upon them. Our agricultural graduates will be forthcoming to initiate them into the secrets of scientific farming. The soldiers would thus learn to use dung, night soil, and various forms of rubbish as fertilisers, to improve wheat by crossing and cereals by selection: to use clean seed, artificial manures and improved implements of tillage, to improve the breed of cattle and to treat plant animal diseases by means of biological appliances and technique. Such model farms would go far to prove the inability of antiquated methods to which our farmers are so intensely wedded.

Allied to one another by the ties of associated possession and co-operative effort, the soldiers in colonies would achieve a success similar to that which attended the efforts of the Staker, Rappite, and Zoarite Communities of North America in the fifties of the last century. Writing about the Stakers, Harriet Martineau observes:—

"There is no question of their entire success as far as wealth is concerned. A very moderate amount of labour has secured to them in perfection all the comforts of life that they know how to enjoy, and so much wealth besides as would command the intellectual luxuries of which they do not dream. The earth does not show more flourishing fields, gardens and orchards than theirs. The houses are spacious, and in all respects unexceptionable. the finish of every external thing tastifies to their wealth, both of material and leisure. Their store shows what they can produce for sale..... If such external provision, with a great amount of accumulated wealth besides is the result of co-operation and community of property, among an ignorant society like this, what might not be the same principle of association achieve among a more intelligent set of people, stimulated by education, and exhilarated by an enjoyment of all the blessings which Providence has placed within the reach of man..... The increase of their number does not lead to the purchase of more land. They supply their enlarged wants by the high cultivation of the land they have long possessed, and the superfluity of wealth is so great, that it is difficult to conceive what will be done with it by a people so nearly dead to intellectual enjoyments. If there had been no celibacy among them, they would probably have been more wealthy than they are, the expenses of living in community being so much less, and the produce of co-operative labour being so much greater than in a state of division into families. The truth of these positions can be denied by none who have witnessed the working of the co-operative system.".

In this brief sketch I have contented myself merely with a simple indication of the plan of military agricultural colonies. The details can be filled up by any practical man conversant with local conditions.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

A CAROL FOR THE POOR MAN

By

MRS. ELIZA CAMPBELL, LOS ANGELES, U. S. A.

Awake thou that sleepeth in the darkness and gloom
Of a dismal day that is passing soon
A messenger, proclaims thy hard toil is o'er
So rise up be emancipated we thee implore.

Thy shackles will fall if you do firmly stand
And blaze forth the way like one who commands.
Do not prattle about this, that, or when
Go forth in life's battlefield work like brave men.

A chart and a compass this ship does not need
Dear hearts are calling through every human need
And the captain who helps supply this demand
Shall indeed be the savior of many a poor man.

Comrades "up" there's work for all to be done
Give succor to those whose race is near run
Tell the youths and maidens be honest and pure
For every great nation must show to be true.

To all noble efforts on land or on seas
Promoting free commerce to all countries
Help the poor man win in his battle for right
And throttle the foes who oppress with their might.

For the powers of heaven are in league with earth
In loyalty of purpose to bring joy and mirth
Into every home on life's rising tide
So this is our carol, keep the gates open wide.

INDIAN SOCIAL REFORM

By

MR. S. H. JHABVALA, B.A.

(*Continued from our last number.*)

EDUCATION

is another point of vital importance that influences the state of society even in its most cultured form. The very word "education" means the leading out of the dormant faculties of the Mind. Mind is the omnipotent factor in Man. Education thinks it its duty to cultivate the rationality of man. Ideals and practices are merely the workings of the mind. In an uncultivated mind and mind alien to the visionary glimpses of Truth and Knowledge wrong ideals are framed and these seek their due vent in wrong practices as well, the result on the whole being that danger of ruin is imminent for that society. So that there is a real need of education to mitigate human woes and stand against the danger of fall Civilization and progress of human reform have their destinies hung upon education. The greater or less amount of progress in a country is the result of the greater or less amount of knowledge prevalent there. Society evolved out of its first rudeness into one of refinement and perfectness of Civilization by the power of education, for

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the faculties lying worthless were then utilized by education, and furthered to what their ultimate aim of utilization was. After when a child comes of age the first thing done is to provide him with means to facilitate his education which is imparted to him implicitly till his preparation assures him for success in worldly transactions. His ideals are enlightened. These ideals requiring every mental and physical effort to seek their due fulfilment his practices are enlarged. The same holds good in connection with society. The education that influences social ideals and practices is of three sorts, viz., religious, moral and practical. The first elevates the soul in connection with his aspirations to the things above his level, and filters all his actions through a spiritual trough. The second gives him the knowledge of his own personality and teaches him to "know thyself." This sort of education strengthens his moral status, and gives him to know how much he owes to himself. The character strengthened, his deeds become the representatives of his self. The last sort teaches him what and how much he oweth unto others. Practical education is as necessary for the perfect formation of ideals and putting them into action as is salt for food. When these are imbibed society becomes due for action and amelioration of self-condition. Without them it remains a child and is to be born hereafter. Want of education always keeps society stationery and often makes it retrograde. Being ground down by the Patriarchal form of government both within the family, and without, by the ruler Indian ideals could never germinate their growth in a healthy sphere without the aid of education. They remained hid like the veiled women of the Zenana. They assumed one course of realization too difficult to be achieved, handed down by the parent hereditarily. Ideals became inane, and practice futile. Ignorance was rampant in the organisims of India. We rarely came across teaching institutions as organised bodies meant for the good of social connections in days of yore. Mental accomplishment and education were the privileges of a few who were Brahmans. Knowledge circulated itself not freely and broadcast but narrowly among a class whose stunted belief, prejudicial policies, and dogmatic theories tended not only to spoil the fair name of the goddess of knowledge, but also, on the other hand, much enhanced to break down those very aims which its purpose had in view. Social ideals in general could not be an accredited fact; nor could they be the common property of all. Moreover, what education was given even to such a narrow-minded and limited class was purely religious which, often by contemplation forced itself out into an utter abnegation of worldly conceptions and human connections like the Yoga system of Patanjali, or wheedled itself down into pure asceticism like the Sankhya philosophy of Kapila. The Vaishya and Sudra class remained or had to remain alien to philosophy and religions which constituted education all in all, for they had no connection with it from practical point of view; while, the Kshatriyas were satisfied with the readings of the Maha Bharata and Ramayana. Thus, the tension of ideals of practices was weakened.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Education solves the mental problems of difficulty, and gives a healthy esort for ideals to ramble in her beauteous gardens. Education enervates the course of social actions, for it tells upon the exacting duty of the mind, that unused remains slugglish. And, when doors were laid open to enter, whoever willed, into the heaven of the light of knowledge by the English before the same form of society, and when that same society began to enter into it it found itself baptised; and advanced system of thought and policies of action as are to be found at present brought to light what humanity is capable of doing, and above all, of thinking. In past times, the science invented by the great Rishis was more profound and more divine than that produced in later ages, but the system of educating and putting that into the national mind was not wholesome and was a non-entity. Thus, did science remain useless even by its existence which was invaluable. So, society found the exercise of its mind and power in a depraved and uncivilized manner though the illustrious systems of the mind of the day were enough to cure the existing evils. At present, the case is different for the changed form of teaching and learning has been made broadcast in towns and villages, palaces and cottages. Even a low-caste Hindu betakes himself to the rotten hovel of a school, and under the rude frownings and ubiquitous exactions of a master educates himself to rush into the broadening light of the new boundless day of existence. Education also, therefore, has a potential control over and lends free help to the influecing of social ideals and practices, and moves the mechanism at its own free will, for, when the Mahomedan government followed the Hindu, and its educational system was established upon the popular mind, they assumed a Mahomedan spirit in every way till in the Moghul days a complete overhauling of impressions past swept away and confirmed influences new. The society all round wore a Mahomedan aspect—thought, language, dress, etc.

EXAMPLE OR INTELLECTUAL INTERCOURSE

is not the less powerful agent in the working of society than government or education, for though the former's sphere of work is limited in laws, the latter's in precept and morals, yet that of example is broadened into the moulding of character by the sheer force of that which is better exhibited in that salubrious maxim "Example is better than Precept." Burke said in his preface to "Thoughts on Present Discontents," "Example is the school of mankind where only they will learn and nowhere else!" Our saying to or advising others with a set principle of morals to adopt, and a course of life-system to follow, would not be as much efficacious as a lesson given by a teacher to the school-boy. But, on the contrary, the silence of the moral exhibited in our very actions produces a deeper and a greater influence on others whose minds are set a-working at once so that they themselves solve the problem before and follow its results. The influence of example begins early with human kind, and human mind is very sensitive

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

of receiving impressions from example rather than uttered principles or a set system discharged orally. Moreover, the keen sense perceiving well the disadvantageous results from the pursuit of evil example shrinks from it; and being endowed with a natural capacity of rising higher through Hope and Aspiration it equally takes up the good example, and follows it till it has made it its own. Society, the more it came close to one who is an ideal creature of future, becomes elevated the more for example is present. It has but to follow. Its force is more enervated when it issues from a superior position. Its capacities become more augmented by the very sense of its being an example.

Finally, as the Darwinian law of the survival of the fittest is everywhere operative in every form that society crumbles away that is not fittest and that remains and holds its own against incidental circumstances that is fittest moreover, it is subject to evolution. Whatever contacts it comes in that raise it up to a better level are simply the means to the evolution. By the force of these two laws kingdoms have perished and nations have fallen giving place to new. In a patriarchal society where Republicanism should be most adaptible monarchy shall be discarded; Sultans shall be killed and Presidents put up, in their places.

The first impressions of the West modified the sociale of Egypt; and her sombre ignorance began to evaporate when they began to fix upon her; its place being taken by the light of civilization of the West. The Land of the Rising Star could not itself remove the enveloping cloud till Europe did it. Young Turkey should not have revolutionized the social fabric had it not been for the succour of the immediate western policies. The proper recognition of the worth of a man, abolition of the control of superstition over the mind that undermined all its powers and capacities, the lifting of the veils of ignorance from before the mind's eye, free exercise of moral and religious views, gradual annihilation of wicked and intolerable customs and barbarous practices like that of Sati, social happiness and family beatitude, intellectual freedom, social elevation, moral aptitude, liberty of thought, higher modes of belief, etiquette and domestic civilization, polished manners of behaviour and character, self-assertion, speaking and living independently, material, political and educational advantages are among the social benefits derived from our contact with the west established by a band of Europeans that came off here intending to trade with the land of riches and spices. "The English have, hitherto, captivated our reason' I would have them ensure our heart also. They command our respect. Let them ask also for a little of our love.....They have long had the making of our laws. I would that they also provided a ltttle inspiration for our homely ballads."

Distinguished scholars in the path of education, noble governors in the direction of Legislation, and arduous workers in the direction of sympathetic intercourse pour their ceaseless zeal into Indian Society so as to

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

promote the cause very dear to them. Christ was an oriental. The westerns feel for the land of the glorious sun, and put in a spirit leading into reform, progress, peace and prosperity. England feels for India as if a sister were feeling for her sister. She knows that she worships the same God under different garb. What is known as Dyaus Pitar by the Hindus is known by the Christians as Zeus Pater. All were one previously—of one stock of the Aryans. They parted by force of natural circumstances and they became disparted to be different. England knows this all and understands the Brotherwood of Man as much as the Fatherhood of God. Her knowledge is the assumption of her sympathetic aid to India. How much and how far social ideals and practices have been becoming elevated due to contact with the west can be assuredly known from the conclusive words of an eminent English Judge, Justice Cunningham :—"Whenever it is fated that we are again to part company, and history writes *fuit* upon the British Raj, she will record how the English found India impoverished and left her opulent; found her the home of ignorance and superstition, placed the sacred torch of knowledge in her hand; found her the prey of the untamed forces of nature, turned the very forces to enrich and embellish her; found her the monopoly of a despotic few, left her the common heritage of all; found her a house divided against itself, and the prey of the first comer, left her harmonious and tranquil; found her a mere congeries of petty tyrannies with no principle but mutual distrust, and no policy but mutual extermination; left her a grand consolidated empire, with justice for its base and the common happiness of all its guiding star."

CORRESPONDENCE.

[The Editor is not responsible for the opinions of correspondents.]

To

THE EDITOR OF THE "NEW REFORMER,"

DEAR SIR,

You ask me what I think of the war and support my writing an article upon it.

My inability to do any active service makes my opinion too unimportant to be embodied in an article, but I gladly write you some of my thoughts on the subject.

It seems to me that when we are overwhelmed by bereavement and sorrow, mourning the beautiful tears, many of them young and full of unfulfilled promises; when we are sickened by the horrors of warfare, and are outraged by the acts of ferocity and hatred, in excess of the inevitable violence of fighting, we must steady ourselves by regarding war in the abstract, in order to prevent ourselves feeling the resentment and hatred that we are impelled naturally to feel against our foe. We must distinguish between the principle of war and the expression and result of it in warfare.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

War, say pacificists is all evil and must be got rid of at any cost.

It *is* an evil, a consequence of the Evil force that, mysteriously enough, exists in the world, but as Evil is existent, conflict is inevitable. Conflict may be interior resistance to temptation; formal, communal and national struggle; agony of effort, or the intensity and culmination of combat which we call war.

No one will deny that good comes out of evil; certainly no one who has seen the development of strength and skill wrought by wrestling of any kind, and by the training necessary to ensure success in any effort. We leave out of consideration what may be called friendly warfare, the fight of emulation, the struggles for pre-eminence in any profession or breach of service, in art, literature and games, and confine ourselves to strife, narrowing that again to national strife, *i. e.*, war.

It may well be that a war between nations does not illustrate the conflict of good against evil, for the good and the evil of the cause and methods of a war between two nations may be pretty evenly balanced—a certain amount of right justified each side taking up arms in the cause of their respective countries, and the result of the struggle may be increased harmony between the combatants and the good of adjacent countries, while the benefit of the discipline of fighting is indisputably great in its effort on the men on both sides.

But in the war that is convulsing the greater part of the world now good and evil stand out stark and evident in a life and death struggle.

Force *as* force is opposed by force as the means whereby truth, honours, chivalry and all that goes to the making of righteousness expresses its determination to defend the weak against the oppression of this force; to maintain truth and honour against lying and treachery; to arrest the lawless, progress of pride, ambition, deeds of wants, violence, and the tyranny that aims at laying freedom in the dust.

This is not saying that Germany, the nation that provoked this war is made up of units of wickedness, but that the great organised mass of the German people is driven along in obedience to the force we have just described.

The amity that is often shown between the combatants is one of the many proofs of the truth that it is far less a fight between the Allies and Germans than it is a conflict between Good and Evil.

That being so, and, treating the matter summarily and superficially, one may say that the real, essential struggle is spiritual, and that every one may take part in it. Perhaps the passive force of those who pray, who resist subtle temptations, who influence the moral and intellectual atmosphere, who diffuse hope, who spread cheerfulness, who point untiringly to the hope Ideal of Right may be doing as effective work as our heroes are doing in the fighting line.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Ghastly as are the evidence of evil, destructive as are the results of the war, great as are the hardships felt by each nation as a whole, the final summing up of results will leave the balance in favour of Good.

War is a great purifier.

Every one whose aim is to win in a struggle puts off the habits that weigh him down in the race and relax the sinner in the wrestling. His mind and body alert, he sees the value of life in giving it up. Life is not the vitality merely that informs his body and brain, it is the power to choose to sacrifice that vitality in obedience to the sight that enables him to see through death, and know that the grips of death will only fling him into fuller life. Every Christian will learn, as this luxury has to be given up that comfortable habit discarded, and his whole mind readjusted to different circumstances; that the true possessions of a man, of a community, a race are not what he *has* but what the character is personal, communal and racial

Believe me to be,

most truly yours,

OXFORD. JEAN ROBERTS.

EDITORIAL NOTES.

Coleridge said:—"It is not enough that we have once swallowed truths; we must feed on them as insects on a leaf, till the whole heart is covered by these qualities and chews its food in even the minute fibre."

* * *

A Just Ex-communication—When the Court of Rome, under the Pontificates of Gregory IX and Innocent IV, set no bounds to their ambitious projects, they were opposed by the Emperor Frederick who was of course anathematized. A curate of Paris a humorous fellow, got up in his pulpit with the Bull of Innocent in his hand.

"You know my brethren," said he, "that I am ordered to proclaim an ex-communication against Frederick. I am ignorant of the motive. All that I know is—that there exists between the Prince and the Roman Pontiff great differences and irreconcileable hatred. God knows which of the two is wrong. Therefore with all my power, I ex-communicate him who injures the others; and I absolve of him who suffers to the great scandal of all Christianity."—*Faith and Freedom.*

* * *

A writer in the *Social Reform Advocate* says; "Thus we owe to non-Brahmanic geniuses all that is best in the Hindu religons—the Doctrines of Karma, Nirvana and Bhakti."

* * *

The Government of India has issued a circular on Female Education to the different Provincial Governments for clear notions with regard to certain difficulties and questions, so that they might make a well organised advance movement in Female Education.

* * *

In the course of a lecture on "The Problem of Education in India," before the East India Association, pointed out the lack of religions, moral

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

and practical education, and the urgent neceessity for technical, commercial and agricultural education and the harm done by Text-books and Text-book Committees.

* * *

Before the war, Russia was deriving an income of three crores of rupees by the sale of Vodka and other intoxicating liquors. In the budget of 1916 this income is estimated at only $1\frac{1}{2}$ crores of rupees, At one stroke of the pen the Czar prohibited the sale of liquors and thus lost such a huge income to the Treasury. In Great Britain drink restrictions caused a decrease of 40 % in drunkenness since the war began.

* * *

Professor Karve of Poona who started the Poona Widows' Home and the Mahilashram is now on a tour in connection with the Women's University which he proposes to start. In his Presidential address at the last Bombay Session of the Indian Social Conference, he first laid the proposal before the public. He then sent his draft scheme to the papers. The scheme if successful would reflect great credit on the Social Reform Movement. It would be the work of Prof. Karve and his Widows' Home.

* * *

H. E, the Viceroy opened the Lady Hardinge Medical College for woman in New Delhi on Thursday, the 17th February last in the presence of a large and brilliant assembly. The late Lady Hardinge formulated the scheme, made the appeal and laid the foundation stone before she left for England. The Ruling Chiefs of India contributed to the extent of of 15 lakhs. There are also gifts that represent an annual Donation of Rs. 20,000 besides the annual contribution of one lakh from the Government of India and Rs. 20,000 by the Committee of Dufferin's Fund as well as Rs 3,500 by the Maharaja of Jammu and Kashmir. The people of Punjab raised one lakh and those of Bihar and Orissa Rs 30,000. The College will be able to commence from September next, the training of students for the regular Degrees of M.B, M.D, etc. The Viceroy has announced that they have already secured affiliation to the Punjab University. Hostels have also been constructed. 10 lakhs are further required and the Viceroy has made a powerful appeal for the necessary funds.

* * *

In the course of his speech, the Viceroy said: "It was only the other day that I read in the health report of one of our big Indian cities that one out of every four children born in that city is doomed to die before it is 12 months old and that 10 or 12 years ago half the children born died as infants. This was said to be largely due to the ignorance of young mothers and the need of proper supervision during the first few critical weeks. Surely this is a terrible picture. And are we doing enough to help these poor people, our Indian sisters ?"

* * *

The Hon'ble Mr. Dadabhai Nowrowji deserves the thanks of everyone interested in the elevation of the Depressed Classes in India for the resolution he moved in the Imperial Legislative Council on the 16th March, demand

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ing the appointment of a small Representative Committee of officials and non-officials, to devise measures for the amelioration of the moral, material and educational conditions of what are known as the depressed classes, and that as a preliminary measure, to invite Local Governments and Administrations to formulate schemes with regard to local conditions. The Resolution brought in Goverument and the leaders of the Hindu Community to the trial and put them on their defence. Pandit Madan Mohan Malvya for the orthodox section of the Hindus grew angry that the Parsee member should have drawn such a severe indictment against Hindus for the treatment of these low caste brethren.

In view of the assurance given by the Home Member that the Government of India would ask the Local Governments to see what more could be done with regard to this question, the resolution was withdrawn.

* * *

The Fourth Annual Report of the Social Service League, Bombay, is very interesting. Among the activities of the League may be mentioned the Information Bureau and the Register of Philanthropic and Social institutions and the Social Service Quarterly. The principal work of the League is education. The work under this head consists of free travelling libraries, night classes, and lantern lectures. The League maintains a Homeopathic dispensary at Babila Tank. The League carries on its propagandist work in several ways. During the year the total income from all sources amounted to Rs. 9,509-11-9, the income showing a slight increase of Rs. 409-15-10 over last year's figures. The income from annual subscriptions amounted to Rs, 2,072. Donations contributed Rs. 5,567-6-9 and Rs 2,759 having been received from Mr. Rattan Tata. In conclusion it is pleasing to learn that during the year H. E. Lady Willingdon consented to become a Patron of the League.

* * *

During the year 1915, the Madras Social Service League continued its work on the same lines as in 1914. That is to say groups of workers worked in different areas concentrating on those areas, and trying to improve the condition of the people. The same conditions are found everywhere, heavy indebtedness, insanitary condition, intemperance and ignorance. The year opened with the League divided into two sections, Mylapore and Georgetown. A separate section was organised in Egmore in December. Work has also been done in hospitals.

* * *

We are glad to hear of the inter-provincial marriage of Miss Elsha Sinha, daughter of Major Sinha, I. M. S.; brother of Sir Satyandra P. Sinha, with Dr. Krishnaswami Iyengar of Bangalore who is now Assistant Bacteriologist to the Government of India at Sasauli.

* * *

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Modern international law begins with the teaching of Grotius, who about the begining of the 17th century was the first of modern men to indicate the possibility, not merely of peaceful settlement of national disputes—that had been suggested by others long before--but the possibility of peaceful settlement along the lines of law; that there might actually be international jurisprudence with international councils to bring about peaceful settlement. Following Grotius we get the Grand Design attributed to Henry IV. of France but probably written by his minister, the Duke of Sully. This great Design was to establish European States, a sort of Pacific Federation or Republic consisting of fifteen great European divisions governed by a general council composed of representatives from each. About a century later after that, Abbe St Pierre extended and applied the great design of Henry, and then nearly a hundred years after that, we get Immanuel Kant, dreaming his plan of perpetual peace and proclaiming his belief that a legal judicial settlement of disputes between nations was an entirely practical step and one which the human race might confidently be expected to proceed with. William Penn the distinguished Quaker was also another who outlined a scheme for an international tribunal of arbitration.

* * *

REFORM

An adaptation of institutions to circumstances andknowledge,of a restoration to the original purposes, from which they have been perverted, demanded as a right by those who are suffering wrongs, and only denied and abused by those who have been fattening upon abuse. The real Conservatives are the Reformers, the real revolutionists are the corruptionists, who, by opposing quiet, will compel violent change. When the ultras, and men of this class, whose long misrule, and denial of justice, have inflamed the public mind, charge the Reformers with having thrown the whole country into a blaze thus accusing his extinguisher of being the firebrand, one is reminded of the incendiary who, in order to avoid detection, turned round and collared the foreman of engines, exclaiming: "Ha, fellow! have I caught you? This is the rascal who is first and foremost at every fire—seize him! seize him!" There is no Reform Bill in Turkey—no factious opposition, no free press—yet in no country are revolutions so frequent —*Faith and Freedom.*

* * *

THE TRUE GENTLEMAN.

Cardinal Newman thus defines the true gentleman: He carefully avoids whatever may cause a jar or a jolt in the minds of those with whom he is cast; all clashing of opinion, all collision of feeling,all restraint, or suspicion, or gloom, or resentment; his great concern being to make everyone at their ease and at home. He has his eyes on all his company; he is tender towards the bashful, gentle towards the distant, and merciful towards the absurd;

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

he can recollect to whom he is speaking; he guards against unseaso[illegible] allusions, or topics which may irritate; he is seldom prominent in conversation, and never wearisome. He makes light of favours while he does them-and seems to be receiving when he is conferring. He never speaks of himself except when compelled, never defends himself by a mere retort; he has no ears for slander or gossip, is scrupulous in imputing motives to those who interfere with them, and interprets everything for the best. . . . He has too much good sense to be affronted at insults, too well employed to remember injuries, too indolent to bear malice. He is patient for bearing, and resigned on philosophical principles; he submits to pain, because it is inevitable, to bereavement because it is irreparable, to death because it is his destiny.

TOPICS FROM PERIODICALS.

COAT AND CLOAK

By

REV. ALEXANDER WEBSTER.

Give to him that asketh. . . . If any man take away thy coat, give him thy cloak also.

In the series of injunctions delivered by Jesus on the Mount, he was endeavouring impress a principle of universal obligation.

They are confusedly reported, for those who heard them were so "astonished" at his utterances that they could not understand them. There was in them a bewildering mixture of the parabolic and the practical which they could not resolve. Even yet they puzzle by their idealistic realism, and scholastic students stumble in their interpretation of them.

A key is here offered in the thought that Jesus discerned in human relations a law of duty, imperative, impartial and inspiriting, and desired to set men understandingly and enthusiastically under its operation. It applied to everything human; gave a title to all claims for vitalities and a basis for possession.

The law was *the sympathetic and cumulative payment of human debts.*

In view of that law, he sought to impress the principle of *unexclusive sharing.* He saw that all human things are produced and possessed in social conditions. A thing—coat or cloak—might be possessed by an individual, but its production was social. By co-operation men are makers and owners. All that is regarded as *property* is the result of social labour, and the ownership is therefore radically communal.

Jesus recognized a commonwealth, and therefore he said "Give good measure, pressed down, shaken together and running over." In reading that, we have to remember that there is due to each individual in every generation the means of true human life. The need of these constitutes a *perpetual asking.* Of it, and not of any casual clamant beggary, Jesus was thinking when he said "Give to every one that asketh thee."

He recognised the continuous claim of human faculty for sustenance, and that the utilization of all natural elements, forces and opportunities for the sake of fuller life is the standing duty of society. Every nerve, every limb, every brain, asks contiuuously for renewal and augmentation of substance, and there needs to be an incessant and thoroughly serviceable system of giving. To hold a thing exclusively is to waste it.

Everything in the circle of human activity is amenable to the law of owing—cloak and coat alike The law is not merely local—holding for a mile and then ceasing—but is universal.

We have to note that *all essential things are of equal value.* If we are asked to state the comparative value of the bodily organs and which should be first served, our answer must be they are of equal value and require simultaneous service.

And if we are asked to say which is the more important, morality or religion, we have to reply, both are vital and equally worthy. Indeed, if we follow the courses of human activity and administration, and enumerate science, art, politics, economics, we should have to say they have all to be comprehended in the evolutionary history of man. They are correlated and require each other for the development of life.

One nation makes the garment of poetry, another that of logic, and a third that of ethics; but each is foolish if it holds to its own garment as everything. There should be an interchange of garments, for each is the complement of the other. He who reckons the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

property of Humanity, if he counts the coat of Bacon or Darwin, should also include the cloak of Plato and Goethe. We cannot exclude any product of the mind; the synthetic philosophy needs them all. We have to go till we reach the springs of life. Nor can we stop at any stage of thought; we must travel with intellect wherever it moves:

Half the walk is but retracing our steps.

Jesus found his brethren halting at Moses, as if he had given the last command. He sought to "fulfil" Moses and make an open way of advance. The seed of Jacob, the cunning cattleman, fancied that Yahveh had regard to feed beasts and desired a "feast of fat things"; therefore they sacrificed their fairest animals, and the priestly pillar leading the slow caravan in its forty years' wilderness journey, was one of smoke by day and fire by night.

In the temple of Jerusalem, Jesus found the priest still in power, knife in hand, and the altar red. The people were still under the terrors of the Mosaic law. But he sought to remind them of the prophetic smiting on the other cheek:—"Who hath required this at your hands, to tread my courts? Bring no more vain oblations. I delight not in blood."

Jesus knew that the asking of Deity corresponded to the aspiration of the worshipper and he endeavoured to dissolve the carnal conception and produce a spirit of love which in truth of feeling would worship God.

He sought to dissolve exclusiveness by a universal co-operation for the life proper to human beings. Nothing was to be withheld from anyone. Each one, by his constitution as a human being, required fit support, and stood always in an attitude of request. He had a claim on all knowledge, on all wisdom, on all virtue. All science and art belonged to him; the best that morality and religion can apply is due to him. All philosophy is his minister, and has to give its wealth to him. He needs to see all round, and be at home everywhere.

From the scanty primitive loin cloth to the most ornate cloak of the latest fashion there is a history in which every development of clothing counts. Likewise, from the crudest superstitious fancy to the latest statement of natural science, there is a history in which every theory of things has a place and a value. To understand it all, we have to go back with the philosophic historian step by step to the beginnings of consideration. Our survey should be circumferent. Not through the Hebrew race alone did divine operation go. The measure of God is broader than the Bible: the sacred literature of all peoples has to be taken into account in Theology: "It is too late to be studying Hebrew."

There are no bounds to truth. It does not exist in one domain only. No nation or age can exclusively claim it. It has no miles or sectarian raiment, but only openness and inclusiveness.

Humanity is under a law of development; what suffices to-day should prove insufficient for to-morrow. The giving should evolve; nothing should be grudged to the growing soul. For its education all things should be united: its rising needs should be anticipated, and adequate provision made.

What urged Jesus to advocate a thorough sharing was the sight of several sets of Exclusivists, each acting monopolistically, while the mass were destitute of the means of life. One set maintained selfish ownership of land and kept the labourers as dependants. Another set were monopolists of money, and exacted usurecy at their will. And in the temple courts the Rabbis sat as monopolists of truth, holding the oracles of God, and asserting a special right of interpretation. They prescribed dogmas and rites, and measured out to the people such fragments of knowledge as were deemed sufficient for them. As dolers of teaching they went with the people the bare length of the restrictive tether, but refused to go the liberative mile. They allowed the coat of tradition, but withheld the cloak of reason.

Jesus regarded that as a criminal injustice. It implied spiritual starvation for the masses. He found the common people hungry for knowledge, and ready to respond to higher teaching. They were superstitious in their ignorance, and demoralized for lack of mental direction. In his compassion he went all the way into their poverty and disease, and sought to feed, and clothe and heal them wholly. He saw Lazarus at the table of Dives desiring the crumbs that fell, and set himself to abolish the selfish sumptuousness and spiritlessness. The haughty Pharisee walked abroad decked with phylacteries, while there were crowds in the market place and on the Temple steps in rags.

Therefore he dclared the law of moral debt, and affirmed that what is *owned* is *owed*, the coat of material maintenance and the cloak of spiritual sustenance together. If there be any difference in the degree of debt, the giving of the cloak is more essential than the giving of the coat.—(*From Faith and Freedom*).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

SAMPLE FREE

THE WORLD FAMOUS

KAMINIA OIL (REG.)

THIS Oil is composed of excellent drugs, is delightful to use, is the very essence of refinement. For beautifying and increasing the growth of hair, to prevent it falling off, to restore its natural colour, nothing equals Kaminia Oil.

It cures baldness, nervous dizziness, weakness of memory, headache and similar diseases. In all skin diseases its effects are marvellous.

Kaminia Oil has the most idyllic fragrance which lingers delicately in a way to be pleasing to the dainty.

BE CAREFUL TO GET "KAMINIA OIL" ONLY AND ACCEPT NO SUBSTITUTE IN ANY WAY.

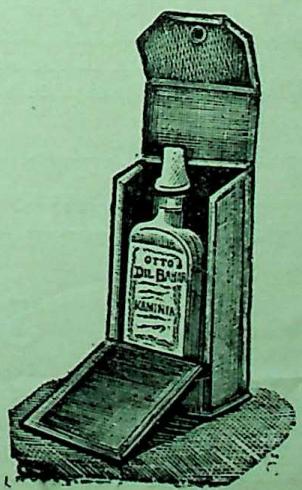
Price Re. 1-0-0 per bottle, V. P. P. annas four extra; for 3 Bottles Rs. 2-10-0, V. P. P. As. 7 extra; for 1 doz. bottles Rs. 10-0-0, V. P. P. Rs. 1-8-0 extra.

N.B.—SAMPLE FREE on Receipt of Half Anna Postage Stamp.

Read the following evidences:—

Mr. M. S. Pillai, Assistant Master, K. V. S. High School, Virudupati, S. I. Ry., writes:—"I have tested your Kaminia Oil, and I am of opinion that it is the most useful Oil for promoting the growth and beauty of the hair. Please send one more bottle and oblige."—15-5-11.

Mr. Ahmed Bux Jamalji, Merchant, Erinpura Road, writes:—"I am glad to certify that your Kaminia Oil possess marvellous efficacy, as in many cases I have experienced, and seen that people suffering from dandruff, and from other diseases of head and brain, proclaim your preparation is unrivalled over the whole surface of the world, and it is my everlasting prayer that its fame may ever increase and you may be blessed everywhere on this account."



Otto Dilbahar (Regtd.)

THE PERFUME OF ORIENTALS

SWEET, DELICATE, LASTING, EXQUISITE. Made from the pure extracts of selected natural flowers, without any mixture of alcohol or spirit. Just a few drops on your handkerchief or coat sleeves, give the smell of a real flower garden around you. No matter however powerful the scents others may be using, this

OTTO DILBAHAR PERFUME

comes up above them all and attracts notice in spite of them. Write for a phial to-day.

Price small bottle As. **8**. Price Midium size As. **12**. Price large ½ oz. bottle Rs. **2**. V. P. P. As. 4 extra. Sample phial As. **2**. Perfumed Card **one anna.**

Sole Agents

ANGLO INDIAN DRUG & CHEMICAL COMPY.

16 Market, Bombay.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

KAVIRAJ N. N. SEN'S

KESHRANJAN.

RADICAL Cure for

BALDNESS.

KESHRANJAN	radically cures Baldness
Do.	Cures alopecia.
Do.	Cures headache.
Do.	Insomnia.
Do.	Arrests falling hairs.
Do.	Removes spots scurfs and blemishes.
Do.	the Best hair-food.
Do.	the Best skin-tone.
Do.	the Best preparation for Best people.

Re. 1 per bottle. Post free Re. 1-5.

Jakridari Kashaya or Specific for Liver Complaints.

OUR **Jakridari Kashaya** is acknowledged as the best and surest vegetable liver-regulator in the world. Its action is quite steady, permanent and curative. It is pleasant and refreshing to the taste. It acts gently yet promptly on the kindneys, liver and bowels, cleanses the system effectually, dispels headaches and habitual constipation. It speedily cures the irritation and the feverish state of the stomach, allays spasms and restores the action of the liver. It promotes a healthy and proper secretion of the bile, and relieves the constitution of all causes capable of inducing gout. The impurities of blood are promptly removed by it.

Price of one phial with a box of pills	...	Re. 1.
Packing and postage	...	... As. 7.

Karnarogantaka Taila or Ear-Drops.

IT cures otorrhœa, otitis, tympanitis, inflammation and all other distressing diseases of the ear. Deafness, if not long standing, is sure to be cured by its use. It infuses tone and strength to the auditory nerves, and removes all pain from the head and ears. Its effect is soothing and is free from all sorts of irritation. In the evacuation of pus and all other septic matter it possesses a remarkable power

Price per phial As. 12. Packing and postage As. 5.

PRESCRIPTIONS with or without Medicines are sent to every part of India, Burma, Ceylon, Straits Settlements, Cape and the British Isles, on receipt of concise conditions of disease.

Kaviraj Nagendra Nath Sen,

GOVT. MEDICAL DIPLOMA-HOLDER

Member of the Chemical Society (Paris), Society of Chemical Industry (London), Surgical Aid Society (London), Chemical Society (America), &c., &c

Nos. 18-1 & 19, LOWER CHITPUR ROAD, CALCUTTA.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

IF YOU WANT A QUICK WAY TO RESTORE
YOUR SHATTERED HEALTH.

USE THE

ATANK NIGRAPH PILLS

Which are a sure cure for Constipation, Brain-fag, Weak memory, Mental and Physical Weakness, etc.

Price Re. 1 for a tin with 32 pills.

Vaidya Shastri Manishanker Govindji,
ATANK NIGRAH PHARMACY,
JAMNAGAR—KATHIAWAR
and
157/8, Broadway, Madras.
96, Mount Road.

LONG LIVE THE KING
AND
EVERY ONE
WHO TAKES

BATLIWALA'S AGUE MIXTURE or BATLIWALA'S AGUE PILLS

Batliwalla's Genuine Quinine Tablets gr. 1 each bottle of 100.
Batliwalla's Genuine Quinine Tablets gr. 2 each bottle of 100.
Batliwalla's Ague Mixture for Fevers, Malaria, Influenza etc.
Batliwalla's Ague Pills for Malaria, Fever, Influenza etc.
Batliwalla's Tonic Pills for pale people and nervous breakdown.
Batliwalla's Tooth Powder for Preserving Teeth.
Batliwalla's Ringworm ointment for ringworm, Dhobi itch, etc.

MAY BE HAD FROM ALL DEALERS IN MEDICINES OR FROM

Dr. H. A. Batliwalla Sons & Co.,

LIMITED,
No. 191, WORLI 18 BOMBAY.
TELEGRAPHIC ADDRESS:—"**Doctor Batliwalla Dadar**

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Our Head-quarters have been removed from Porto Novo to Tanjore.

P. SUBBAROY'S

World-renowned and most Efficacious Ayurvedic Medicines.

Awarded several medals and certificates of merit at various Exhibitions.

25. **Concentrated Syrups**—Of Grapes, Sarsaparilla, Rose, Plantain, Lemon, Pomegranate, Orange, Almond, Pine Apple, Citron, Melon, Apple, Lotus, and Ginger. These syrups contain the highly concentrated essences of the above fruits, etc., in such a way that about 5 drops of any of the syrups mixed with a cup of 8 oz. of cold water or sodawater produce a most pleasant and refreshing beverage, deliciously sweet and possessing the rich flavour of the particular fruit of which the syrp is used. These syrups are extremely cheaper than, and very superior to syrups generally sold in big bottles and are especially prepared to save heavy V. P. P. charges to moffusilites, to be paid on ordinary syrnps, sold in big bottles.

One phial of any of my above syrups is enough to make about 50 cups of delicious and refushing syrup, if diluted with cold water or sodawater, *sold in phials* of ½ ounce each As. 8 per bottle of any of the syrups, V. P. P. charge for 1 to 3 bottles As. 5 only extra.

26. **Perfumed Snuff.**—This snuff is very highly perfumed and should be used not by itself but by mixing one or two pinches if it with the ordinary tobacco snuff you daily use. This mixture makes your snuff most agreeable and richly perfumed. It not only imparts an attractive perfume about one's person but also is an unique preparation to dispel that disagreeable smell so often found hanging habitual snuff takers. The aroma is lastin and keeps the snuff without spoiling for a long time. It cures cold, neuralgic headache, cattarh, etc. It minimises the necessity for taking snuff frequently and gradually the inclination ceases. There is no Navachar or (Ammonia) mixed in it. A bottle of this snuff will be enough for about one month. Price per bottle As. 4 V. P. P. charges for 1 to 3 bottles, As. 3, 4 to 6 bottles As. 5 ; 7 to 12 bottles As. 7 only extra.

PLEASE APPLY TO :—

P. SUBBAROY,

Ayurvedic Pharmacy,

SRI VENKATESA PERUMAL KOIL SANNATHY,

TANJORE

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

SURAMA

SURAMA IS QUITE DISTINCT FROM OTHERS.

BECAUSE.—It possesses the remarkable property of cooling the heated and over-worked brain and helping a luxuriant glossy growth of hair.

BECAUSE.—It admirably helps a lady's evening toilet and pleases every body with its most lasting and enchanting aroma.

Price per phial ... ... As. 12.
Packing and Postage ... „ 7.

THE SPECIFIC FOR ORCHITIS AND VARICOCELE.

It radically cures this Malady. It removes the pain, reduces the size and stops the fevers accompanying it.

Price per Box with a Phial of Oil Rs. 2.
Packing and Postage ... As. 7.

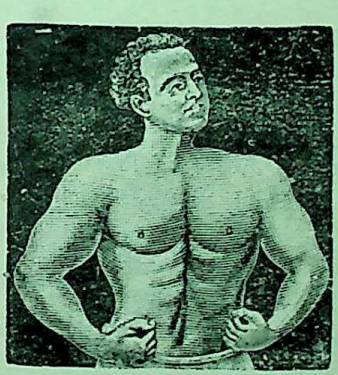
S. P. SEN AND CO.,

Manufacturing Chemists,
19-2, Lower Chitpur Road, CALCUTTA.

Premature Decay . . .

DUE TO

. . Nervous Breakdown.



Has been so **COMMON** now a days that a sufferer often thinks there is no sure remedy for it. He suffers patiently and very often is deluded by so many "**CURES**" in the market but he finds no substantial benefit. At last he becomes desperate and resolves not to take any medicine at all. In this way many a promising career is ruined for ever To such men there is the lat but surest hope and that is

Dr. BURMAN'S

NERVINE TONIC PILLS.

Prepared by the renowned Dr. Burman after acquiring vast experience in the line for a long time. This isno exaggeration but a fact proved by the users themselves who will tell you that these wonderful **PILLS** are the best medicine for **NERVOUS DEBILITY, BRAIN FAG, LOSS OF MEMORY, INDIGESTION** and other complaints due to Nervous breakdown. Please write for Catalogue which contains testimonials.

Price Re. 1 a phial of 30 Pills.

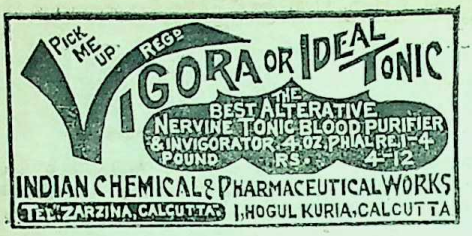
Packing and Postage 5 As.

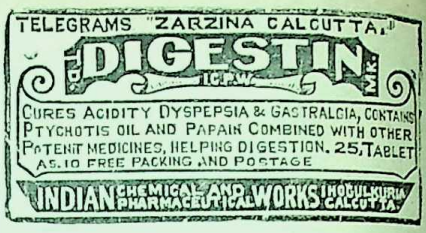
DR. S. K. BURMAN,
5, Tarachand Dutt's Street, CALCUTTA.

AGENT:—**Messrs. KARTIK & Co.,**
33, South Tank Square, MADRAS.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri





THE BOMBAY UNIVERSITY—INTERMEDIATE

Poetical Selections

EDITED WITH

Introduction, Notes, Paraphrase, Critical and Biographical Studies

BY

Keshavlal, L. Oza, M. A.

Author of "the Confessions of a Graduate."

CONTENTS:

Introduction. What is Poetry ?—The Object of Poetry.—The Study of Poetry—Kinds of Poetry.—Lyrical Poetry and its main Sub-divisions.—What is a Sonnet ?—Shakespeare's Sonnets.—English Literature in the 18th and 19th Centuries.—The Classical School of Poetry.—The Romantic Revival.—Wordsworth's View of Nature and Man.—Wordsworth as a Poet of Childhood, of Democracy, etc.—Wordsworth, Shelley and Keats as Nature-Poets.—Keats and Shelley—A Comparative Study. **Text, Notes and Biographical Studies.** The Notes contain (1) The History of composition, (2) The Argument (3) Criticisms (4) Paraphrase of every important poem, while the Biographical Studies eview the life and writings of every poet included in the "Selections." The book is tastefully bound and its get-up leaves little to be desired. The book will be a useful guide to the readers of Matthew Arnold's Essays in Criticism (Second Series) and Palgrave's "Golden Treasury. Book IV."

Price Rupee One.

Please apply to the Author,

Bahauddin College,

JUNAGAD.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Some Select Opinions about the "New Reformer."

The Hon'ble Mr. S. H. Butler, Member for Education, Government of India :—

Mr. M. Sharp, Joint Secretary to the Government of India, writes: Mr. Butler has purused some of the issues of the "New Reformer" with interest and thinks the paper will be useful.....We shall be glad to subscribe for a copy of the "New Reformer" for use in this office.

His Exceellncy the Right Hon'ble Sir George Sydenham Clarke, G.C.M.G., G.C.I.E; Governor of Bombay:—

His Excellency will be glad to subscribe to the "New Reformer" which he thinks a thoughtful periodical well calculated to do good.

L. ROBERTSON, *Private Secretary.*

Sir Murray Hammick, K.C.S.I., C.I.E.:—I wish you all success in your work.

Col. Sir J. R. DunlopSmith, K.C.S.I.:—It seems to be doing a great deal of good.

His Honor Sir John Hewett, K.C.S.I., Lieut.-Governor of United Provinces:—

I am desired to say that His Honor the Lieutenant-Governor has read the copy of the "New Reformer," which you have forwarded for his perusal, with interest, and sympathises with the objects aimed at by you.

Sir J. H. Du Boulay, Private Secretary to the Viceroy and Governor-General of India :—I have laid your letter of July 29th before the Viceroy, and I am to say that much as he sympathises with al lefforts to produce well-informed, well-conducted and instructive journals.....

Dr. J. M. Peebles of Los Angeles, :—Surely you get-up a very handsome monthly and I wish it very great success, for its tolerance and liberality are most admirable.

Caunt Leo Tolstoy: —The aim of your work, as you put it in your letter, is the highest that can be pursued by man's activity.

The Right Hon'ble Lord Avebury, P.C., F.R.S., D.C.L., LL.D., D.L. :—It is written in the true spirit of religion, and I wish you success.

Sir William Lee-Warner, K. C.S. I.:—I admire your enterprise and your work.

Edward Carpenter, Sheffield, England: —It seems a useful little paper.

Revd. Charles Voysey, B.A. London :—Your admirable Monthly Magazine.

Countess Evelyn Martinengo Cesaresco, Italy:—What I like in your Magazine is that it keeps within broad lines.

A. E. Castlestuart Stuart, I.C.S. :—I should say that the "New Reformer" should have a very useful future before it.

The Hon'ble Mr. Justice D. D. Davar, Bombay :—You may put my name as a subscriber, and if the "New Reformer" continues to be what it promises, it will be an extremely useful publication

Babu Sasipadu Bannerjee :—Your "Reformer" is doing great good.

H. G. Keene, Esq., C. I. E. :—"Your excellent paper."

The United Empire, Journal of the Royal Colonial Institute :—An interesting little Journal dealing with the movement for Social, Economic and Religious reform in India showing the progress that is being made in the development of a new School of Indian Thought.

The *Christian Commonwealth* :—D Gopal Chetty sympathises with all progressive movements and is making considerable sacrifice to advocate the cause of Reason, Justice and Love through this magazine.

The *Ceylon Standard* [illegible] for the reformation so much desired by high-souled, thoughtful people.

The *Siddhanta Deepika*:—We know the Editor to be a man of great earnestness and power.

The *Vivekanandam* :—The Editor is one who pleased His Royal Highness the Prince of Wales wit his English poem.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

WAR LITERATURE, ETC.

THE

"New Reformer" War Numbers

(from August 1914 to July 1915.)

Bound in Volumes. Each Vol. Rs. 4.

This contains very interesting, instructive and useful information about the war from the pen of eminent writers both in England and India.

The Great Co-operation,

By Col. T. F. Dowden, late R. E.

A brief sketch of the Co-operative methods of work of the world. Price Re. 1.

Co-operation with God and the Neighbour.

Co-operation arising from the spiritual sphere of thought and action, Price Re. 1.

Truths About India.

A compact and useful Reprint of Leaflets issued by the East India Association, with foreword by The Right Hon. Lord Ampthill.

These leaflets contain satisfactory reply to the violent attacks on the British Administration of India and thus spread a correct knowledge of Indian affairs. Price Re. 1.

More Truths About India.

Being a further issue of Leaflets by the East India Association in 1913-1914. Price As. 8

Apply to :—

The "New Reformer" Office,

Park Town,

MADRAS.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

PRINTED BY VEST & CO., MADRAS.

Digitized by Arya Samaj Foundation Chennai and eGangotri

Monthly Number, As. 6. Annual Subscription, Rs. 4.

THE New Reformer

Oh, if you could dethrone that Brute-God Mammon and put a Spirit-God in his place!—*Carlyle.*

Man is his own star, and the soul that can
Render an honest and a perfect man
Commands all light, all influence, all fate,
Nothing to him falls early or too late;
Our acts, our angels are, or good or ill,
Our fatal shadows that walk by us still—

Beaumont and Fletcher.

Vol. X, No. 1.] APRIL, 1916. [1 t

I. Moral Teaching as Life Revelation. By Mr. F. J. Gould, Londo
II. Higher Life. By Mr. Shewaram N. Pherwani, M.A. ..
III. Atmanjali. By Mr. F. K. Lalana ... .
IV. War Notes. By Col. T. F. Dowden 11
V. The Position of Women in Primitive Society. By Mr. S. S. Mehta, B.A. 16
VI. Life's Gifts. By Mrs. Estella Bhulinger, Los Angeles .. 21
VII. The World Government. By Col. T. F. Dowden 21
VIII. The Coming one, a poem. By Mrs. Lura Brower, Calif. U.S.A. 25
IX. Literary Notices 26
X. Editorial Notes 27
XI. Topics from Periodicals 31

EDITED AND PUBLISHED BY D. GOPAUL CHETTY,

15, Venkatroyar Lane, Park Town, Madras.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

PATRONS

Sri Raja Row Venketa Kumara Mahipathi Surya Row Rajah of Pithapuram.
Col. T. F. Dowden, R. E., (Retd.) England.
Sir Michael B. Nairn, Bart., Scotland.
Countess Evelyn Martinengo-Cesaresco, Italy
His Highness the Maharajah of Faridkot.
M. R. Ry. Mukunda Madhava Munipapi Reddi Garu Zemindar of Elagiri.
Ratan J. Tata, Esq., Bombay.

THE "NEW REFORMER"

D. GOPAUL CHETTY, Editor.

The "NEW REFORMER" is a Monthly Magazine devoted to the reform of Religious, Social, Economic, and other matters. It will chiefly endeavour to root out those selfish and false desires which now estrange men one from the other, and establish in their place Reason, Justice, and Love as the mainspring of all human actions. In other words, it will strongly protest against the moral deadness of the world.

It has an eminent list of Contributors, both European and Indian.

It is a nice medium for advertisement.

Our advertisement charges are as under :—

	Full page	Half page	Quarter page
Yearly	.... Rs. 48	Rs. 25	Rs. 15
Half-yearly	.... „ 25	„ 18	„ 10.

The Magazine has been moderately priced so that it might be within easy reach of all.

Price per Annum Rs. 4.

All subscriptions are payable in advance. English rate of subscription is 6 shillings per annum.

Gentlemen who give Rs. 100 and upwards are styled Patrons.

All Literary Communications, Books for Review, etc., should be addressed to the Editor, 15, Venketroyan Lane, Park Town, Madras.

All Orders, Remittances, and Advertisements to the Publisher The "NEW REFORMER" Office, at the same address.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

THE NEW REFORMER.

Vol. X] April, 1916. [No. 1.

MORAL TEACHING AS LIFE-REVELATION

By

Mr. F. J. GOULD, LONDON.

I

The cause of moral instruction, with which I have been associated for more than twenty years, has made progress in this country and elsewhere. I cannot, therefore, affirm that the reproach of "moralizing," so often levelled at it by ignorant critics, has hindered its spread. But perhaps the attempt to meet the ignorant criticism may assist a more liberal expansion of the work, and it may also correct misconceptions in the minds of some cordial supporters. Since, as just intimated, I offer my plea in the presence of both friends and opponents, it will be understood that I occupy the detached position expressed in the unambiguous phrase, "I speak only for myself."

What is meant by moral instruction? The aim of moral instruction is to develop good feeling, excite the imagination and train the reason on the subject of conduct, and to stimulate the will, so far as these purposes can be accomplished by teaching pure and simple. In order to clear the ground still further, I may also premise that, while I do not ignore the Kindergarten stage and the adolescent stage, the scope of my study is mainly confined to the period of seven to fourteen years of age, and it always includes both sexes. Yet another preliminary observation may be ventured, although I do not establish it as the pivot of the discussion, and it is this: that, after dealing with ethical topics in children's classes on many hundreds of occasions, I have come to recognize the age of eleven to about thirteen and a-half as characterized by a certain quality of moral judgment, crude and juvenile, of course, but relatively clear and impartial. For the public demonstrations, to which I have devoted much effort for a long time past, I make it a rule to secure boys and girls of this age so far as possible, and at this level of mental development one can best illustrate methods of moral teaching. This statement must be taken with common-sense qualifications, for no habit can be worse in educational work than that of pouncing upon special stages—Kindergarten, sub-adolescent, adolescent early prime—as the decisive crisis of character. As a citizen and a teacher I attach no unique social value to

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

any one of these phases, and I refuse to be bluffed even by that idol of the modern psychologists, the adolescent. So far as I am concerned, that precious youth is not going to be served at a separate spiritual table from the rest of us. In education we should all form a family, though our sizes may differ and our capacities vary.

Moralizing instruction is a truly odious compound of boredom and intellectual poverty, against which I have warned audiences in innumerable cities. The *Nineteenth Centuary* felt a sort of cunning joy in telling a more or less attractive anecdote to the young assembly, and then concentrating its ardour in the summons: "And now, children, what may we learn from this example?" The children's hearts sank in proportion as the didactic passion rose, and their leaden-eyed resignation touchingly indexed the teacher's stupidity. Of course, we want them to learn from examples. Life itself is one long example. But moralizing is a noisy, grinding process of digging and raking out a truth which ought to emerge, with the aid of a few skilful words, naturally and spontaneously.

One attribute of the moralizer is his mania for the everlasting 'No,' and his path is marked by a melancholy trail of Don'ts. Broadly speaking, and without pedantry, it may be said that the ethical 'No' belongs to antiquity, and the ethical 'Yes' to the living present. Since antiquity was a necessary order from which to develop the modern spirit, it ill-becomes us to scorn the negativism of the ancient codes and Torahs. For Sinai, or Thebes, or Babylon, or the Ganges Valley, or Pekin, the *Thou shalt not* was a divine lightning and a veto that illumined the way of experience. For the modern day, however, the inspiration is breathed more by the positive call than the negative warning. The teacher whose moral instruction largely consists of prohibitions is, in a significant evolutionary sense, behind the times, and is reating his pupils as Babylonians. This is not to assert that one should never reproach, never forbid, and never allude to folly, vice, or crime. But folly, vice, and crime are never repulsive except by contrast with wisdom, virtue, and integrity. You may scold a child a thousand times for uncleanliness, and he apprehends nothing of your objective, though he apprehends your displeasure, until you reveal to him the beauty and sanity of clean habits. Forced cleanliness may conceal a dirty soul. Dante, who was an excellent psychologist as well as poet, does not portray his repentance in the Inferno, where every circle preaches negations; but in the topmost region of Purgatory, where he sees descending Beatrice,

> In a cloud
> Of flowers that from those hands angelic rose,
> And down, within and outside of the car,
> Fell showering, in white veil with olive wreathed,
> A virgin in my view appeared, beneath
> Green mantle, robed in hue of living flame.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

It was then that Shame depressed his forehead. In the presence of purity he understood impurity. The teacher, therefore, who desires to arouse admiration for temperance must picture the temperate man as having in him something of the valiant and masterful. The ethical end will not be gained by dismal descriptions of alcoholic madness or foolishness. This positive method is difficult, but it is not surprising that good teaching should be difficult. One characteristic of the hortatory and negativist mode of instruction is its wonderful easiness. You can rattle off a list of "don'ts" without sitting up late to prepare the notes of the lesson. A moralizing negativism is popular with incompetent parents and teachers, and some lazy theorists love it, as you will see if you scan their essays on moral education.

Another attribute of the moralizer is his excessive fondness for the "ought." Probably some people would define moral instruction as telling children what they ought to do or ought not to do, or what ought or ought not to be done in general. Undoubtedly, for the purpose of text-book analysis, that is really what the instruction intends. But the "ought"; need not announce itself in the fire, wind, or earthquake of solemn maxims' it may come in a still, small voice, uttered through the admiration, hope, and love excited by a noble story. Perchance the loudest "oughts" (if one may speak in paradox) are never heard. I confess to feeling the greatest reluctance to imposing the strident "ought" upon children's delicate souls when addressing the ethical class. One winter I taught American children more than two hundred and fifty times on conduct subjects, and, as I was about to leave the scene of my last talk (in Washington, D.C.), I was able to say that I had given no good advice to my young American friends. I quite freely allow that my practice was needlessly tender, and that the explosion of a maxim now and then would not have hurt their feelings. Nobody complained, though I venture to suspect that, in many cases, this was because nobody noticed, and the recitals of stories of true hearts, beautiful lives, and good deeds were unconsciously accepted as admonitions to the true, the beautiful, and the good. I will, at least, hope so. And it may be advisable to say again that I have in mind, as a rule, the period seven to fourteen years of age. The "ought" has a very insistent and powerful part to play in the conscience of the adolescent. At that stage the Socratic method, in the strict sense of the term, may be employed to display, in letters of fire, the message and meaning of the moral imperative. I do not wish to enter on controversial fields with respect to what debating enthusiasts call "sanctions," but I humbly suggest that teachers and parents often lay a quite unnatural stress upon the explanation of why we should do right. Children may often ask: "Why should I do that particular thing:" But they usually mean no more than if they should ask why lunch is fixed for one o'clock; that is to say, they are merely inquiring for some casual or personal antecedent—a very different thing from propounding the question in the abstract: "Why should I, at any time, act rightly?" I have never

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

met a child under the age of fourteen who wittingly framed that inquiry, though I have often encountered his ghost in the controversial circle.

As a matter of fact, the vast majority of human actions are not done because the doers deliberately decide that, on ethical grounds, they "ought" to be done. They are done from instinct, from habit, from training, from imitation, from obedience to custom and fashion, and the results are, on the whole, excellent. Fussy moralizers quite overlook this elementary fact of daily experience, when, for instance, they tell children they ought to love their parents The average child does actually love his parents, without any sage counsel and without the stimulus of maxims. Indeed, it is an insult to the average child to tender this silly advice, though it remains true that the natural instinct needs enlightenment and rationalizing. It is also true that, beginning at varying moments in the child's moral experience, the "ought" comes into consciousness as a magistral, and sometimes terrible, motive of action; and in the heroic crises of life the "ought" displaces habit, training, custom, fashion, and even instinct, and dominates the soul in supreme light and energy. In such crises the highest powers of character are realized, but these crises are not for childhood.

If we examine the history of the human soul—that is, the history of religion, art, manners, politics, industry—and seek to trace the process by which ordinary right willing and right doing are accomplished, and the supremacy of the "ought" established, we shall, of course, discover that at critical stages the moral law has been definitively proclaimed by great teachers in precepts and commandments and definitively accepted by their immediate hearers and disciples. Even in their case it is a mistake to suppose they proceeded mainly by way of argumentation or direct exhortation. Jesus and Buddha taught by parables as well; and, indeed, it is reported of Jesus, when teaching the multitudes, that "without a parable spake he not unto them." If now we extend the term "teachers," as we quite legitimately may, to all those instructors who assisted in purifying manners and ennobling motives, we shall ascertain that what may be called the parable method has been the principal method of the moral instruction of humanity. In other words, humanity has received its moral instruction chiefly by means of poetry, drama, story (history), picture, allegory, apologue, fable, and legend. The proposition, observe, is not that these media of teaching were popular, but that they were the chief, and have always been the chief, and still are the chief, and are likely ever to remain the chief mode by which the ethical message is imparted and the ethical tradition continued, and strengthened, and beautified from generation to generations. Plato's Dialogues are for the few, Æsop's Fables for the many; Paul's Epistles for the few, the Gospel stories for the many; Calvin's *Institutes* for the few, Bunyan's *Pilgrim's Progress* for the many; Comte's *Positive Polity* for the we, Maeterlinck's plays for the many; La Rochefoucauld's maxims for the we, Moliere's comedies for the many; Montaigne for the few, Shakespeare

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

for the many; the Vedantic philosophy for the few, the legend of Rama and Sita for the Indian millions. I shrewdly suspect that the "few" who nourish their spirits on philosophy and dialectic would join in a bread riot if a spiritual tyrant threatened to deprive the world of those charming legends and poems and novels which in their noblest forms—and the noblest are ultimately the popular—have supplied the moral food of our race from the primal ages to the newest moment in the world drama. It is worth while remarking that the mass of the people have not been altogether passive receivers of this instruction. In the case of myths and legends they have been co-operators and artists. The grand, typical legends, indeed, are what they are—touching, naïve, dramatic—because of the good sense, the wisdom, and the æsthetic contributed by successive generations, as, for example, the tale of Savitri, the myth of Demeter and Persephone, or the stories in *The Little Flowers of St. Francis of Assisi*.

The object of my present thesis is to apply this historical principle, of the revelation of life and right through the parable, to the moral instruction of children. In the second article I propose to reproduce an ethical lesson embodying this principle, and in the third, and last, to re-emphasize the principle.

II.

Out of a mass of lesson notes on ethical topics I select one example which has no special distinction. Having taught publicly on a great many occasions, I have come to recognize that certain lessons, with favourable conditions in the children's class, achieve a warmer reception from the adult audience than others.* The following example is not one of these. Indeed, when I delivered it before an educational conference at the London University last January, it was violently criticized by one or two objectors. It may be added that these angels of accusation denied the validity of my whole position on the subject of moral teaching.

The topic, as it presented itself to my own mind, was Modesty in the sense of sobriety of self-estimate; but the term Modesty was not used on the occasion just named, nor does it occur in the ensuing analysis. For brevity's sake the actual or imaginary replies of the children are omitted; and the comments which I venture to make to the reader by the way are printed in smaller type:—

The Lesson.

An Indian prince, turbaned and bejewelled, rode in state along the streets of a city amid a crowd of admiring people, who bowed as he passed. A Brahman, who attended on the prince, rode a fine horse, which was adorned with splendid harness. The high-caste man was much annoyed when the bystanders praised the beautiful horse and its trappings, and never

* For instance, the lesson on "Self-Control," the full notes of which are set out in my *Moral Instruction: its Theory and Practice* (Longmans).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

said a word about the Brahman himself. In a bad temper he went home to his wife, to whom he told his grievance. She was a wise woman; he was a foolish man; indeed, so foolish that we need not believe the story at all, but will take it as a fable or legend. Laughing in her sleeve, as people say (though the mantle, or sari, of Hindu women has no sleeves), she advised him to dress up in his gayest clothes and ornaments, and, in this harness, to prance along the street like a horse. This he did, his reward being the laughter, mockery, sneers, and jeers of the crowd when the Brahman next day pranced along with the royal procession. What sort of man shall we call the Brahman?

The legend comes from the Buddhist *Jataka* (Vol. II, translated by W. H. D. Rouse, p. 79). The children may or may not yield such answers as "vain," "conceited," "swanky," etc. In any case the object aimed at is to ridicule the Brahman's attitude of mind.

We meet such prancing folk now and then, don't we?—people who glance from the corners of their eyes, eagerly watching if other persons are admiring. The prancing man in our tale got nothing for his trouble but mockery and jeers, and that was all he deserved.

Another such foolish person, so it is said (but you need not believe it) lived a long way west from India.

Here, as in the preceding instance, the teacher rapidly sketches a map, in the expectation that some child may detect Spain. These geographical items are of no ethical value, but serve to keep the children's interest alive and impart a sort of actuality to the anecdotes.

A Spanish tailor, who made but a very poor living, had the same prancing spirit as our Brahman. Wearing a cloak and sword, he stalked into the marked place, and happened to notice some French visitors, who had probably come to see an old cathedral or castle in the city. He trusted they would admire him. "What is the price of fish?" he asks a fisher-woman at a stall. She replies that it is dear to-day: as much, in fact, as 5*s*. a pound. He twirls his moustaches, clanks his sword, and glances at the visitors. "Since it is dear, I will buy three pounds instead of one," he says, and flings down three crown pieces. The 15*s*. is all he has; and the tailor, his wife, and family have an expensive dinner. He is one of those prancing people who spend more than they can afford, because they are too vain to let neighbours think they cannot pay. Very well. But next day, what do you suppose the Spanish tailor and his family had for dinner? Nothing but bread and water. It seems, then, that these conceited and prancing gentlemen get very poor reward—laughter, mockery, jeers, sneers, bread and water.

The fable is given in Poitou's *Spain and its People*, trans., citing Mme. D'Aulnoy. This story, like the Jataka legend, is of a negative character; and two negative examples out of six (for there are four examples to follow) is an unusually large proportion for my lessons. Atany rate, it proves that my veto on negativism is not absolute.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

But, really, such stupid people are hardly worth talking about; and, as I wish to speak of men and women who are worth calling men and women, I shall count the young man James, of whom I will now tell you, as number one.

This remark is actually a bit of psychology, and it implies though it does not state in abstr act terms, that these negative examples are not to be treated as the true basis of our lesson. The case indicates (and it is a theme which merits even a profound study) hat a logical process of moral judgment may be evoked by a teacher without reduction to verbal propositions. One may sometimes train better by impressions than by formulæ.

Well, the young man James Nasmyth came up from Edinburgh, his birthplace, to London, hoping to find work. As a boy he had had day-dreams of what he would be as a man. He loved to hang about an iron foundry, or a chemical workshop. Out of iron and wood he loved to make things that would "go." At the age of seventeen he constructed a toy steam-engine, which ground colours for his father, who was a painter; and he was only nineteen when he built a steam carriage for use on roads near Edinburgh. His heart's desire was to be an engineer. This clever youth walked into Mr. Henry Maudslay's office and asked to be taken on. Mr. Maudslay did not seem very ready to employ him. James Nasmyth pleaded: "I will do anything, even cleaning ashes out of the furnace."

Now it was no light business to crawl into a furnace pipe in order to clear out dust and ashes. To do this he must stoop. Would you say he was at all like the Brahman or the Spanish tailor? Was he vain or conceited? What, now, would you call any one who is ready to stoop as Nasmyth was? Humble? An even better word is *modest*.

He was not a poor, puny creature, either. In time he became a famous engineer, and the inventor of the steam hammer, so finely worked that is can crack a nut without smashing the kernel, or it can crush a huge, strong mass of stone or metal.

Anecdote from *Popular Science Monthly*, Vol. 51; other details from the *Dictionary of National Biography*. The children themselves may, or may not, supply the term "modest." In any case it is preferable to "humble" for the present purpose. This and the three ensuing examples are drawn from biography; and if, as is likely enough, the children hear or read later on of Nasmyth and the other persons here named, the influence of the lesson is reinforced fn the most natural manner.

Now let us shift the scene to Spain, where our stupid tailor lived *(a map is sketched)*, and then to the neighbour country, Portugal. Do you happen to know if Portugal has a king? Well, it had in 1910. But in that year, in its chief city, Lisbon, a tumult took place. Rifles cracked; men were killed or wounded; red and green flags were waved; the King fled in a fishing vessel to Gibraltar, and then to England; and Portugal became a Republic. The people chose for head of the Republic a grey-haired man of sixty-seven. After his election the new President went to the railway station to go home, his house—not at all a grand one—being a little distance

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

out of the city. Crowds cheered him. But what was the surprise of many onlookers when they saw President Braga enter—not a first-class carriage of the train, but a second-class, such as he had ridden in for years past in his going to and fro. He put on no airs. He was modest ; and the citizens loved him all the more for it.

Incident drawn from the newspapers of October, 1910. The story should be so told as to give the impression that Braga, like Nasmyth, was a man of strong character and influence. To be modest does not imply weakness.

Suppose we find our next modest man here (*sketch map done in one or two strokes*)—the United States. You see this cliff overlooking the river (*a line or two suffices for the suggested picture*), and the barracks, and the drill-ground. This is West Point, a place where young officers, or cadets, are trained for the American Army. Of course, they must learn riding, and one summer afternoon in 1843 the riding hall was alive with people watching the cadets jumping their steeds over a bar. Major Delafield was judging, sometimes praising, sometimes blaming. Presently he raised the bar as high as a man's head. Here was a task such as only a good rider could manage. Then the Major called to a young man to try it. The name he cried out was "Cadet Grant." So Cadet Grant dashed forward on his chestnut horse. "York" was the name of the horse. The people held their breath as he took the daring leap. Over! and the horse's hoofs never touched the bar. "Well done. Sir!" said the Major. When people praised the cadet, he replied very simply, "Yes, York is a wonderfully good horse."

You see, he spoke as if it were all the horse's doing. He put on no haughty airs. He, too, was modest. And neither was he a shrinking, miserable creature. He rose to be General of the United States Army, and a victor in the Civil War; and U. S. Grant was twice chosen President of the Republic.

(*To be continued.*)

HIGHER LIFE

By

MR. SHEWARAM N. PHERWANI, M.A.

The simplest conception of the Higher Life is to 'Be Good' and to 'Do Good.' In other words it means self-examination and self-reform on the one hand and the habit of unselfish service or utmost human helpfulness on the other. Now both these can be practised and should be begun just at the place where one is and just in the circumstances in which one finds himself. To use the words of Felix Adler "The frontier of the higher life is everywhere contiguous to the common life and we can cross the border at any moment." The higher life is as real as the grosser things in which we put our trust; but our eyes must be anointed so that we may see it."

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

If we expand the above conception we get a four-fold working division as also a four-fold working test of higher life based upon the very nature of man. Thus we know that man possesses within certain limits a power of choice, a power of self-control. The will function in the mind of man stands for choice and control. The higher man is above all things a man of developed will power. He exercises self-control over all his inner and outer activities bringing them in a line with his ideals. This soverign self-control will manifest itself in control of palate, control of tongue, control of temper, control of moods, control of time, the equal possession of all, control of energy, etc., etc. The higher life is not a life of drift. It is a life of deliberate and definite choice and self-regulation. This shall I be, says the man of higher life and he puts his total strength to be that. This shall I do, he resolves and does it, Brahmacharya, Purity, Temperance *i.e.*, the 'control of pleasures,' courage *i.e.* 'the control of pains, cleanliness, the fight against dirt and disease; all these are different modes of self-regulation.' Dear reader, how far are you able to exercise control over your palate, tongue and temper, over your pleasures and pains for the purpose of remaining true to what you think to be right? This is the first test of higher life in you or in any one else.

Allied to this self-regulation, self-adjustment *i.e.*, the Purity test of higher life, is the 'Love' test of higher life. By love we mean the attitude and activity that unites human hearts and harmonizes you with all departments of the Universe. The feeling phase can be well distinguished in the mind of man. When the higher emotional activity is trained and developed there results a great attractive force in the individual which operates to unite human hearts and harmonize him with the life of the universe. Love unites and hate divides. Are you, dear reader, working for human union on the basis of right or are you among those who create dissensions? This determines the man you are. Love exercises motherly protective care of others, love tries to render others happy, love tries to minimize miseries, soothe away sorrows, and wipe out the tears of others. Do you do any of these? Love respects those to whom respect is due, appreciates, admires and reverences the good in all in even those who differ. Do yo do this? If you do the higher has taken birth in you.

Man can try to know the truth about every department of the universe. The man of higher life puts his powers energetically into use and tries his best to know and accept the truth about every department of the Universe. This is the third test. Do you seek the Truth by which no man was ever injured? Do you test the Truth? Do you accept the Truth that stands the test, but is against your cherished notions? Do you speak the Truth in terms unmistkable? Do you support the Truth, preach the Truth, love the Truth? Do you judge others justly, and perform what you promise to yourself and others? The higher man does all this. He seeks, tests speaks, supports, preaches, and loves the truth, judges justly, and keeps his

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

promises and resolves. He receives, retains, and radiates Truth and this is the test of Higher Life.

Man can act. He takes in food to keep up his life. He thus incurs debts from the universe. The family and society teach and support him. He incurs debts from them too. And if he is honest he must discharge these debts. The Universe supports his life, he must support the life of the Universe. He must put to use his hands head and heart, must labour to repay, He must do his duties. The higher man does his duties. He does the duty of self-correction and self-reform. He does his personal and professional duties, does his domestic and civic duties, does the duty of human helpfulness knowing he has been helped by so many. Do you do your duties, moral, personal, professional domestic, civil, philanthropic? If you do, you have been born into the higher, you are a regenerate man, a true twice man.

Apply these four simple tests to your own life and see how far you have entered into the higher life. Do you lead the life of personal purity and sovereign self-control? Do you exert the love force that unites and keeps the Universe in harmony? Do you receive, retain and radiate Truth force? Do you do your duties to all, repay the good done to you and repair th wrong done by you? Let us help one another into the higher life. If any words of mine can help you, you have but to write to me and I respond.

THE OFFERING TO THE SOUL ENSHRINED IN MAN OR ATMANJALI,

By

MR. F. K. LALANA.

As long as my soul, thou hast not opened my baby's eyes, I guessed—I am afraid to say—the fire a giant who used to threaten me to devour me to death. But, ah, my Lord—my soul, when thou hast favoured me in opening them, I behold,—I am rejoiced to say—in the fire a friendly angel always ready at many a service of mine, both low and high.

For this friendly angelic servant of mine, bakes my scones at my oven when I am hungry and kindles my lamp at the dusk. He makes both the sun and the moon my torch-bearers at the day and the night. He serves me as a captain in my ship on the sea and as a driver in my train on the land. Spins he my cotton and weaves he my cloth at mills. Nay he propels my air-ship in the sky and wafts me wherever I choose to go above and below, behind and before and all around. I thank thee my soul,—my Lord—my Holy Ghost in opening my baby's eyes and show me a friendly angel at many a service of mine in the fire whom I gussed against threatening to devour me to death as long as thou hast not favoured me to open my baby's eyes.

P.S.—Thus all the elements, the worlds, the beings present favorable aspects when the soul opens the mental eyes of man. Thus feels the writer

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

WAR NOTES

By

COL. T. F. DOWDEN.

The Humanitarian Era by Joachim Kaspary, dated December 1915, contains letters to Statesmen and Rulers urging International Arbitration to be made compulsory by the establishment of an International Peace Armament to enforce decisions.

The interest attaching to the publication arises out of the fact that the author is a naturalised Englishman who has lived the last fifty years mostly in London.

It goes without the saying, that the humanitarian is a sincere Christian who would like to see a world parliament established which would protect liberty and local self-government; peace being guaranteed by universal action against a disturber of it.

The ways and means of accomplishing this are a constant endeavour of Theologians; but the irony—not to say the humour of it comes in when t is explained by the Scientists that all war is to secure peace! The Teutoni cult goes further, and has an elaborate Military code of efficiency and economy enjoining inhumanity as a practical means of terrorising the enemy, shortening the duration of the war, and saving thousands of millions of money!! Add to this a scientific system of deceit and treachery in diplomacy which will put neighbours off their guard, and enable a sudden swoop in overwhelming force to be made, and here we have the perfection of Scientific World Government, according to Prussian Feudalistics ideas.

If Humanitarians can show us how these conditions are to be improved it will be delightful. The plant must evidently spring from Humanitarian seed, but will wither and die when it falls into the stony ground of hard-hearted Feudalism!

Moral,—abolish Feudalism! This is precisely what the Entente Powers are bent on doing, and if accomplished will be an unmitigated blessing conferred on Teutonism!!!

That this could never be accomplished without a world war is owing to the momentum of the Feudalistic ideal, and the physical force given to it by the creation of the German Empire, which opposes itself to world free Commercialism on which Humanity thrives and gets its daily bread.

Momentum of a mass may be absorbed by steady counter pressure or a lightning shock. Humanitarians have tried through the Hague to humanise warfare. Germany has simulated agreement with the idea, while her own Military Code sanctioned—it must be presumed by the Emperor—has deliberately given the lie to her professions; and experience of the war has for ever damned the Empire for honesty, of intention or giving the world a lead.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Many illustrious Germans understand the situation exactly, and know quite well that the Feudal system is based on inhumanity to the neighbours, and on a cult of immorality, sedition, treachery, and massacre of the innocent; together with a contemptuous rejection of Christianity or any Religion that imposes self-restraint, in justice to the mass.

The idea of a Central (Federal) European Government, after the lines of the United States model, naturally suggests itself, to take the place of Feudalism which keeps Europe in a constant state of flux and unrest. With a Constitution drawn up it would appear not insuperable to get agreement to it.

This would allow Militant Empires to dissolve, and States to exercise their own Sovereignty in all commercial matters, without further war or bloodshed. Adjustments of boundaries could be made by agreement to facilitate inter-state work and business, while only a small Federal Force would be required to keep the peace, which could be supplemented by States militia in case of inter-continental war arising.

But the Statesman can only start his action with things as they are at the moment. Germany's objects are plain, they include militarism on one vast scale to raid Asia, Africa, and South America, while Teutons in the United States are ready to upset the government there at the bidding of the Kaiser. It is this aspect of the Teutonic regime that compels overwhelming force against it; mere Parliaments or Advisory Councils will have no effect.

Besides possession of the land, Germany aims at the profits of International trade, in support of extended Armaments. This of course calls for the withdrawal of the rest of the world from co-operation with Germany, as a rational measure of self-protection. Other Continents will deal with German cheap wares at their peril, and will only be inviting the wolf in sheep's clothing!

They must protect themselves by federating, and pronouncing a Munroe Doctrine of '*noli me tangere*.'!

Mr. Joachim Kaspary in his letters does not refer to the succession of historic events which have led up to the present belligerent position, nor does he indicate where the fault of the war lies, whether in National objectives, foreign policies, systems of government, or the failure of Administrators, or of peoples to understand their duties and obligations. But like many reformers he thinks that the final object to be gained is peace; whereas it is only a condition when co-operative work can best take effect to supply the first needs of humanity.

There can be no real peace, if the co-operative organisation for this purpose is disturbed, either by accident or design of any parties to the working arrangements. Yet we know Feudalism exists by making a study of producing this very disorganisation in one part of the world's working

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

arrangements, that another stronger State may illegally benefit itself thereby !

Feudalism leaves most of the government to the divine right claimed by the rulers. The offices call for all kinds of devilry in conducting the foreign policy; and the only check on the whole of the Feudal States lies in the Christianity of the masses; but it is not made effective to protect themselves or the other States, and the whole of the peoples are therefore left in the crassest ignorance of what the rulers are doing, and the effect of it in stirring up strife. It is this circumstance that prompts Federation; not under a Feudal lord, but under a Democratic Administration, where Truth can rule and Humanity can protect itself.

Hardly any subject is sacrosanct to the inquirer after Truth, as a guide to systems of World Government; but it is risking reputations to quote the sayings of other people apart from an exposition of the circumstances which gave rise to them.

If we view the present war as one of the workman against the Dragon of Feudalism, which resulted in the Ministry of JESUS, we are in a position to weigh the bias of mind of an individual whose antecedents and position cause him to halt between the psychology of the two world Forces.

Professor Kaspary's heart is with the Fatherland as a son of the soil; but his mind is with the work of the world : and in a tug of the two he has pronounced for loyalty to the 'Working Organisation' wherever a man may be domiciled and protected. This position is unassailable. He does not use it to vilify his own countrymen, but to instruct them. But he also recognises the fact, that their unhappy position is in a 'System' antagonistic to efficiency and economy in organising for the performance of the whole 'World's Work' !

He cannot but see that selfish Nationalism is at the bottom of most of Germany's ideals; and that the two ideals of Feudalism and free world commercialism are antagonistic and irreconcilable propositions.

It is hardly profitable to follow a scientist into an analysis of Christ's commandments which he presents to the President of the United States for consideration, in the hope that by intervention of some sort Peace may be brought about.

The President is in charge of a vast machine, while the scientist shoots by like a meteor with no executive responsibility for what he recommends.

The President's difficulty is that he knows Foreign Commerce cannot exist without freedom of the seas, and that this freedom must inevitably be guaranteed by some power,

England has policed the seas in the past, and never interfered with free commerce. But she has interfered to prevent Feudalism extending out of Europe ; and it is this which feudalism in the shape of the German Empire is resenting.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

If the United States and every other Sea-bound continent agrees to England's theory, then let them take up their obligations, and stop the spread of Feudalism over the seas by spontaneous action if necessary against all fillibusters and pirates aiming at interference with other continents their lands, trade, or social institutions.

With such a World Understanding, the Kingdom of God will not be far off, and the Imperialism of the Holy Spirit will rule the earth.

* * *

The Statesman of April 20 reproduces General Gissing's threats, to Cardinal Mercier, regarding the latter's, Lenten Pastoral, delivered at Brussels, which will be read with interest.

* * *

The General seems to fear some assention of popular rights by what has been preached. Without the text of the Pastoral, the General's frothing appears to be merely a fight between Teutonic Feudalism and Christianity, in which military strategy first accuses, and without waiting for the world's verdict proceeds to punish. Between these two processes a running fire of petty persecution bred of well merited distrust of Teutonism and its tried systems, may be indulged in by the commonest soldier or policeman,—as Herr Liebknecht said,—to produce the appearance of Revolutionaries and justify massacres. It is all part of the working system inseparable from Feudalism which the world is bent on eradicating. The code of instructions is laid down by authority, giving unlimited licence to subordinates.

* * *

And when the General says the authority of an occupying Power is legitimate according to International Law, he knows that his Government is not recognising that law, except when it happens to coincide with a military strategy of hacking its way through, to clutch the earnings of other peoples to pay for the military, and perpetuate a system he represents. We may be sorry for a General in such a position; but his manifesto only confirms the world in its opinion of the impossiblity of concluding the war without smashing the Feudal System and replacing it by a Federal Europe of small States. Democracy is interested in securing this; and it will succeed, because it is working on Christian Principles, while Feudalism cannot exist without preaching and practising Anti-Christ.

* * *

Religion is the basic foundation of all world Government; and any system of government that is incompatible with it, is a first consideration with the whole of humanity. But Feudalism proclaims its contempt for Humanity; and Teutonism accentuating it in its selfish policy and methods has resulted in the Religious leader's protest. The General's administration could only have succeeded if it had been better than the indigenous one.

* * *

But besides destroying the people's property, the Churches, and the entire working organisation in occupied territories, the General no doubt expects the Belgians who have not been massacred to set to work and feed the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Vampires ' of Feudalism whom the world has learned to regard with detestation and horror. There is probably a good deal of trouble in carrying out the Civil Administration in Belgium under these circumstances, evidently largely personal to the General.

* * *

The General's threats to take over the Ecclesiastical Administration by accusing the Cardinal of sedition seems sufficiently grotesque. The Cardinal's authority comes from Rome and the entire Roman Catholic people; and if Cardinal Mercier is obstructed in his ministrations there are hosts of others who cannot dissociate Religion from Politics. For is not Religion the ground work of all Righteous policy, and the shield and legitimate defence of Humanity everywhere ?

The Madras Mail of April 18, gives extracts from a speech of our old friend Dr. Liebknicht in the Prussian Chamber, which as an example of fearless outspoken 'Truth' has hardly ever been surpassed.

Unfortunately truth has often to lie hid under a bushel lest those in the vicinity should be scorched up in the plenitude of their errors.

* * *

It is gathered from the speech that it is part of the Prussian Feudal system to make penal any restriction of the population. For where war for indemnities forms part of the economic system of 'Credit' and State Capitalism, the drafts made on the manhood for sacrifice to the system become serious and force must be used to replenish it !

* * *

Herr Liebknicht makes the astounding statement, that the enormous depletion of the population has caused women who have been reduced to want to be proceeded against and compelled to increase the birth rate ! !

* * *

He said that the Social Democrats had the scales of Justice weighted against them for political reasons, while Vampires feed on the strength of the people.

* * *

Regarding the suppression of 'truth' by order. he said,—"If the proclamation of an International crusade on the part of the proletariat (the lowest labouring class) against the war is an act of treason then it is an honor to be denounced as a betrayer of one's Country. Are there equal rights for all citizens ? ".

* * *

He continued :—" To-day there is a systematic school for breeding revolutionaries out of those charged with treason."

Here there was a great uproar, and the President called the speaker to order for declaring that the Government had manufactured the offence of high treason.

* * *

Dr. Liebknicht said that "things were worse in Austria and that it behoved everyone to devote all strength to the battle against the Capitalistic

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

conception of Society, by an International crusade of the Classes against the war".

* * *

It is hardly to be wondered at, that the opposition did not fail to manifest its dissent. For the whole effort on both sides in a war is directed to keep up the spirits of the combatants; and nothing depresses them like feeling that the cause is wrong one for which sacrifices are being made.

* * *

Latest advices state that a woman fired two shots at the Doctor, but happily without effect.

* * *

The fault is in the system which the German Government has followed of combining Capitalism with Militarism which necessarily subsists on profits derived from the destruction of other peoples, and appropriation of their property, or their land or both. As the asserted invincibility of German arms is brought in to support this error of Principle, there is nothing for it but to bring overwhelming force against it. Dr. Liebknicht doubtless sees this, and that the only chance of saving more millions of lives is to get the Proletariat to take up their responsibilities as Christians and negotiate their own peace terms with the working classes of other countries.

It goes without the saying that as the Entente Powers are fighting for the freedom of Nationalities, neither the individual States of Germany and Austria or the German people have anything to fear in a reform of the Government of Europe which would liberate the States from the thraldom in which they have been held by the Governments of Berlin and Vienna.

A CONSIDERATION OF THE POSITION OF WOMEN IN PRIMITIVE SOCIETY FROM THE STANDPOINT OF MARRIAGE

By

MR. S. S. MEHTA, B. A.

(Concluded from our last number.)

So much for the so-called right or privilege of women in the Primitive Society. It need hardly be remarked that duty in the form of routine work of a slow and weak character was assigned to her. To express the same in brief, it can be observed that once the man had killed his game—which by the bye requires strength the woman would convert the flesh into food and the skin into clothing in the earliest stage.

In such a sphere of noticing the economical position of woman, it is to be borne in mind that arguing from American Indians and Australians, some authors have arrived at a reasonable conclusion that the early fearful and wonderful head-dresses and all other works of art are the outcome of man's originality. Any how, in India—our own land, we find in our own days among the Bhils of mountainous regions and other uncivilized tribes that woman oftener than not makes a mark by her skilful workmanship. It is, however, useful to note here that Research work carried on in this direction

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

among the half-savage races of our own Presidency, would bring out certain truths and solve certain knotty parallelism, so as to confirm the rule laid down and applied in the case of Western races.

In the second stage, when the game is exterminated by his strong hunting and repeated hunting, man takes to domesticating animals; in which stage woman minds the young ones of these animals. In the third stage, when man turns to agriculture or industrial pursuits, skilful work of organising everything falls to the lot of women; and this is true of the Eastern people too.

The idea of Seclusion, moreover, never took birth among the peoples of the East as well as the West till after the stages were crossed. She was not kept in idleness and treated as a domestic chattel emphatically so-called. Even in the Vedic Writings of the Hindus there is a pleasing picture of women who assisted at the Vedic Sacrifices and ordered, *i.e.*, arranged necessary things. They extracted the Soma-juice, prepared articles with pestle and mortar. stirred it with their figures and strained it through a woollen strainer Wives accompanied their husbands in performing sacrifices. Rig-Veda I, 131, 3, and II, 43, 15 show how ladies were cultured, and so far cultured as to compose hymns like Rishis or sages. No attempt was ever made to keep them "Secluded or uneducated or debarred from their legitimate place in Society." A little later in time, veiled wives or veiled brides have been noted but that veiling has nothing to do with the Seclusion of middle ages which debarred them from their legitimate spheres of action in Society. Vishvavara, for instance was a pious lady who composed hymns and "with true fervency invoked the God Agni to regulate and keep within virtuous bounds the mutual relations of married couples." Rigveda II, 17, 7 also makes mention of unmarried women who remained in the homes of their fathers and naturally claimed and obtained a share of the paternal property. Women had some voice in the selection of their husbands, child-marriage was not known and girls were married after they had attained their puberty.

What does this show? In India, there was not in any Stage of the Vedic and post-Vedic periods that mention of semi-civilized life which has been witnessed or read of in some parts of the Western countries. The Aryans have never been represented as so far grovelling in Savagedom as the American Indians for instance, or the Australians of modern times; and at the same time, the Aborigines or Dasyus also were not known to belong to that Stage of uncivilized life in which women were treated with indifference, or the moral code of Marriage was of a looser kind as gauged and judged by the criterion of our own days.

In the West, moreover, the well-known principle of leaving Man to do the deeds of daring and Woman to applaud, his prowess seems to have prevailed even in primitive times; so far so that it permeated through all Western Societies during the so-called—Military ages and the chivalrous days.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Again, Division of labour in the home and Society was properly made ar drigidly followed. In Abyssinia, it is said that for a man to go to market fo r buying anything is regarded as infamous, in the presence of women in the home; and such a principle is aptly seen applicable in many modern Societies in which it is an indignity for man to cook food, when women are present in the house. The home is regarded by the woman as her castle and not by the man; and in it she rears her children. This is true almost to all times and all climes. But there is one strange feature of the North American Indians that "title deeds of Estates bear the name s of women as owners. In virtue of manufacture and utili zation woman owned the household goods and food stores and controlled them." The Chapter on Prov. XXXI, 10-24, in the Holy Bible, it has been observed that "She considereth a field and buyeth it; with the fruit of her hands she planteth a vineyard." In modern times, too, woman is a trader; and markets are run by women in certain parts of Africa, Papua, and also Burma.

It has been remarked by so me Economists that the dominant position enjoyed by women in polyandrous communities is originally due to economic causes. In the East, the custom of polyandry at the present time, prevails among the peoples living on the Indo-Chinese frontiers, among the lower castes of Malabar, the Todas of South India.

There is one point that deserves to be treated with some special interest, in as much as it is pregnant with a world of meaning. Woman has been inseparately associated with crops from very olden times, and I may assert, this principle has formed a custom by a sustained practice; and consequently, survived the Semi-Savage State of life in many Societies of the East and the West. The fertility of the Vegetable World is connected with that of woman. As I had an occasion to remark in my paper on "Tree Worship"—that success in agriculture and gardening in particular is supposed to be due to certain easy and willing actions done by women. The same verse in Sanskrit that had established a convention among poets holds good here; and it is:—

The Asoka tree fertilizes by means of the kick of a budding and blooming woman; the Tilaka and Kurbaka trees, by the mere casting of a glance,... ... ...&c.

Trees have been known to exercise a sort of charm for gallants and passionate youths. Kalidas and many other classical poets have dealt with the subject so repeatedly and also so emphatically, that a Scientific treatise has evolved out of such a connected series of disquisition, with any part of which, though the present topic is much concerned, yet the mere bare mention of it has to be prudently left alone for fear of being tedious. However, I cannot resist the temptation of observing that the budding and sprouting of many trees in the vernal season is itself most closely and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

intimately connected with the budding and sprouting of the sentiment of love in the hearts of the young and the old; and consequently the Spring has come in the middle ages to be celebrated by the enjoyment of Holi Holidays, consisting of many minor games and pastimes.

Marriage and fecundity are the two prominent features of human life; and the well-known fundamental principle of "Live and Multiply"—so ably enunciated by Goldsmith in his Vicar of Wakefield, though losing to a limited extent only its ground so fairly won for centuries of Christian life, on account and perhaps in spite of Malthus and his successors in the Economical sphere of activity, finds its scope for practice among many races of the world, Savage, Semi-Savage and Civilized. Kalidas whose fame of minutely delineating in his beautiful poetry the Science of love, has sung in his Vikramorvasi, Act II, verse 7th:—

"The Kurabaka flower is as red in the forepart as the nails of a young woman and black in its sides. The new flowerbud of the Asoka handsome with its redness, stands ready to burst. On the mango tree the new blossom stands yellow in the ends by the pollen as yet only imperfectly formed Thus vernal beauty stands, my friends, between childhood and youth."

Such an association of female fecundity with the fecundity of the Vegetable Kingdom as would develop itself into a well-instituted permanent comparison of one with the other, has been depicted by Eastern poets very aptly and appositely and appropriately.

On the other hand, in the West, some Orinoco Indians said;—"When the women plant the maize, the stalk produces two or three years; when they set the manioc the plant produces two or three baskets of roots; and thus everything is multiplied. Why? Because women know how to produce children and know how to plant the corn so as to ensure its germinating. Then let them plant it; we do not know so much as they do"!—This much has been cited from Westermarck. Similarly, in certain tribes, we find special ceremonies connecting the fertility of women with the crops. Dr. Haddon witnessed such a one at Bakaka—British New Guinea, "when young unmarried girls wearing numerous grand skirts were taken on to the "*Dubu*" or platform, which no woman might ascend in the usual course of things. There they removed their petticoats and an old woman anointed certain parts of their bodies with cocoanut oil, in order to ensure abundant crops. Some such idea underlies (1) the rural customs of Europe connected with the Corn-Mother or Corn-Maiden, (2) the beliefs in regard to the Maize-Mother of ancient Peru, the Rice-Mother of Sumatra and the Malay Peninsula (as described by Dr. Frazer in his "Golden Bough") and the Lady Godiva Story too."

I am not on any account inclined to repeat any part of what I stated in my paper on "Tree Worship"; but I must take this opportunity of point-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ing out that the present subject is very intimately connected with the previous one; and that the treatment of the one suggested the other subject so as to make it almost incumbent upon me to touch—if not treat at length—the present matter for consideration.

I venture to believe, even in the face of a slightly opposite view of the subject, that the holiness assigned to women in this respect is totally denied to man, and that this association of fecundity tended to elevate woman rather than degrade her: but that in later times, circumstances changing, her position was gradually degraded in this case, as in many other concerns of life. Customs, however, differ with different clans and classes of different countries. In some places her sinister influence might be taken to affect the persuits of men; and so, the Watusi of British East Africa like many pastoral tribes of the world, I should say, would not allow her to milk the herd's and the Tatas of S. India would not permit her to enter the sacred dairy itself.

Moreover, above all, there is one feature that deserves to be treated at length and yet I am constrained, for want of space, to forego the temptation, by briefly alluding to it; it is, the condition of women big with child and the childbirth, at both which times she is supposed to throw out baneful influences dangerous to all around; and judging of the matter from the standpoint of physical agencies as well as sanitary principles, it is not unreasonable to carry out the practice as prevailing among some classes, in the East and the West, of not touching anything belonging to man. Woman under these circumstances comes to be isolated, nay, actually segregated in special shuts or lying-in-hospitals of more modern times. The custom of man's living eparately from his own wife after she has passed through some four or five months of pregnancy has been found existing among some classes in the West, and it becomes strongly exemplified by the Conduct of Abhimanyu—the son of the Archtype of archers, Arjuna, of the Bhagvadgitâ fame—who did not live separately especially before going out on a War Expedition, so that he was slain, as a consequence, by the enemy. The Superstition gained firmer ground, and the well-known Epic Mahâbhârat lays some stress upon it in that part of the poem. In South Siberia, Peru, ancient Babylonia and mediæval Europe, this belief will be found to yield interesting episodes

Only the fringe of this subject is here brushed upon; and in doing so, it might be adequately mentioned that the keen cravings of Pregnancy—Dohada were and are fully satisfied by the husband and his relations, by means of a variety of delicious dishes, by means of a variety of amusements indoor and outdoor, in regard to sights and sceneries and by means of enjoyments of various kinds that pregnancy in individual cases invite. On this the space of a separate paper might be occupied with advantage and hence I deem it desirable to pass this point over.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Eugenics or the Science of the Propogation of the Race forms a subordinate topic of the present subject. And lastly the Evolution of marriage as far as the most modern stage passing through the various grades of the eight Hindu forms of marriage, can be pursued as a study with advantage and subordinated to the same interesting subject.

In the next place, Prof. Hutton Webster's " Primitive Secret Societies " is a book that is capable of lunching us into a region not quite explored, as far as our country is concerned. I mean, in brief, there are certain ceremonies such as Initiation into the secrets of Puberty constitutes a long series of rites to be performed, in the course of which Man is separated from Woman; and each is made to follow certain forms of practical conduct that remain a sort of mystery for the other. Many such rites are performed during the Marriage-ceremony of the Hindu even in our own Presidency, but they demand a more careful treatment; hence I leave over that part of my subject for some separate paper or papers in future. I, therefore, rest content here with a slight hint and humble suggestion that there is vast and varied sphere to range in for bringing to light many important truths concerning the Science of Anthropology, and that our Society will do well to promote the study of this branch as much as it lies in its power.

The family life *per se*, and the political status of women can also lay claim to a separate treatment; because, for instance celebacy on socio-political grounds bring forth many customs in the East as well as the West.

Now, to wind up, I must state with Mr. Westermark that the position of its women is no sure or unmistakable criterion of the advancement of a people. The women of (the Andamanese Bushmen, &c,) many backward races are treated with greater consideration than is often the case among higher savages and barbarians (the Chinese).

LIFE'S GIFTS

By

MRS. ESTELLA BUHLINGHER, LOS ANGELES.

There are no gifts in life's great field.
No barren soil a harvest rich can yield.
Each seeming gift of wisdom, grace, renown,
Are but the sure results, the golden crown,
Of untold centurys of endless toil.
The plowing deep, the harrowing, and the planting,
Of life's great seed in the eternal soil.

WORLD GOVERNMENT

By

COL. T. F. DOWDEN.

The world is so accustomed to think of Government as Autocracy tugging against Democracy, and to see in it a never ending tossing of

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

humanity between two evils, that the object of Government seems to be lost sight of in the desire of everybody to exercise it.

The Religions show us how we can individually govern ourselves ;and when two or three are gathered together the spirit often suffices to effect accommodations for a common object; but it does not provide us with plans and methods for regulating the movement and work of large masses in the effort to sustain life and provide for the needs of all peoples. This is a matter for the co-operative effort of all, directed to one common object.

If the object is equity and righteousness to all, and the right of equal survival, no scientific treatment of Government principles is sound which does not take its origin in Unity of Spirit and Practice for the entire world.

We cannot therefore propose Local Government of its form or substance anywhere which does not harmonise with this universal Spirit of Government without, bungling We may effect a temporary local accommodation but that is all !

A system of Imperial Capitalistic Government which broke down a thousand years ago, under avalanches of invasion, caused the masses to run to centres for protection, which the invaders proceeded to administer by confiscating the land and its produce ; protection to be organised by the enemy Prince allowing the original inhabitants the privilege of working their own soil and paying taxes, on condition of being available at call to serve in the army. This constituted the Feudal system, the principal result being to localise conflict and make autocracy paramount for all purpose except that of peaceful World-Government.

Princes being all powerful, their principle object was to increase their territories ; or by intrigues for combining States against weaker ones to secure trade, or conquests which would be shared between the most successful conspirators !

It is hardly possible to escape recognising the fact that this system is what is obtaining to the present day in Europe ; and out of it we perceive certain Empire Centres exercising paramount control with precisely the same objects which fostered their growth from small Principalities under Charlemagne's Feudal System to the large territorial areas of centralised Government by which the distinies of Europe are now controlled.

If we have only an elementary sense of proportion and use arithmetical progression, it is easy to see that Feudalism will never be satisfied or cease to operate till the majority mass everywhere succeeds in suppressing, extinguishing, or bringing under control the minority mass ; a process that can only be arrested through the motive power of the Universal Holy Spirit, driving the wits of Scientists into constructive World Government for the entire mass of Humanity in ways which will put a check on it.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

To arrive at correct detail of a Survey we begin by measuring a base line and accurately fixing a few outside and central points, and proceed to connect them together by local measurements. If we neglect our basic line and triangulation we soon find our detailed measurements do not fit in together, and we have nothing to guide us in adjusting differences.

The Uni versal need of humanity in the first instance is the food, and if arrangements are perfect for growing and distributing it, comforts and luxuries are easily created by the same organisation.

The principal forces in operation and available for the WORK incidental to the needs or aspirations of humanity are well known. The prime mover of humanity is desire; while the object of all law is to limit the action of desire to useful proportions, and methodise the ways of accomplishing what is legitimate. The substantial checkto sustain the Law should come from the spontaneous action of the great majority, and to be most effective the majority must be that professing to be governed by the Holy Spirit which never prompts Error.

It is probably a fact that humanity is eternally obsessed by the desire to live on a superior plane; and in the supreme effort to attain superiority and beatitude, it experiences most of its griefs and sorrows. Its mind is half Spiritual and half sensual and material; and the disgust of good intentions being met by ignorance and selfishness shows us that we must have a scientific antidote to depression, if life is to be worth living. This antidote Christ gave us when He showed our spiritual mind how to 'forgive the sins, of the other half in the rest of humanity, and to keep, to good working systems in our quest of the 'daily bread.'

To forgive enemies on all occasions becomes intelligible when those we think enemies are only an unfortunate part of a defective working agency which we ourselves are joining in.

The Universal intelligen ce is available to remedy defects of systems; all that is required is agreement to plans and methods of designing and working them. This is matter for a committee of World's Scientists. It is hoped that these are considering matters, and are ready with a Manifesto to guide us for the future.

In the absence of this we feel that Local proposals for Government anywhere have this great disadvantage, that they may not fit into the general scheme of Co-operation for the whole world's work, and may even give rise to opposition, strife, and bloodshed—as inthe present instance.

The world is objecting to the whole system of Capitalistic militant feudalism which can only thrive in one direction by destroying humanity n another. If humanity is to survive, the system has to go. Then what is

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

to take its place? As soon as we know that, there will be a cessation of war.

When we read of proposed British Imperial Federation to follow the War we instinctively realise that it is only a defensive measure directed against a great force in action tending to our destruction if we neglect to counteract it. We may conclude that as long as the mind behind the force remains the same, even though we may dam up its current, it will not be diverted, and some time or another will overflow. If we want always to stop war, we must divert the mind from thoughts that sanction it; we say that the whole system of World Government is wrong, and then try to point out where.

Mr. Granville C. Cuningham, in the 'Empire Review' shows us in an Article reproduced in the '*Wednesday Review*,' of April 12th, published at Trichinopoly how inadequate the organisation for the self-government of the United Kingdom is, for the government of an Empire of many parts outside it; and suggests a supplementary Imperial governing agency in which all parts of the empire will be represented; but he does not say what powers it is proposed to give it.

Upto the commencement of the war, England working as the United Kingdom has taken as large a part in the commercial business of the world as came to her in free competition with other Nations. It was only when a Teutonic Military Capitalistic combination of many Nationalities against her was threatened, that she fortunately had the chance of joining others similarly threatened in resisting it; and she found herself at war, without knowing at all whether the Colonies or India would assist in the struggle. That they did so shows that without any compulsion at all the force of an Empire was in existence, and the cause of action good.

It is evident however that with previous arrangements made for mobilisation and munitions of war, there would have been greater efficiency and economy in the operations of the whole of the forces; and quite possibly there might have been no war at all if Germany had been faced by such preparedness on our part. She has as much as said so; but the argument does not alter the original error in considering world government as the plaything of Feudalism.

For it is the Feudal System that requires armaments and iniquity to work it, with its inefficiency and waste of life, and substance that condemns its extension. The war is one of the great majority to suppress feudalism and armaments, proved to be disastrous as agencies for free commercialism and the brotherhood of Nations.

The exaggerated feudal organisation represented in Militant Empires—supposed to secure the Peace—has resulted in making the dire effects of war all the more widespread.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Nobody accepts the responsibility for it, and the trouble is tracable to the 'system' of World Government. Does this not show that the time for an organisation of World Government is at hand, and do we not begin to see the error of our systems ?!

1900 years ago John the Baptist was protesting against exactly the same condition of public polity and morals which Germany is now trying to revive viz:—the Capitalistic Militarism of the Roman Emperors tyrannising over Democracy.

He preached Repentance for the remision of sins; that every valley should be filled and every mountain laid low, the crooked made straight and the rough ways, made smooth.

All these and other prophesys refer to corrupt systems of Government and Christ followed with special denunciations of the worship of Mammon and government on hypocritical pretences. Such messages of the truly inspired are addressed to the masses, so that they might regulate their own individual conduct. But how is it possible it can take universal practical effect unless the peoples of the world insist on influencing the world's progress through their own Local Governments. On the contrary, they seem to leave all to paid rulers, and to claim the right to blame God for any failures!

Many words of wisdom are spoken in the present day; and martyrs are not wanting now anymore than they were in olden times to boldly proclaim the Truth. But what is wanted is liberal institutions that will let the truth come out, without martyrdom anywhere.

Our latest Truth expounder Dr. Liebknecht the socialist Depuy has spoken out in the Prussian Chamber, and has not hesitated to voice Democratic opinion on the war, and the origin of it.—"Madras Mail" of April 18th, 1916.

We are hardly surprised that the martyrdom he did not fear nearly came about through two revolver shots said to have been fired at him in the street by some woman, but happily without effect.

World Government is on its trial by Democracy which under the guidance of the Christian Standard will if it takes necessary measures be able of fill up all the valleys and level the mountains forming the obstacles to the crooked path being made straight, and the rough places made smooth.

THE COMING ONE

By

MRS. LURA BROWER, CALIF, U.S.A.

When on the earth
The Christhood body of pure love is formed,
Of souls to whom the Christ-child is new born,
The Christ the Sun of Love, will surely come,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Be visible to those whose eyes can see.
Not in a body of the flesh he comes,
Though it may so appear to mortal sight.
But in the immortal body of the Light,
Already on the earth his glory shines,
And those who keep the chalice of their souls,
Uplifted like the flowers shall be filled
To overflowing with his love and light.

LITERARY NOTICES.

I. *Evolution of Caste.* Parts I and II. By B. Shama Sastri, Esq., B.A., M.R.A.S., Principal, Chamarajendra Sanskrit College, Bangalore.

In the course of this interesting book the author proves that the Hindus of the pre-Buddhistic period knew no caste. Animal food and liquor also formed part of their diet. He says : "It follows therefore that what are now called the four castes were during the Vedic period merely classes with freedom to change class occupations and that during the Sutra period, restrictions in one form or other began to be imposed on intermarriage, inter-dining and change of classes and class occupations to such an extent that towards the close of the Puranic period in the Fifth Century A. D. there appeared rigidly isolated castes in the place of the ancient classes. The whole book is very interesting.

II. Readings from Indian History. By Ethel R. Sykes. C.L.S., I. 35, John Street, Bedford Row, London. Also C L.S., Madras. Price 2 sh. net

These readings have been written at the request of teachers in India, who believed that young students would be more interested in the History of India if they could read what Indians of by-gone ages actually wrote about their time. "The book is, therefore," as the writer says, "like the Sutras of old an attempt to use the 'thread' of History and in it to string the "Pearls" of many writers, from the unknown composers of the Vedic Hymns down to the great Baber-first of the Moghuls to forsake the pleasant gardens, the fruit of trees and the flowing waters to live in the hot dusty plains of Hindustan." The second volume, to follow shortly, will speak of Modern History. We find the book very interesting and have great pleasure in recommending it.

III. *War and Religion.* By the Revd. N. Macnicol, M.A., D. Litt. C.L.S,, Madras. Price 1 Anna.

The tremendous war makes one wonder why there is such a complete divorce between material and spiritual elevation. This booklet answers the question nicely.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

IV. *Faith and Freedom* is a new "Theistic" weekly published by the Theistic Church of London. The following beautiful motto at the top of the paper is suggestive of its aims :—

"For the right that needs assistance,
For the wrongs that need resistance,
For the future in the distance
And the good that we can do.

The articles in the paper are very interesting and instructive. We have the greatest pleasure in recommending it. Subscription 10s. 10d. per year. For copies, apply to the manager of *Faith and Freedom*, 232, Camberwell New Road, London, S. E.

EDITORIAL NOTES.

A writer says: "Character is without value till it has gone through the fire. A person who is altogether in agreeable circumstances cannot have that hearty appreciation of good things which adversity engenders."

* * *

A Rose Malory says: "The greatest answer to prayer is to help the answer to it yourself to do, and to be wise in the doing. If your face is dirty, day after day, beseech Lord Jesus to come and clean it for you, and your prayer will never be answered by Jesus. But if you take soap and water and wash it, it will be thoroughly clean. And so it is with your mind if it is dirty with corrupt thoughts. All you have to do is to wash it with clean, good thoughts, and you are happy. Of course, prayer is good to bring into co-operation with you the Spirit to help you in all things. But, if you have your normal faculties, "God helps those who help themselves."

* * *

A "Financial Expert" writing in the *World*, is very severe on lawyers as politicians. The article is entitled, "Why Lawyers cannot govern a country?" and begins with a quotation from Henry VI which says: "The first thing we do, let's kill all the lawyers." He says that the present House of Commons is *Choc-a-bloc* with lawyers, and that is why the actual governing of the country is a disastrous failure.

* * *

The remarks of *Faith and Freedom* on *Theosophy* is interesting. It says: "We fail to see that theosophy is any advance upon Christianity as the latter is now taught. Substantially Theoso phy and Buddhism negative the doctrine of the immortality of the soul. Mrs. Besant, notwithstanding all her wanderings and various changes of thought, cannot be said to have made any progress. Her whole life has rather tended to prove the futility of human reasoning as a means to gauge the Infinite. The whence,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the what, and the wither are still mystery as deep as ever. Mrs. Besant having boxed the compass of thought, having attached in her wanderings nearly every phase of religious thought, is very little removed from her early beliefs. Speaking recently on Theosophy she remarked; "Theosophy is after all, practically a mystical Christianity. It is the fundamental root of all religions and a pious Christian as well as a devout Hindu can be a Theosophist at the same time. Theosophy is not based upon any church creed or sacred book: It is an intensification of pure religions based upon human experience. It is exactly offered to agnosticism."

* * *

It is not generally known that Percy Bysshe Shelly the great advance-thought poet was a vegetarian. In his notes to "Queen Mab" there is an essay on vegetarianism that is a most able exposition of the evils of flesh-eating and the benefits to be derived from a vegetarian diet.

* * *

Revd. R. J. Campbell of the New Theology has gone back to the Established Church of England. He was educated for one Church, joined the ministry in another and progressed towards a third and now completes the cycle in returning to the Church which prepared him for public life.

* * *

We learn from the *Ethical Movement* that Chambers of Commerce, Mayors, Lord Mayors, Members of Parliament, and other important people and assemblies of people all over England are using their influence to get merchants to pledge themselves now to abstain from trading with Germany and Austrta after the war. And in order to make it more difficult to trade with our present enemies after the war, a movement is afoot and is growing in volume to introduce a high tariff against all goods made in those countries.

* * *

A contemporary points out that the greatest achievement of America is the joint achievement of her two English-speaking nations—that supreme achievement which North America can show the world is an international boundary line between two nations across which in a hundred years neither nation ever once launched a menacing army or fired a gun. Think of that achievement!

* * *

The adaptability to the most diverse kinds of work that women in England are showing to-day is one of the most astonishing developments of the war. A writer in the *Nation* has some prophetic remarks to make concerning the future of Women's Suffrage. "I suppose," he says: "most of the questions of minor politics in which we were interested before the war have

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

suffered eclip se or at least a sad waning of their old attraction. But there is one e xception and that one is " Woman Suffrage." The other day I spoke with one of the mcst powerful opponents. He confessed to a total change of view. The suffrage would be inevitable after the war. More women should be in Parliament—we would like to see two in the Cabinet. They were wonderful—their adapt ibility, unselfishness, freshness of mind, organising skill. Men were making too great a mess of the world—they needed helpers without their prejudi ces, idleness, and self-indulgence, I listened and smiled."

* * *

Mr. Ghandi's Ashram in Ahmedabad is worth noticing. The purpose of the Ashram is to train servants of the motherland and a large part of their culture is training of the hand in acquiring sufficient skill in providing the necessaries of life. A nother feature of the training is the importance attached to a culture of the heart and the soul. There is provision made for devotional exercises and the reading of Scriptures, study of English is not omitted. Thus provision is made for the growth of the whole man by the training of the head, h eart and hand. Two hours in the morning and two hours in the evening are given up for manual labour. This programme of complete instruction is given both in the morning and evening. The Ashram has thirty in mates .— There are Brahmins, Kshatriyas, Vaisyas, Sudras and even Panchamas. No caste ru les are observed—all being regarded as members of one caste. There is no idolatry· (Extracted from *Humanity*.)

* * *

An inte resting intercaste marriage took place at Cocanada on the 27th March last. The bridegroom, Mr. Koosiah belongs to the Mysore Vokkaligaru Community whose ancestral profession was bangles selling. He is an undergraduate of the Madras University and a merchant by professfon. He joined the Mangalore Brahmo Samaj three years ago. The bride Shrimati K. Chintamani Devi, daughter of the late Mr. K. R Ramachandra Raju who is 17 years old is a ward in the Orphanage of the Pithapuram Raja, Cocanada, and knows Telugu and English, having studied up to the Fourth Form. This is the 15th inter-caste marriage in which one of the parties belongs of Mangalore. The marriage reflects great credit on the institution and on the excellent way in which children are brougbt up in the Raja's Orphanage. It is also highly creditable to Mangalore Brahmo Samaj that a very large number of inter-caste marriages took place in Mangalore alone. We cannot but admire Mr. K. Ran ga Row for the excellent practical work he does in bringing about such marriages.

* * *

We are glad to learn that Dr. B. Raghavendra Row has made a gift of 8 acres of land worth about Rs 3,000 to the Depressed Classes Mission, Mangalore, for housing houseless Panchama families. This no doubt means addi-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

tional expenditure to the Mission in its present financial difficulty. But sympathising people may give them co-operation and help and thus push on the work of the Mission which is the oldest and the biggest in the Madras Presidency.

* * *

A writer contributes an article on "The Friendship between Men and Women" in the March number of the *Epoch*, pleading for a purer and saner society and suggests that men and women of the New Age should endeavour by example and when necessary by precept, to break down those false barriers between men and women, to broaden the foundations of our symapathies, to see less evil and more good in the world and in each other, and to encourage a friendship and comradeship between men and women, free from all the vexing problems of sex and marriage. He says: "There is nothing so purifying, so elevating to the life of a man as the deep true, tender friendship, and comradeship of a woman. By a pure woman's side he is lifted above lust, it cannot find a place in his thoughts even for a moment. He looks into her pure eyes, and the angel stirs within him, and his whole nature is satisfied. He walks by her side and talks with her, and he feels deep within him the rising up of an ideal of manhood he never feels when in the company of his own sex. The advantage he thus describes: "The influence of the woman would soften the harder tendencies of the masculine mind, her gentleness would make him great, her confidence would make him worthy; her admiration of his strength, his manhood, his courage, would tend to strengthen those virtues in him and for her sake he would strive to be all that she believed him to be. Women would become stronger in mind and body. There would be fewer invalids. There is that in the natures of men and women that craves for the strong wholesome companionship of the other half, for man is the other half of woman, and without the other the one is not perfect." We think that all this is possible only when the man and woman so associating as friends are pure in hearts—otherwise the evil will be far worse. Like all reforms, this can be put into practice only gradually as men and women attain good character and complete self-control.

INDUSTRIAL SCHOOL AT CALCUTTA.

With the object of forming an industrial and educational organisation in which young men and boys will be trained to support themselves and pay for their labour, and in which it is hoped they will be able afterwards, to remain, earning good remuneration and forming the nucleus of an industrial and agricultural organisation on the co-operative principle. The Hon'ble Maharaja of Cossimbazar proposed to start the Industrial School at Berhampur but owing to a difficulty that arose through the workshop being on Government land, the execution of the plan had to be postponed, he has decided finally to start that school in Calcutta

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

lending his Kankergachi Garden house for the purpose. The pupils will work on actual commercial work with the newly formed Indian Polytechnic Co-operative Association. They will have also instructiou in Carpentery, Smiths work and Casting, Drawing mechanical and frce hand, Surveying, together with general education, with a view to Matriculation. Students will thus have the right to prepare them to join the Engineering Colleges, besides opportunity for practical, commercial experience; also it is hoped, employment the Association itself will be able. to give The inclusive fees will be Rs 20 a month. The establishment will be under Captain J. W. Petavel (Late R. E.) the originator of the scheme, assisted by Professor B. C. Chatterjee, B.A., B S.C., B.L. (Consulting Engineer, Electrical, and Mr. E. L, Narasimham, B.A., B. C. E. (Consulting Engineer Civil) and a staff of teachers. Application should be sent at once to Professer Bhim Chandra Chatterjee, C/O Maharaja Cossimbazar, 302, Upper Circular Road, Calcutta. Thoroughly satisfactory certificates of good character are insisted on.

TOPICS FROM PERIODICALS

WHAT IS "GOOD"?

(From the *Ethical Movement*.)

A few years ago I was telling a young man that all reasonable beings should love and practise goodness, when I was stopped by the double-barrelled query: "What is goodness, and why must we practise it?" As I had foreseen the question, my answer was ready, and as I have found it of much practical value, I now give a résumé of it in the hope that it may be useful to readers of the "Ethical Movement."

It is generally admitted that man is not outside or above Nature, but is, on the contrary, part of thh Kosmos, that is, part of Nature. Man is not only part of Nature, but his body, his brain (*i.e*, ***his mind***), and his morality are the direct and logical result of a long evolution due to the normal working of Nature's laws. Every animal and plant also the product of those laws, and is still subject to them, just as man is. These laws may be mysterious in their origin, but the results they achieve in the moulding of animals and men are clear and evident.

Let us, then, look round and see Nature's general trend.

The first thing that strikes us is that all living beings, whether they be animals or plants, show a wonderful love for life, and they do all they possibly can in order to continue to exist. They not only take much trouble to procure the right food, but they oppose energetically their enemies, and repair as quickly as possible all wounds and injuries which otherwise might bring death before the proper time. Here are a few examples, although they are scarcely needed:

Everyone is aware that plants obtain their food in some way or other, often showing marvellous perseverance in forcing their roots through uncongenial ground in order to reach good soil. We also know that plants repair their wounds, and that they reproduce branches and roots which have been cut or damaged, that the grass on our lawns gets thicker the oftener it is cut We are told that the claws of lobsters and crabs, the legs of spiders, the tails of lizards, the fins of fish, are replaced by new ones when they have

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

been torn away or destroyed. We have often noticed that the wounds of our own bodies heal of their own accord, and that our skin grows again to cover the wounds. As to lower animals, such as earth worms, they may be cut in two pieces and each piece will reproduce a complete worm. Other worms may be divided in many parts with the same result.

Again, pyagocytes (the white corpuscles in our blood) are, in order to keep us alive, constantly fighting the microbes which gain admission to our system.

Moreover, all our many glands help us to live, either by producing necessary chemical changes in the food we take, or by disposing of poisons which result from those necessary chemical changes, or such as alcohol, nicotine, etc., which may have been introduced in our bodies by our own foolishness.

We see also that the love for life is so great that plants and animals do all they can to adapt themselves to new environments or circumstances, including even extremes of cold or heat.

Again, the depth of the ocean, where sunlight cannot reach, nevertheless teems with life. In most cases living creatures down there have replaced the organ of sight, which has become useless, by a greater sensibility in longer antennæ or fins, but some have actually developed the extraordinary power of emitting light from specially formed organs. Out of 1,007 species of fish living in great ocean depths, 112 species are thus provided with phosphorescent light. Such adaptation proves once more the will to live, not miserably, but fully.

In other cases, life is better developed by "constancy," instead of adaptation. For instance, it is preferable for the healthy existence of the cells of our body that our blood should contain from seven to eight per thousand parts of salt such as is found in the sea. Our body arranges matters in such a way that it always contains the same proportion, whether we take much salt or not any. In the first case, the excess is thrown off by the kidneys, in the other case the quantity already in the blood is carefully preserved.

Again, the movements of some of our organs, when those movements are essential to our life, are performed without any effort on our part, or even without our knowledge. An example of this supplied by the movement of the lens of the eyes, which adapt themselves automatically to the distance of objects looked at. Another example is the movement of the tympanum of the ear, which accommodates itself to the number of vibrations of the air so that we can hear all the sounds which are produced, having between 30 and 23,000 vibrations per second.

We may also mention the movements of the lungs, those of the heart, etc. To those we may add the special spasmodic movements which bring on vomiting when we have swallowed poison or taken unsuitable food.

These are only a very few of the many facts which tend to prove that full life is desired by Nature.

The wish to live is so universal, and Nature seems to have taken so much pains to implant that wish in the conscious or unconscious mind of all her offspring that her first law seems to be : "Thou shalt live and develop thyself."

The second series of facts which we notice is the care which all living beings lovingly take in order to assure the continuation of their race.

Plants provide their seeds with sufficient food to last until the germs have developed rootlets and leaves, and can find food for themselves. Moreover in, numerous cases, special apparatus are given to seeds by the mother plants to enable them to be carried away, so as not to crowd together and starve. Such, for instance, are the dandelions, the lime-tree, sycamore, lupin, gorse, etc. In other cases, such as berries, the fruit is intended to be eaten by birds or other animals, the seeds having a covering which cannot be

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

digested. They are dropped away from the mother plant in due course by the birds or animals.

Again, although butterflies never see their offspring, they nevertheless fix their eggs upon plants whose leaves best nourish the young caterpillars, some preferring cabbage leaves, others water-cress, poppy, or poplar, etc.

The solitary mason bee protects her eggs against cold, rain, and enemies with tiny grains of sand, which she binds together with her saliva. Another bee lines her cells with pieces of leaves cut off lilacs or rose-trees. Fabre has counted as many as 1,064 pieces in a single nest, Such a number represents an enormous amount of labour for such a mall creature.

The love of even such ferocious animals as lions and tigers for their young is well known. The mother tends to the wants of her cubs, and suckles them lovingly until they are told enough to eat flesh. The father goes hunting, and brings the game home and satisfies his own hunger only after his wife and children have had their share of the prey.

Birds build nests, and as soon as the young are hatched, father and mother spend their whole time bringing food to feed the little ones. A wren will return to the nest with its beak full of nourishment every three minutes for fourteen consecutive hours. A couple of tits will work for sixteen hours without any rest in order to collect the 2,000 caterpillars or grubs required for the young family.

Examples might be multiplied but these few will enable us to understand the second law of Nature, which may be expressed thus: "Thou shalt take care of the race." The first law being as we have said: "Thou shalt live and develop thyself."

Now the question comes: "What must we do in order to obey those laws? What are the means which will enable us to gratify Nature's wish?"

If we look back to the past we find that progressive evolution was due, among other things, to intellect more than to brute force. For instance, gigantic reptiles of the Secondary period, with small brains, were replaced by more intelligent mammalia of the Tertiary period. They, in their turn, gave way to the ancestors of the present quadrupeds whose brains were more developed, Men and apes are built on the same physiological principles but although apes are stronger, man, owing to his intellect, got the upper hand.

We see, moreover, that not only intelligence in a general sense is acquired, but also such special qualities as attenion, perseverance, energy, patience, courage, power of observation, self-restraint, judgment, and decision. For instance, if we follow a tiger in one of his hunting expeditions we shall see that he must choose a place where he can see without being seen (judgment). He will have to remain motionless for many long hours (patience). When the prey comes slowly at last, browsing along the way, the tiger must refrain from springing out of his hiding-place too soon, however great his hunger may be (self-restraint). At last the game is within range, and the tiger must seize the right moment for the spring (decision). If by chance the prey escapes, the whole performance has to begin again (perseverance).

We must note that the better these qualities are developed the better will the chance be for the hunter to obtain food.

It is evident that the practice of those moral and ictellectual qualities are some of the means which will enable us to live and develop ourselves, and thus obey Nature's laws.

But there are other means equally important, When monkeys have passed through thorny bushes, they help each other to draw thorns from their fur. Blind crows and pelicans are often fed by their companions. Even crabs are helped by their friends when they fall upon their back and cannot recover their proper position unaided. (See Kropotkin.)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

When ants have found and taken food and are returning to the nest, they often disgorge some of it into the mouths of other ants who have not yet fed. Examples of kindness and sympathy.

Pelicans often fish in troops, driving the fish before them. Beavers unite to perform important works, such as building dykes, digging canals etc., Rabbits chamois, etc, inform each other of the presence of the enemy by stamping the ground with their paws. With many birds and mammals—such as geese, wild ducks, flamingoes, storks, prairie dogs, wild horses, etc.—sentries are placed while the remainder of the troop nests or feeds. Those sentries never batray their charge, but are always vigilant, and even ready to die rather than save themselves alone. The habits of bees and ants are too well known to be detailed. We all know that they are wonderful examples of the results which may be obtained through devotion to duty and co-operaiton, as in the case of the sentries.

When a herd of bisons or wild horses is threatened by some enemy, the stronger males form a ring round the females and the young, and drive the intruders off. Vicugnas run away, but the males form the rear-guard and face the pursuer. Baboons and monkeys try to rescue the young who are in danger. (See Brehm,) These are examples of courage and self-sacrifice for the good of the group,

If we pass from anima's to primitive man, we can imagine as Darwin rightly observes, that when two tribes were in conflict, it was, all other things being equal, the tribe which contained the greater number of men always ready to defend and help each other who were victorious. And, all other thingst being equal, that tribe could be vanquished only by another tribe who possessed those qualities to a higher degree than itself. Examples of mutual help.

If these qualities, as well as those we have mentioned in the previous paragraphs, are the proper means of developing life and of promoting the welfare of the race, we may answer the first question, "What is Good?" and say. "*Good is all that contributes to the preservation and devlopment of life, to our full physical, intellectual and social development, to the harmonious expansion of all our being, and to the normal employment of all our activities.*" We shall note especially that the qualities which contribute the most to our harmonious development (*a*) the observation of the laws of hygiene, (*b*) love for physical and mental work, (*c*) kindness, (*d*) will, (*e*) courage, (*f*) attention, (*g*) patience (*h*) perseverance, (*i*) self-respect, (*j*) love of truth, (*k*) love of justice.

We shall also understand that the normal employment of all our activities can take place only through co-operation, mutual help, and practical sympathy for all our fellows.

To the second question; "Why must we practise goodness?" the answer is plain. If we neglect to practise some of the qualities just mentianed, we shall suffer a diminution or lowering of our very self, and shall inwardly be displeased. If we practise none of those qualities we shall become mere wrecks, mere "nothings"; we shall feel that life is not worth living. That will be our punishment.

On the contrary the more we practise and the more we develop those qualities with us the greater and the nobler we shall feel, and the keener will be our inward joy, and we shall feel all the happiness which comes from a sense of increased moral and intellectual strength.*

M. DESHUMBERT.

* The readers of the "Ethical Movement" who wish to obtain more details concerning Natural Ethics, may have a free copy of *Morale (fondee sur les Lois de la Naturl* (101 pages,) by sending a post card to the Secretary Dewhurst, Dunheved Road West, Thornton Heath. The English edition is out of print.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

SAMPLE FREE

THE WORLD FAMOUS

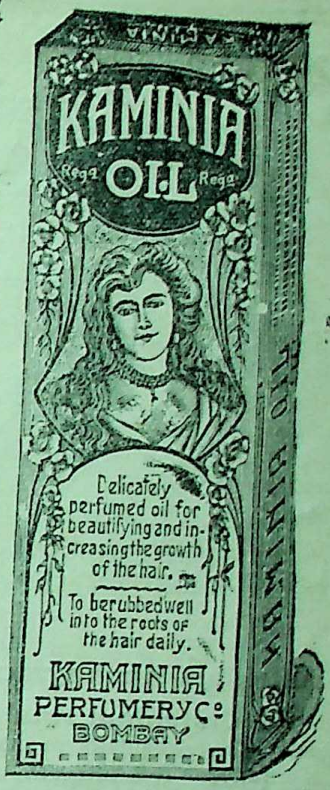
KAMINIA OIL (Reg.)

THIS Oil is composed of excellent drugs, is delightful to use, is the very essence of refinement. For beautifying and increasing the growth of hair, to prevent it falling off, to restore its natural colour, nothing equals Kaminia Oil.

It cures baldness, nervous dizziness, weakness of memory, headache and similar diseases. In all skin diseases its effects are marvellous.

Kaminia Oil has the most idyllic fragrance which lingers delicately in a way to be pleasing to the dainty.

BE CAREFUL TO GET "KAMINIA OIL" ONLY AND ACCEPT NO SUBSTITUTE IN ANY WAY.



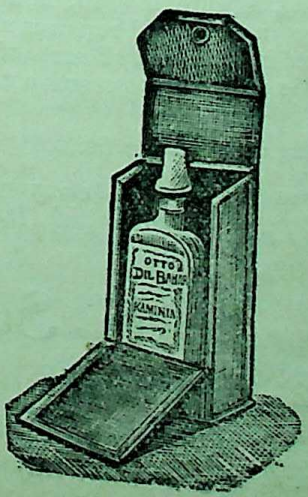
Price Re. 1-0-0 per bottle, V. P. P. annas four extra; for 3 Bottles Rs. 2-10-0, V. P. P. As. 7 extra; for 1 doz. bottles Rs. 10-0-0, V. P. P. Rs. 1-8-0 extra.

N.B.—SAMPLE FREE on Receipt of Half Anna Postage Stamp.

Read the following evidences:—

Mr. M. S. Pillai, Assistant Master, K. V. S. High School, Virudupati, S. I. Ry., writes:—"I have tested your Kaminia Oil, and I am of opinion that it is the most useful Oil for promoting the growth and beauty of the hair. Please send one more bottle and oblige."—15-5-11.

Mr. Ahmed Bux Jamalji, Merchant, Erinpura Road, writes:—"I am glad to certify that your Kaminia Oil possess marvellous efficacy, as in many cases I have experienced, and seen that people suffering from dandruff, and from other diseases of head and brain, proclaim your preparation is unrivalled over the whole surface of the world, and it is my everlasting prayer that its fame may ever increase and you may be blessed everywhere on this account."



Otto Dilbahar (Regtd.)

THE PERFUME OF ORIENTALS

SWEET. DELICATE. LASTING. EXQUISITE. Made from the pure extracts of selected natural flowers, without any mixture of alcohol or spirit. Just a few drops on your handkerchief or coat sleeves, give the smell of a real flower garden around you. No matter however powerful the scents others may be using, this

OTTO DILBAHAR PERFUME

comes up above them all and attracts notice in spite of them. Write for a phial to-day.

Price small bottle As. **8**. Price Midium size As. **12**. Price large ½ oz. bottle Rs. **2**. V. P. P. As. 4 extra. Sample phial As. **2**. Perfumed Card **one anna.**

Sole Agents

ANGLO INDIAN DRUG & CHEMICAL COMPY.

16 Market, Bombay.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

KAVIRAJ N. N. SEN'S

KESHRANJAN.

RADICAL Cure for

BALDNESS.

KESHRANJAN	radically cures Baldness
Do.	Cures alopecia.
Do.	Cures headache.
Do.	Insomnia.
Do.	Arrests falling hairs.
Do.	Removes spots scurfs and blemishes.
Do.	the Best hair-food.
Do.	the Best skin-tone.
Do.	the Best preparation for Best people.

Re. 1 per bottle. Post free Re. 1-5.

Jakridari Kashaya or Specific for Liver Complaints.

OUR **Jakridari Kashaya** is acknowledged as the best and surest vegetable liver-regulator in the world. Its action is quite steady, permanent and curative. It is pleasant and refreshing to the taste. It acts gently yet promptly on the kindneys, liver and bowels, cleanses the system effectually, dispels headaches and habitual constipation. It speedily cures the irritation and the feverish state of the stomach, allays spasms and restores the action of the liver. It promotes a healthy and proper secretion of the bile, and relieves the constitution of all causes capable of inducing gout. The impurities of blood are promptly removed by it.

Price of one phial with a box of pills ... Re. 1.
Packing and postage ... ... As. 7.

Karnarogantaka Taila or Ear-Drops.

IT cures otorrhœa, otitis, tympanitis, infiammation and all other distressing diseases of the ear. Deafness, if not long-standing, is sure to be cured by its use. It infuses tone and strength to the auditory nerves, and removes all pain from the head and ears. Its effect is soothing and is free from all sorts of irritation. In the evacuation of pus and all other septic matter it possesses a remarkable power

Price per phial As. 12. Packing and postage As. 5.

PRESCRIPTIONS with or without Medicines are sent to every part of India, Burma, Ceylon, Straits Settlements, Cape and the British Isles, on receipt of concise conditions of disease.

Kaviraj Nagendra Nath Sen,

GOVT. MEDICAL DIPLOMA-HOLDER

Member of the Chemical Society (Paris), Society of Chemical Industry (London), Surgical Aid Society (London), Chemical Society (America), &c., &c

Nos. 18-1 & 19, LOWER CHITPUR ROAD, CALCUTTA.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

WE BEG TO ANNOUNCE

to all interested in health-literature, the publication of a book, unique in its comprehensive treatment of the subject. Health problems have never before received such consideration. The various phases are dealt with interestingly and instructively.

The book is named Kam-Shastra or "a Guide to Health, Wealth and Prosperity," and is sent free on request.

Vaidya Shastri Manishanker Govindji,

ATANK NIGRAH PHARMACY,

157/8, Broadway, Madras.

LONG LIVE THE KING

AND

EVERY ONE

WHO TAKES

BATLIWALA'S AGUE MIXTURE or BATLIWALA'S AGUE PILLS

Batliwalla's Genuine Quinine Tablets gr. 1 each bottle of 100.
Batliwalla's Genuine Quinine Tablets gr. 2 each bottle of 100.
Batliwalla's Ague Mixture for Fevers, Malaria, Influenza etc.
Batliwalla's Ague Pills for Malaria, Fever, Influenza etc.
Batliwalla's Tonic Pills for pale people and nervous breakdown.
Batliwalla's Tooth Powder for Preserving Teeth.
Batliwalla's Ringworm ointment for ringworm, Dhobi itch, etc.

MAY BE HAD FROM ALL DEALERS IN MEDICINES OR FROM

Dr. H. A. Batliwalla Sons & Co.,

LIMITED,

No. 191, WORLI 18 BOMBAY.

TELEGRAPHIC ADDRESS:—"Doctor Batliwalla Dadar

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Our Head-quarters have been removed from Porto Novo to Tanjore.

P. SUBBAROY'S

World-renowned and most Efficacious Ayurvedic Medicines.

Awarded several medals and certificates of merit at various Exhibitions.

27. **Asokaghrita.**—Is the best cure for irregular menses, painful menstruation, pain in the groins during menses, untimely menses, scanty or excessive menstruation, sterility, habitual abortion and all other diseases due to irregular menses. It is a superior monthly regulator that can never fail. Ladies who wish to have handsome and healthy children should use this. Price Re. **1** per bottle. V.P.P. charges for 1 or 2 bottles As. **5** only extra.

28. **Brihat Chandrodaya Makaradwaja.**—Is an invaluable remedy for nervous debility, decay of vitality, mpaired memory. Its effect is magical in that it shows perceptible improvement day after day the medicine is taken. Those who have lost their manly power by youthful extravagance should try this. It is sure to restore them to full manhood within a short time. Price of medicine for 7 dozes Rs. **3**. V.P.P. charges As. **5** only extra.

29. **Chyavana Pras.**—Is the best remedy for all affections of the throat and lungs. It is a known cure for all sorts of phlegmatic complaints and is a tonic medicine in cough, brouchites, asthma, consumption, hoarseness of voice, sore throat; in short, in all affections of the throat and lungs. Chyavana Pras is a tried remedy. Price per box Rs. **2**. V.P.P. charges As. **5** only extra.

PLEASE APPLY TO:—

P. SUBBAROY,

Ayurvedic Pharmacy,

SRI VENKATESA PERUMAL KOIL SANNATHY,

TANJORE.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

SURAMA

SURAMA IS QUITE DISTINCT FROM OTHERS.

BECAUSE.—It possesses the remarkable property of cooling the heated and over-worked brain and helping a luxuriant glossy growth of hair.

BECAUSE.—It admirably helps a lady's evening toilet and pleases every body with its most lasting and enchanting aroma.

Price per phial ... ... As. **12.**
Packing and Postage ... „ **7.**

THE SPECIFIC FOR ORCHITIS AND VARICOCELE.

It radically cures this Malady. It removes the pain, reduces the size and stops the fevers accompanying it.

Price per Box with a Phial of Oil Rs. 2.
Packing and Postage ... As. 7.

S. P. SEN AND CO.,
Manufacturing Chemists,
19-2, Lower Chitpur Road, CALCUTTA.

Premature Decay
DUE TO
Nervous Breakdown.

Has been so **COMMON** now a days that a sufferer often thinks there is no sure remedy for it. He suffers patiently and very often is deluded by so many "**CURES**" in the market but he finds no substantial benefit. At last he becomes desperate and resolves not to take any medicine at all. In this way many a promising career is ruined for ever. To such men there is the lat but surest hope and that is

Dr. BURMAN'S
NERVINE TONIC PILLS.

Prepared by the renowned Dr. Burman after acquiring vast experience in the line for a long time. This isno exaggerationbut a fact proved by the users themselves who will tell you that these wonderful **PILLS** are the best medicine for **NERVOUS DEBILITY, BRAIN FAG, LOSS OF MEMORY, INDIGESTION** and other complaints due to Nervous breakdown. Please write for Catalogue which contains testimonials.

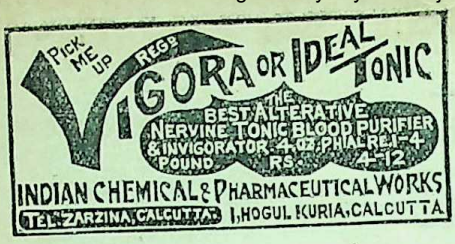
Price Re. 1 a phial of 30 Pills.

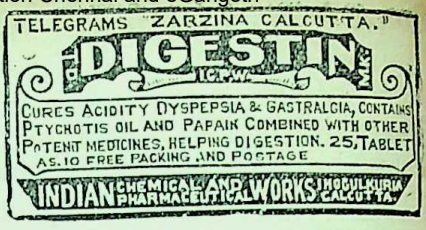
Packing and Postage 5 As.

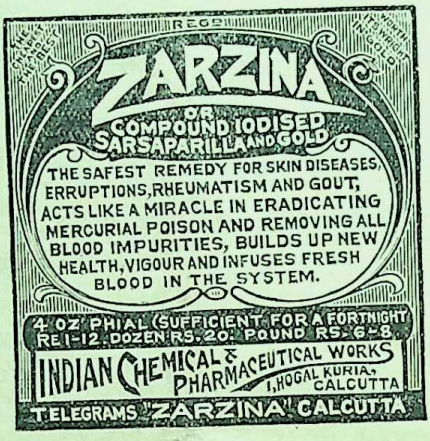
DR. S. K. BURMAN.
5, Tarachand Dutt's Street, CALCUTTA.
AGENT:—**Messrs. KARTIK & Co.,**
33, South Tank Square, MADRAS

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri







THE BOMBAY UNIVERSITY—INTERMEDIATE

Poetical Selections

EDITED WITH

Introduction, Notes, Paraphrase, Critical and Biographical Studies

BY

Keshavlal, L. Oza, M. A.

Author of "the Confessions of a Graduate."

CONTENTS:

Introduction. What is Poetry ?—The Object of Poetry.—The Study of Poetry—Kinds of Poetry.—Lyrical Poetry and its main Sub-divisions.—What is a Sonnet ?—Shakespeare's Sonnets.—English Literature in the 18th and 19th Centuries.—The Classical School of Poetry.—The Romantic Revival.—Wordsworth's View of Nature and Man.—Wordsworth as a Poet of Childhood, of Democracy, etc.—Wordsworth, Shelley and Keats as Nature-Poets.—Keats and Shelley—A Comparative Study. **Text, Notes and Biographical Studies.** The Notes contain (1) The History of composition, (2) The Argument (3) Criticisms (4) Paraphrase of every important poem, while the Biographical Studies eview the life and writings of every poet included in the "Selections." The book is tastefully bound and its get-up leaves little to be desired. The book will be a useful guide to the readers of Matthew Arnold's Essays in Criticism (Second Series) and Palgrave's "Golden Treasury, Book IV."

Price Rupee One.

Please apply to the Author,

Bahauddin College,

JUNAGAD.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Some Select Opinions about the "New Reformer."

The Hon'ble Mr. S. H. Butler, Member for Education, Government of India :—

Mr. M. Sharp, Joint Secretary to the Government of India, writes: Mr. Butler has purused some of the issues of the "New Reformer" with interest and thinks the paper will be useful.....We shall be glad to subscribe for a copy of the "New Reformer" for use in this office.

His Excellncy the Right Hon'ble Sir George Sydenham Clarke, G.C.M.G., G.C.I.E: Governor of Bombay:—

His Excellency will be glad to subscribe to the "New Reformer" which he thinks a thoughtful periodical well calculated to do good.

L. ROBERTSON, *Private Secretary.*

Sir Murray Hammick, K.C.S.I., C.I.E.:—I wish you all success in your work.

Col. Sir J. R. DunlopSmith, K.C.S.I.:—It seems to be doing a great deal of good.

His Honor Sir John Hewett, K.C.S.I., Lieut.-Governor of United Provinces:—

I am desired to say that His Honor the Lieutenant-Governor has read the copy of the "New Reformer," which you have forwarded for his perusal, with interest, and sympathises with the objects aimed at by you.

Sir J. H. Du Boulay, Private Secretary to the Viceroy and Governor-General of India:—I have laid your letter of July 29th before the Viceroy, and I am to say that much as he sympathises with al lefforts to produce well-informed, well-conducted and instructive journals.....

Dr. J. M. Peebles of Los Angeles,:—Surely you get up a very handsome monthly and I wish it very great success, for its tolerance and liberality are most admirable.

Caunt Leo Tolstoy:—The aim of your work, as you put it in your letter, is the highest that can be pursued by man's activity.

The Right Hon'ble Lord Avebury, P.C., F.R.S., D.C.L., LL.D., D.L.:—It is written in the true spirit of religion, and I wish you success.

Sir William Lee-Warner, K. C. S. I.:—I admire your enterprise and your work.

Edward Carpenter, Sheffield, England:—It seems a useful little paper.

Revd. Charles Voysey, B.A. London:—Your admirable Monthly Magazine.

Countess Evelyn Martinengo Cesaresco, Italy:—What I like in your Magazine is that it keeps within broad lines.

A. E. Castl-stuart Stuart, I.C.S.:—I should say that the "New Reformer" should have a very useful future before it.

Hon'ble Mr. Justice D. D. Davar, Bombay:—You may put my name as a subscriber, and if the "New Reformer" continues to be what it promises, it will be an extremely useful publication".

Babu Sasipadu Bannerjee:—Your "Reformer" is doing great good.

H. G. Keene, Esq., C. I. E.:—"Your excellent paper."

The United Empire Journal of the Royal Colonial Institute:—An interesting little Journal dealing with the movement for Social, Economic and Religious reform in India showing the progress that is being made in the development of a new School of Indian Thought.

The *Christian Commonwealth*:—D. Gopal Chetty sympathises with all progressive movements and is making considerable sacrifice to advocate the cause of Reason, Justice and Love through this magazine.

The *Ceylon Standard* Paving the way for the reformation so much desired by high-souled, thoughtful people.

The *Siddhanta Deepika*.—We know the Editor to be a man of great acuteness and power.

The *Vivekanandam*:—The Editor is one who pleased His Royal Highness the Prince of Wales wit his English poem.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

WAR LITERATURE, ETC.

THE "New Reformer" War Numbers

(from August 1914 to July 1915.)

Bound in Volumes. Each Vol. Rs. 4.

This contains very interesting, instructive and useful information about the war from the pen of eminent writers both in England and India.

The Great Co-operation,

By Col. T. F. Dowden, late R. E.

A brief sketch of the Co-operative methods of work of the world. Price Re. 1.

Co-operation with God and the Neighbour.

Co-operation arising from the spiritual sphere of thought and action, Price Re. 1.

Truths About India.

A compact and useful Reprint of Leaflets issued by the East India Association, with foreword by The Right Hon. Lord Ampthill.

These leaflets contain satisfactory reply to the violent attacks on the British Administration of India and thus spread a correct knowledge of Indian affairs. Price Re. 1.

More Truths About India.

Being a further issue of Leaflets by the East India Association in 1913-1914. Price As. 8.

Apply to :—

The "New Reformer" Office,

Park Town,

MADRAS.

PRINTED BY [illegible] & CO., MADRAS.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Monthly Number, As. 6. Annual Subscription, Rs. 4.

THE New Reformer

Oh, if you could dethrone that Brute-God Mammon and put a Spirit-God in his place!—*Carlyle.*

Man is his own star, and the soul that can
Render an honest and a perfect man
Commands all light, all influence, all fate,
Nothing to him falls early or too late;
Our acts, our angels are, or good or ill,
Our fatal shadows that walk by us still—

Beaumont and Fletcher.

Vol. X, Nos. 2 & 3.] MAY & JUNE 1916. [35 to 76.

		Page.
I.	Moral Teaching as Life Revelation. By Mr. F. J. Gould, London	35
II.	The Bible as Literature. By Rev. Edwin Greaves ...	40
III.	Poems. By Mr. W. S. Haskell, Calif, U.S.A.	44
IV.	Indian Women and National well-being. By Lady Muir, Mackenzie	45
V.	Why I am a Christian. By Captain J. W. Petavel ...	48
VI.	A Visit. By Baroness De Malortie, Oxford	51
VII.	By the Sea-side. By Mebaram S. Jhabvala	56
VIII.	The Progress of Religion By, Rev. Walter Walsh, D.D. ...	56
IX.	Knowledge and character, By Mr. William Archer	61
X.	Literary Notices	65
XI.	Editorial Notes	69
XII.	Topics from Periodicals	73

EDITED AND PUBLISHED BY D. GOPAUL CHETTY,

15, Venketroyan Lane, Park Town, Madras.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

PATRONS

Sri Raja Row Venketa Kumara Mahipathi Surya Row
Rajah of Pithapuram.
Col. T. F. Dowden, R. E., (Retd.) England.
Sir Michael B. Nairn, Bart., Scotland.
Countess Evelyn Martinengo-Cesaresco, Italy
His Highness the Maharajah of Faridkot.
M. R. Ry. Mukunda Madhava Munipapi Reddi Garu
Zemindar of Elagiri.
Ratan J. Tata, Esq., Bombay.

THE "NEW REFORMER"

D. GOPAUL CHETTY, Editor.

The "NEW REFORMER" is a Monthly Magazine devoted to the reform of Religious, Social, Economic, and other matters. It will chiefly endeavour to root out those selfish and false desires which now estrange men one from the other, and establish in their place Reason, Justice, and Love as the mainspring of all human actions. In other words, it will strongly protest against the moral deadness of the world.

It has an eminent list of Contributors, both European and Indian.

It is a nice medium for advertisement.

Our advertisement charges are as under :—

	Full page	Half page	Quarter page
Yearly	.... Rs. 48	Rs. 25	Rs. 15
Half-yearly	.... „ 25	„ 18	„ 10

The Magazine has been moderately priced so that it might be within easy reach of all.

Price per Annum Rs. 4.

All subscriptions are payable in advance. English rate of subscription is 6 shillings per annum.

Gentlemen who give Rs. 100 and upwards are styled Patrons.

All Literary Communications, Books for Review, etc., should be addressed to the Editor, 15, Venketroyan Lane, Park Town, Madras.

All Orders, Remittances, and Advertisements to the Publisher The "NEW REFORMER" Office, at the same address.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

THE NEW REFORMER.

Vol X] May & June, 1916. [Nos. 2 & 3.

MORAL TEACHING AS LIFE REVELATION

By

MR. F. J. GOULD, LONDON.

(Continued from our last number)

From H. Garland's *U. S. Grant*, p 55. If time allowed, other and similar illustrations could be adduced from Grant's career. The theme is now clearly developed. Contrasted with the absurd vanity of the first two cases, we have three positive examples of modest bearing by men of distinction; and I submit that the mere narration, if adequately sirited, conveys the moral. The last instance is added in order to round out the interest for girls. The anecdote is from Maria Nethercott's *Story of Mary Aikinhead*, p p 589.

The Sisters of Charity—"Black Ladies" they were called bythe people, because of their costume—had a convent in Dublin; and they were much loved for their goodness to the suffering and the needy. Their leader was Mary Aikenhead. At the table she was head; in processions she would hold the principal place; her title was "Reverend Mother." One day all the sisters were out, and the Rev. Mother, noticing the stairs somewhat soiled, resolved to clean them. She fetched those lovely and useful things—soap, brush, flannel, and pail of water—and did a most lovely and useful act. She cleaned! Her long skirt was pinned back, a check apron coverd her Sister of Charity robe. Was she mistress or servant? She was both, A ring at the bell sent her to the door. A bishop had called. She ushered him into a room, and he supposed she was the servant; as, indeed she was, for she loved to do service. She was willing to stoop. "The Rev. Mother will be here directly," she said, and she retired. She hurriedly changed her dress and returned. The bishop did not recognize her as the modest scrubber. They talked on business, and he took his leave. She smiled to herself. That was a woman with a noble heart—mistress, yet modestly doing any task that needed doing.

In such a manner, almost abrupt, I should always close. As there is no solemn preface, so neither is there any solemn epilogue. All my lessons are of this general type; and I leave it to experienced teachers to decide whether I make a just claim when I say they are free from moralizing.

III

During the progress of the simple lesson of which the full notes have been laid before the reader, the teacher has not once used the opportunity to tell the listening class what they *ought* to do. For fear of exaggeration

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

I hasten to add that I do not propose a rigid veto on any such expression as "You ought to act thus and thus." But what I want to convey is that the whole lesson should be one prolonged *ought*, implied in a dramatic presentation of life-facts and moral actualities. In effect, one says to the children: "You see how these people, pictured in our little stories, behaved; and you see how the world admired or scorned what they did, and you and I have given our judgment also." I have not the slighest doubt that the vast majority of young minds spontaneously fill in the conclusion. This is not affirming that they will forthwith practise the good quality which has been illustrated. Conscience, however, has reached a verdict and that verdict is an indispensable first motion towards right action.

Of course the teacher deliberately selects the facts of history and biography, and the facts of legend—legend at its best being allotropic history, or history transformed by æsthetic. It is the power to select the facts that entitles the teacher to talk at all on the supreme subject of personal and social conduct. On what principle, then, does the teacher select? Why does he portray Aristides as just, or Judas as a traitor, or Washington as noble? What right has he to try to mould the child's feelings and thoughts towards a certain type of character?

The answer is that the teacher, in spite of those human frailties which beset even sages, and the critics of sages, is not laying down arbitrary maxims; he is showing the children the *is* and the *has been* of life and history. He is exhibiting the *ethos*, the *mos*, the use, the custom, the wont, the accepted manner of the ages, interpreted by the good sense and tact of the present moment. He reveals the moral life as it has been realized. Either history is a "tale told by an idiot," or it is an incessant discovery, ever widening in scope, of the value of life as a service in family, in the civic sphere and in the most universal relations possible to the soul of man. I desire to state my conviction with the utmost plainness; and I say that I believe history demonstrates this vital worth of service as a fact in the *ethos*, or *mos* or custom of the world, and not merely as a pious aspiration. Moral instruction thus becomes an unfolding of this history, including the experience of the present day, in such a way and in such a spirit as will most effectively influence (as far as teaching can naturally do so) the child's moral courage, discretion, and persistence. I put aside as idle and irrelevant the objection that talking about virtue, or virtuous deeds, often fails to result in the doing of good actions. The objection may be seriously considered when it is levelled at the general community of teachers represented by poetry, drama, folk-lore, fable, allegory, novels, and the pulpit; for all these agencies, in their purest forms, attempt to reveal the moral life, and they do so through the vehicle of words. Sane parents and teachers, and frequently public authorities, hasten to protect the young from the evil word, knowing its awful power. I believe the good word has equal

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

power—nay, greater, and the good word can and does utter itself through the means just enumerated.

Some writers on education deprecate what they call "direct moral instruction," and, as an alternative or substitute, offer the method of suggestion. Very well; then I beg the reader to turn back to my lesson on (not Modesty, but) "Modest People," and ask whether it represents "direct moral instruction." Certainly the teacher intended to lend incarnate shape to the ideal of Modesty, but the first lines of the children's attention were captured by the Brahman, the tailor, the young engineer, and the rest; nor were the pupils exhorted to exercise the virtue of Modesty. Hence this "direct moral instruction" (for such it undoubtedly is in purpose) turns out to be concrete suggestion. Why play with phrases? To tell the story of Leonidas, or Cæsar, or King Arthur, or Joan of Arc, or Abraham Lincoln vividly and sympathetically is suggestion; history itself is suggestion; life itself, as revealed in the daily experience of mankind, and visibly recorded in social habits and institutions, is the most powerful of all suggestions, and dominates every one of its children. And to bid me, as a teacher, to illustrate morality by suggestion is simply to draw me round in a circle to my original standpoint, at which I ventured to assert that moral teaching should be a revelation of life.

As my observations have been carefully limited to the case of young folk up to the age of fourteen—the line of puberty—I am not obliged, strictly speaking, to discuss the case of adolescence—that is, let us say, the ages of fourteen to twenty-one. Nevertheless, it may be convenient to allot a few words to that period of the ethical process. Life-revelation must still, for the adolescent, furnish the raw material of moral teaching; but at this stage it needs to be interpreted by analysis, or the Socratic method of definitions and criticisms. Hence in high schools and colleges the debating habit, guided and modified by the teacher, may be allowed liberal exercise.* The topics may be chosen, of course on a systematic plan, from a very wide range of history, biography, literature (including fiction) and current events and problems; and before adolescence has reached its term a serious study may be devoted to what are academically "called sanctions." But the true sanctions are synthetic, not analytic; the synthetic sanctions are the life-revelations in the pageantry of the soul—poetry, history, heroic myths, plays, stories, customs, institutions, sanctities (which are not the same thing as sanctions). And if even inquiring adolescence keeps returning to concrete manifestations of moral passion and endeavour, it is no wonder that nothing else will meet the need of the younger children, who eternally plead "Tell me a story," and who never say "Let us open a discussion."

* A sound example will be found in Professor F. C. Sharp's *Course in Moral Instruction for the High School*, published as a bulletin of the University of Wisconsin. Madison, Wis., U. S. A.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The principle here supported is oppossed to the absurd superstition still lingering in remote corners of the world of schools, that education consists mainly in drawing out the child's capacities, intellectual and moral. Education is the training of youth to adapt its powers to the service of the social cosmos into which it is born as flesh of our flesh and bone of our bone. The teacher spells out to the child's imagination the message of this socia cosmos, and invites the young soul to co-operate with it and assist in improving it. Education does not vaguely stimulate the capacities of youth without assigning a given end, and it does not (or ought not to) drop youth on an uninhabited shore and bid it shift for itself. It rather appeals in the spirit of the ancient writer who thought it was worthwhile to run the good race, seeing we are compassed about with so great a cloud of witnesses."

If I say that the delivery of the message is effected chiefly by means of history, I do not mean the retailing of mere news. History, with its related literature, should be presented as if it conveyed a personal hint and challenge to the young audience. Hence I describe the moral teaching which employs history, biography, and the like as the parable method. This term, as I have happily discovered, is appreciated by the general public, and is not liable to any marked degree of misunderstanding. Everybody perceives that the point of the parable of the Good Samaritan does not lie in the Jericho locality or the precise sum handed to the innkeeper, but in the straightforward humanity which aided a distressed neighbour with entire detachment from sectarian attractions or repulsions. The parable, told with simplicity and dramatic sense, carries its own moral without the battering-ram of maxims.* Moral teaching pursues the parable method when it employs biographical incidents and other material as means which are subordinated to the fine end of inspiration.

In making biography, ancient and modern, the staple of the instruction we secure the wholesomeness and frankness of life itself and the unending interest of life's scenery and accessories. Manuals of ethics perform a useful function in their time and place, and I mean no disrespect to them when I say that even such a theme as duty assumes in their pages a somewhat haggard and unattractive aspect. But duty becomes a rich and warm reality in the person, say, of Washington farming his estate at Mount Vernon, heartening his weary soldiers at Valley Forge, and rendering his accounts to the exact shilling at the Treasury at Philadelphia; and even his eighteenth-century costume claims a passing note. The pedant who demurs to this dramatizing of morality must first settle the dispute with life itself, which, with its births, marriages and deaths, and its infinite variety of forms and its far-spread theatre of earth and sky, insists on being picturesque. All the evils of narrowness, introspection, unpracticalness, and

* There are moments when childhood is charmed by a maxim or a motto, but these moments must announce themselves, and not be fixed by a school time-table.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

lack of humour are naturally opposed by this perpetual reference, not to abstract virtue, but virtue, so to speak, with a postal address, conditioned by place, date, economics, and all the changing accidents of joy, sorrow, tears, and laughter. But I am obliged to add that this advantage of actuality in teaching cannot be acquired on easy terms, for it can only result from a very considerable study of biographical and historical material. This, again, implies a certain capacity for sifting out of the miscellanea of life those things that are most morally significant in their appeal to the child-soul. And this again, requires a discipline of the young teacher in the training college. It might even happen that the quest for ethical treasure would help towards a much-needed revolution in the treatment of history generally; perhaps also of the forlorn and half-starved subject of civics.

Character training, of which moral instruction is but the logical and verbal formulation, should be an organic factor of the social order and progress. It should be the conscious initiation of the young nature into the Mysteries (to use a Greek term) of the vital Whole. That is why fiction, however well written, cannot furnish its basic substance. That is why Church instruction, necessarily limited to Church ideals, cannot fulfil the civic need. That is why moral teaching cannot rationally be classified as a mere subject among a catalogue of school subjects. The development of the young personality for household and social efficiency and service is the be-all and end-all of education. This ideal is the co-ordinating bond among the many spheres of knowledge. It is the only sensible and workable principle of correlation of studies. It illumines intellectual effort, consecrates physical and manual training, evolves a meaning from history, directs and energizes art, and alone makes life worth living. Here, and here only, will twentieth-century administration find a way out from the tangle and growing complexity of the overcrowded curriculum.

Of all the gross misconceptions to which the view of moral teaching put forward in this essay is liable none could be grosser than to regard it as some newly invented system. What is here advocated, with such orderly adaptation as modern thought and taste demand, is the method that originated with civilization itself—the method of folklore, myth (which originally meant nothing but story), the Athenian and Latin dramatists, the Bible and other Scriptures, Plutarch, Froissart, Hakluyt, Cervantes, Gibbon, Boswell, Prescott, Grimm—in brief, I know not how to portray the opulence and diversity of the sources available. These sources are the recognized, classical, popular stores of moral illustration, and, so far as literature reflects the splendeur and solemnity of life, literature adds to these sources from year to year, accumulating the myths and parables by which the experience of mankind passes on its ethical message to youth.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

THE BIBLE AS LITERATURE

BY

REVD. EDWIN GREAVES.

It is quite possible that some readers may feel that an apology or explanation is needed for the title of this article. Not a few Christian readers may regard it as lacking in reverence to consider the Bible from such a standpoint: they may say that an Inspired Volume such as the Bible is far removed from the canons of criticism which apply to literature in the ordinary acceptance of the term.

Undoubtedly the writers of the Bible were, generally speaking, not concerned with the production of literature, as such, when they wrote their works. They had far higher aims in view than the mere making of books. When Paul wrote his epistles to the various churches to which they were addressed he had probably little thought about polish and style. Under the pressure of difficult circumstances he wrote out of a heart full of deep concern. He must have been infinitely concerned as to *what* he wrote and might be tempted to devote small attention to the question of *how* he wrote.

Bearing all this in mind, however, there are several considerations which come forward immediately which justify us in giving some thought to the Bible as Literature.

1. In the first place, the Bible, as a matter of fact, does take its place, and that a very high place, in English Literature. Who would dream of writing on the subject of English Literature and leave out of his book the subject of the Bible? Even those who decline to accept it as an inspired book cannot fail to recognize its place in literature, they know that to ignore or to belittle it would indicate their want of an appreciation of one of the most potent factors in the development of that literature.

2. Again there are clear evidences that some of the Bible writers, at least did bestow some considerable care on the literary form of their productions. The Song of Songs certainly illustrates the truth of this statement. Other books afford similar evidence, in a greater or less degree, *e g.*, the book of Job, Ecclesiastes and the Proverbs. The Psalms, again, clearly manifest the literary care with which they were written. In the so-called Alphabetical Psalms the literary form is carried to a point which many critics may regard as very artficial. In these Psalms the author places before himself the task of making each verse begin with one particular letter so that the initial letters of the verses may make up the alphabet. The extreme instance of this is the one-hundred and nineteenth Psalm. In this Psalm each of the first eight verses of the first section begin with the Hebrew A, the eight verses of the second sections with B, and so on through the whole twenty-two sections.

3. The third point is one which demands very careful consideration. The very loftiest moral nd religious purpose is by no means inconsistent

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

with careful attention to literary form. Speakers and writers may cultivate "style" from various motives. In some cases it is abundantly evident that *style* is the great aim of the author, the matter being of quite secondary importance, if of any importance at all. To impress the hearers or readers with the literary or oratorical power of the writer or speaker, or to tickle their taste is the manifest aim. There are some who write with great attention to form of expression because of their artistic instincts. They cannot but make their sentences as perfect as possible; not only are grammatical rules strictly observed but words are carefully selected and care is given to their arrangement and balance. The greatest authors and orators, however, are those who are so intensely in earnest in their aim to enlighten and persuade their hearers and readers that they feel constrained to leave no stone unturned to make their work effective. They know full well the value of the form of expression of what they have to say, they recognize the fact that for many the manner of presentation of the matter is of all but paramount importance. To be clear and forcible necessitates much painstaking and this they are willing to exercise, Ruskin is a fine instance of the point which is now being dealt with. It is true that he was an artist through, and probably could not do otherwise than bestow as much care in the selection of his words and their arrangement in the sentences as he would in the drawing of the lines and curves in one of his etchings. Each period must be as graceful and strong as it can be made. But above all this Ruskin was a man earnestly intent on teaching the men and women of his time great principles. He had pronounced views on many subjects and believed that the acceptance of those views was for the good of humanity and the progress of the world, and he was deeply aware that the acceptance or rejection of his doctrines depended in no small measure on the way in which he presented them.

To some speakers we *can* listen, to some we simply *can't*, a few there are to whom we *must* listen, they compel our attention. Some books we quietly plod through for the valuable matter they contain, others aggravate us by their clumsiness of style, they are drearily dull, not a few we can really enjoy as we read, just a few there are which fascinate us. We cannot lay down the book, except under heavy pressure, until we have finished it. Other duties are in danger of being neglected and bed-time of being disregarded. The writer knew a student who commenced a book one morning and retired to rest next morning at 3·0. o.c. when he had finished it, hardly giving himself time for hasty meals. He well remembers a man of considerable mental attainments, holding the position of Principal of a College, confessing to him that he dared not read the writings of a certain author whose theological views he did not agree with, because he found his style so fascinating that he feared being won over to the adoption of his views in spite of himself.

Perhaps a fourth point might be mentioned. Are there not a few speakers, and possibly writers, who apparently have not *cultivated* style

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

and yet possess it? They carry their hearers or readers along with them. They seem naturally to present their subject with such cogency, and even beauty, that they arrest the attention and in many cases produce convictions as to the soundness of their argumants. But such writers and speakers are very very few, and it may be that in their own way they have not altogether neglected the cultivation of the gifts with which they started.

As to the literary power of very many parts of the Bible there can be no question. To say that the writers were inspired by God and that this accounts for the marvellously forceful way in which they write does not clear up the question under consideration. The inspiration may be admitted but this does not account for the varying literary powers manifested by the different writers of the Bible. We have at the present time preachers and writers who may be regarded as fairly equal in religious zeal, and even in knowledge, yet how widely do their powers of expression differ. Some of them can only with difficulty secure readers and hearers, while others are eagerly sought after. The *matter* may be the same in all the cases, it is the difference in the presentation of the matter which accounts for the popularity or otherwise of the writer or preacher. Do we not see similar differences in the Bible writers? What striking contrasts there are between the style of Ezekiel and that of Isaiah. How do the Psalms differ in beauty and force, they may all be good but how exquisite in pathos and grace are some of them. Compare the writings of John with those of Peter and James. We feel that we are dealing not only with the doctrine of inspiration but with the question of the personalities and powers of the writers. Place side by side the Epistle of Jude and the writings of Paul, especially such epistles as those to the Churches at Colosse and Ephesus and Philippi.

The question may naturally be asked :—Does the English version of the Bible reflect the characteristics of the Hebrew and Greek originals? Not absolutely, perhaps, but, generally speaking the answer "Yes" may safely be given to this question. The translators evidently not only possessed a magnificent grip of their own language but were in a position to appreciate the style as well as the meaning of the original documents, and were able to produce in their translation much of the beauty and fire of the original writers.

Not a few in India may be disposed to raise the question as to how far a similar statement could be hazarded with reference to the Indian vernacular translations of the Bible. The various Vernacular versions probably differ widely in their accuracy and literary merit. Many of them have been largely carried through by those who were translating into a language not their own, although they would naturally make such use as they could of Indian scholars. We shall probably be speaking soberly and sensibly if we say that though much useful work has been done yet in

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

probably all the Vernaculars the version has yet to be made which will take the place in the language area which the Bible has taken in England.

Not only has the Bible taken its position in England as literature of a very high order but it has influenced English literature to quite an extraordinary degree. Many other influences have been at work, Shakespeare has been a great factor, Tennyson is largely quoted and in other ways has left his mark on English literature, but literature is simply saturated with Biblical language, with Biblical metaphors and with Biblical ideas. Possibly few ordinary readers of English realize to what an extent this is so. In a very interesting chapter of a book published many years ago the writer quaintly works at this under the story of a dream:—The world awoke one morning to find that the Bible no longer exists. All the copies are found to contain only blank paper, the printing having been erased. Not only so, every quotation from the Bible in other books has been deleted, every passage and phrase and metaphor which owed its origin to the Bible has disappeared. The writer then goes on to show what a sadly mutilated literature remains. Under such conditions many poems would entirely disappear, many of the finest passages in prose and poetry would be reduced to insipidity if not to sheer inanity by the elimination of all that was Biblical from them. In the great majority of books few pages would be found without blank spaces leaving sentences unintelligible and whole passages bald and broken. It needs no great stretch of the imagination to realize that all this would be so if the conditions should come about. Even in books written by non-Christian writers Biblical phraseology is very widely used, and Biblical conceptions and ideas and ideals are found permeating such books.

Education is not complete without some measure of familiarity with the Bible. There are so many allusions in English literature which must remain meaningless without such familiarity and the real point of many and many a sentence will be missed.

The Bible was not produced as literature but it has become so in a measure that probably none of the writers ever dreamed of. How has this come to pass? Should not the answer be somewhat as follows? The writers were men who lived intensely, thought intensely and wrote intensely. They lived in the contemplation of eternal realities but at the same time were closely in touch and sympathy with the men and women of their generation. They were men who were deeply concerned about the things of the greatest moment, they lived in them and for them. They were not racking their brains for something to trickle an audience, and turning sentences to catch the fancy of readers; they were filled with lofty conceptions of God and had great thoughts concerning the destiny of man. The faculties of such men were necessarily quickened into the richest and fullest life, it is not surprising that they should clothe their thoughts and ideas in words and sentences full of strength and beauty.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

I

POEMS.

BY MR. W. S. HASKELL, CALIF, U.S.A.

THE VISION

As I sit to-night in the twilight dim,
In my heart in memory born,
Are the songs we trilled, when our hearts were filled,
With the love that's past and gone.
And I think to-night of the moments lost,
Beyond return, beyond recall,
And I picture the fair rose in your hair,
As you sat by the trellised wall.

And my heart is sad and my heart is sore,
And the night air cold and damp,
But the songs we trilled when our hearts were filled,
Come back with a weary tramp.
In memory filled, my heart is stilled,
And I live again that day,
When you crowned my love with the hope above,
My heart with the flowers of May.

So no more I'll seek in the mists of Time,
Or sigh for the days that's lost,
While my heart is filled with the songs you trilled
I care not for the price they cost.
You've gone from me beyond recall,
You've gone and the days are dark and drear,
But I care not for the mortal form,
When your spirit is so near.

II

TO-MORROW.

Strange that 'tis true, yet true 'tis true,
Sweet smiles are born in sorrow;
The goal "To-day" we never reach,
We live but for to-morrow.

The best of us, the worst of us,
The tear that turns to laughter,
The sun that gives the light in us
The echo that comes after.

No man has lived until he's lived,
And most of us we borrow,
We'll pay the debt when we have rept
The harvest of to-morrow.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

III

THE COST.

" As I stand and look back
On life's worn, weary track—
The path in the valley below;
I watch the dim shadows
Fall low on the meadows—
How crooked the path, and how slow!

Ah, yes, I have gained,
But heart is sad pained
For time and the strength I have lost;
In search of the Fountain,
I climbed the steep mountain—
The price from my soul—oh, the cost!

Yet, why should I sigh,
For, though it came high,
My soul is my own, and is net;
And, traced through the ages,
The scrawl on life's pages
Is worth every blood-drop I sweat."

INDIAN WOMEN AND NATIONAL WELL-BEING*

BY

LADY MUIR-MACKENZIE.

Destiny has willed that the fortunes of India and England should be interlaced, if not for ever, at any rate for an appreciable time. Has mutual gain resulted from this unparalleled union of East and West? Surely. I can imagine our island race would have become for instance, more and more rigid and narrow in religious perspective had it not to plan the welfare of the followers of other religions. England has been redeemed from believing, as did eigtheenth-century England, that the tenets of her own State Church could alone solve the world's spiritual problems because she has come in contact with many high-souled Hindus, Buddhists and Muhammadans. Then Indian, art, architecture and psychic thought, have widened our perceptions. Above all, the magic of India pulls at our heart-strings and appeals to our affections so that we look beyond our parish pumps in order to consider the problems which beset a multitudinous population living very far away from us.

In her turn what can India learn from us? This land has not only given birth to Watts and his steam-engine, but also to Shakespeare, Newton, Lister and Darwin. The fellow-citizens of these benefactors of the human race *must* have gifts to bestow. But perhaps the best gift England has given India is internal peace and a breathing-space in which to solve her own

* This paper was read at a meeting of the East India Association,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

intimate and peculiar problems. Now, I believe India's most pressing problem to-day is how to secure a healthy, happy population. I don't say England has quite solved this problem for her own comparatively small population, but her sanitary, medical and eugenic experts point the way. India may even profit by our mistakes.

Man, apt to be more extravagant and wasteful than woman, has acquiesced without perceptible demur in an extravagant birth-rate—extravagant because it has resulted in a deplorably high infant mortality. Woman point of view is just manifesting itself in these matters, and she thinks a well-maintained surviving birth-rate is the end for which to strive.

In India, some castes own to an 80 per cent. infant death-rate; and in parts of Sind 95 per cent. of the women die when their children are born Think of the suffering and the waste this means. Why is not our splendid intellectual heritage brought to bear here? In England, with all our advantage of climate and scientific knowledge, our infant death-rate is shamefully high, and we have no child-marriage problem to face. There are sentimental people in our midst who say, "Do not try to alter India—her old world customs are so picturesque." This was said before Sati was abolished. There was an old-fashioned English saying, "What was good enough for my father is good enough for me;" but to-day another set of people are beginning to inquire if what was good enough for their grandfather is in reality worthy of their children. Young India will perhaps join Young England on this issue.

In reality dirt is not picturesque, and disease is never beautiful, and the poorest and most ignorant people in the world are *glad*, when shown the way, to escape from both. Now, how could we spread medical and sanitary knowledge throughout India? By first teaching Indian women to be doctors, nurses, and health officers. At this moment there are thirty-eight girl medical students in the Grant Medical College in Bombay working alongside the men. Does anyone try and make it easy and pleasant for these girls? No; they have to be exceptionally heroic souls to face all the difficulties. The English ladies in the University Settlement in Bombay found these medical students sharing in some cases one room with many other members of their family, and perhaps doing all the cooking in addition to their medical studies. Now these kind English friends have turned part of their Settlement into a hostel for these girls.

I am sure you will agree that India ought to grant more facilities to women students; she wants others besides the very heroic and exceptional girls to study as doctors. She needs the everyday girl, who happens to feel a vocation, for the sacred calling of nurse or physician. We must remember that there are to-day only about 500 women doctors in a population of 150,000,000 women, which means that only 3,000,000 women can ever hope to secure medical attendance. Never can we hope that enough European doctors will be available to grapple with this problem: India must train her

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

own people. Luckily Indian women seem capable of becoming excellant physicians and surgeons. Why should there not be medical travelling scholarships for especially brilliant Indian women? Who will assert that it is not an advantage for a doctor to see something of the European Medical Schools? I have had letters from Bombay women begging me to help them to acquire a medical school for women in that city; there is to be a medical school in Delhi for women, founded in memory of Lady Hardinge; aud this is a step in the right direction.

Now, supposing we could count on a supply of women doctors, nurses and health officers, how could we get them into touch with the scattered village population? Florence Nightingale long ago suggested that Health Missionaries might travel in the rural districts, and teach elementary hygiene and sanitation and bring medical succour to outlying places.

To-day in the Bombay Presidency a brave attempt has been made to bring succour to the helpless village mother when her child is born. The idea was conceived by Mrs. Emanuel, the wife of a member of the Indian Civil Service, and she has founded an institution known as the Indian Woman's Aid Society. A dispenary for women and children has been established in Alibag, with a fully qualified English woman doctor assisted by an Indian midwife, a compounder, a second qualified nurse and a probationer. A travelling dispensary, in connection with the Alibag Dispensary, had carried the good work farther afield.

It is certain that the majority of Indian women prefer to suffer and die rather than consult a male physician, and it is equally certain that the power that be only play with the question of securing *adequate* medical relief such as the women could accept. It is possible to travel in India for two hundred miles at a time, and meet with no doctor and no dispensaries even for men; and yet on the whole Indian men are incomparably better provided with medical assistance than the women. However, both men and women in the villages are equally ignorant of hygiene and sanitary science, and if the women once understood, they would put their knowledge into practice, and the men and the children would benefit. The measure of the well-being of a nation is the measure of the happiness and well-being of its women. All nations suffer from disease and misery because the men cannot see that by holding women cheap, and carrying out the principle in their own households that "Might is Right," they are hurting their very selves. In India some men once petitioned for a woman's hospital in their town as so many of the young wives were dying; they thought it would be really cheaper to subscribe to keep them alive than to pay for a second marriage. This is only a crude form of expressing the universal way of regarding woman as chattels born to be the means to some men's ends, never born in order to enjoy a separate and happy existence.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Wisdom now whispers that the time has come for men and women to co-operate on equal terms to help their common nations I have known men in Bombay meet in the Town Hall to discuss the problems of sanitation, but I never heard that a single man brought his wife with him. Yet we must look to the co-operation of the house-mother to translate wise aspirations into living facts.

I please myself by imagining that the Health Missionaries pictured by Florence Nightingale have actually materialized. I can see a devoted little band of men and women arrange to tour through a given number of villages. There would be a woman doctor, and possibly a man doctor, a maternity nurse, a dispenser and health lecturer, There would be a magic lantern to illustrate their lectures, and a tangible realistic model, such as we have as the Natural History Museum, showing the gyrations of the fly between the effuse-heap, the family cooking-pot and the baby's milk, There would also be a microscope to show the startled audience the strange beasts who live in a drop of water. The village dhai (or midwife) would meet with special attention. In the eighteenth century in France a certain notable woman used to tour through the villages with a wax model of a human figure, and teach anatomy to the wise women of those days, much to the benefit of their patients. Why not think out such a wax model for India? Gradually, it would dawn upon the people why it is they suffer from plague and other diseases. I have seen three-fourths of the population of a large village limping about with rags round their legs because they were infested by guinea-worms, It was easy for us to see that if all the offal is thrown out of the houses into the village street and the women carry the dirt on their feet, and then step into the village water-supply while they fill their waterpots diseases will be spread. By the way, it would be interesting to think out a co-operative scheme for distributing the village water-supply and the benefits of intensive cultivation, but it would take too long to discuss to-day.

I feel sure the Indian villager does not want to be poisoned; he could be taught and coaxed, especially by his own people, into changing his ways.

Do you see any reason why this dream about Health Missionaries should not come true? Perhaps there are people in the room to-day who may be destined to work out the details. Many Indians are metaphysicians, and know that anything once conceived in the abstract *can* be brought forth in the concrete.

(*From the Journal of the East India Association*).

WHY I AM A CHRISTIAN

By

CAPTAIN J. W. PETAVEL.

If an intelligent Hindu is asked why he is a Hindu he will answer that his Shastras teach what is taught by all the great religious leaders and what is universally accepted is all we can rationally believe; he will say that he greatly admires all those who have made men attentive to religious truths

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

including of course, Christ and Mahomed, but will not make beliefs about their personalities part of his relfgion; especially as their followers even are very far from agreeing about those details.

If the Christian is asked why he is a Christian he points to some facts universally knows that must be considered just in the light of these universally accepted religious beliefs.

Summarising some of the principal ones we may mention:—

(1) All religions that have endured have something in them that has made them last despite the corruption that has assailed every one of them. Christianity has as its outstanding feature a great symbol it has held aloft and which has proved itself uncorruptible amid corruption: The crucifix, emblematic of infinite love humility and sacrifice the essence of its teaching.

(2) Christianity arose in the greatest obscurity. Historians took no notice of Christ except to tell us the one thing that He was executed. His disciples were as obscure as Himself. Christianity spread among slaves and the lowest classes of society. It was not till three centuries after its foundation that a ruler, Constantine, became a Christian and that was because Christianity had then won the masses.

(3) Because Christianity arose in such obscurity, and there are consequently no material proof even that Christ ever existed, it leads people by appealing thus to their purely emotional nature up to certain point only when they discover the weakness of traditional beliefs and are forced to look to Christ's teaching which is the catholic and universal teaching of all religions.

(4) At this crisis in the Christian's belief in which Christ is so to speak lost to material sight, the Christian sees Him again revealed to his understanding, so he remains as definitely a Christian as before.

So far at last the whole of Christianity is plainly intelligible to every Hindu who knows anything about the fundamental teachings of his own Shastras and what they teach about the need of the *Dhrusyas then the Adhrusya Guru*. From what they teach him he sees at once that Christianity is the work of a religious genius of the first order.

Of the origin of the Gospels we know little, because of the obscurity out of which they arose, but all know now that they were written at some time in the second half of the first century, that is to say by the primitive Christians and very long before the triumph of Christianity. They are simply books unfolding a wonderful correctly conceived plan, give mankind this inspiring symbol as a rupak but which would vanish from material sight compelling finally a spiritual understanding. This is explained particularly in John III, 14; VIII, 28 and XII, 32 and 33 in which Christ compares Himself to a symbol similarly "lifted up" by Moses; in John XVI, 7; VI, 15:

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

XII, 12 to 25, especially 24 and 25, Christ speaks of the need of His remaining obscure. In John XVI, 16 to 22 and XIV 18 we read of His foretelling the crisis in the Christian belief (4) above Mark IV, 28 and 31; Mathew XIII, 32 show how exactly the founder of Christianity realised how His correctly conceived plan would develop. Phraseology will perplex no one aware of the circumstances of the origin of the gospels the meaning of the words is plain to every religious person.

As a fifth very striking fact we might mention that despite the obscurity in which Christianity arose it proclaimed its Founder from the very first to be Divine and the belief that He was Divine spread rapidly that proves independently, not only his reality a power but also that both He and His Apostles possessed extraordinary Yoghi power; for there is in the circumstances, no other explanation that belief arising a spreading in the astounding way in which we all know now that it arose and spread, No one would have paid attention otherwise to the strange and uncorroborated story the Apostles told.

Now as regards the practical results of the work of the great religious genius we see: (6) Christianity spread among people so backward in the human family that many of them had remained up to that time in a state of barbarism. But it brought them forward at such a rapid rate that at the present time not only do wee see India at least peacefully resigned to progress toward a better state under the protection of British rule but also drawing an immense amount of spiritual conspiration from the literature of these nations that yesterday were barbarous with no literature at all.

The people of Europe are most certainly not temperamentally religious, and one Christian nation has appaled the world by a reversion to pagan ideas, accompanied the practice of barbarous cruelties. But an atavistic reversion among people who have become civilised only recently in comparison with other races does not alter the fact that whilst formerly they were always at war they have been distinguished during the Christian era for unparalleled progress in literature and all the arts of peace and for the most enlightened forms of government the world has ever seen.

(7) We see also, as a fact, that there are now over the whole world churches, hospitals and other good works by people whose idea is to return in some measure the love of Christ. We see therefore independant evidence as to the dynamic power of the cause of this great effect produced, We see everything indicated by facts which are without a parallel in the history of mankind.

We have given here nothing but a bare outline but an outline is sufficient. The facte are visible to all but we must view them together in order to see their significance and prejudices oppose themselves to some conclusions they lead us to.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

But the Christian is the man who, constantly face to face with these facts, is impressed by their significance and by the strong, permanent irrefragible testimony they give to the great truth that have been the hope, encouragement and inspiration of, mankind in all lands and in all times, and by the way in which they reveal Christ as the translation into accomplished fact of the universal teachings of religion: "The Word" as all religions understand it—"made flesh."

A VISIT

By

BARONESS DE MALORTIE, OXFORD,

It is not the fashion at the present moment to speak or write about Germany, therefore I have sacrified the introduction I had taken the trouble to write, and will simply say that this war is a 'War of Repentance" for all nations, and may be termed with humility and reverence,—*God's War.*

It will interest Indian readers to learn, what few people can really tell them, concerning the secluded old fashioned landed gentry of years ago, which I have from the diary of a relative now dead, who was then a gay and festive young officer in the Hanoverian Guards—just before that kingdom was taken by the ever advancing Prussians.

We will leave these more serious, and dangerous topics, and begin our innocent and quaint story.

"I was invited to pass a month during the shooting season in..... Germany, and arrived one morning at Junkerstein, my friend's place, after having been jolted for nearly eight hours in one of the most abominable conveyances imaginable, a springless relic of the once world-famed Thurn and Taxis posting days; every bone in my body seemed out of joint.

Passing over the drawbridge and through an ancient gate my postilion announced our arrival by what was meant for a merry tune on a rather hoarse and unmelodious post-horn. However, it had the effect of bringing my friend and half-a-dozen servants to the fore; and I soon forgot the martyrdom of the last few hours in a huge, ill-shaped, but most comfortable old arm-chair.

Junkerstein was a quadrangle with five towers, and dated its existence from the happy days of Wrich von Hutten. Void of architectural beauty, and only calculated to combine safety and comfort, it was suitable to the practical but simple tastes of our ancestors. My friend had, however, managed to make up for external deficiencies by interior decoration: he had quite a museum of the Middle-Ages—a collection of German, French, and Italian treasures, which I certainly did not expect to find in this out-of-the-way corner of the world. But other surprises awaited me. Never was a better cook than at Junkerstein; the cellar was excellent; the service perfect; the shooting one of the best I remember of its kind—an average per day of some three hundred head of game to our eight guns.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Among the guests was one—a man of about sixty—who almost monopolised attention; a tall broad-shouldered man, with a long grey beard and moustaches.

He was a capital shot, indefatigable on his legs, the very type of a true Nimrod; moreover he was highly amusing at table, full of life, and in sprighliness and vigour the youngest of the company.

He was Freiheer von Schreckenburg. He prided himself on never having travelled by rail, and having never seen a town; he had never touched a newspaper, never written a letter And our host assured me that this was so true that the Baron utterly ignored taxgatherers' notices, and never settled his rates or taxes until compelled by a military execution; when delighted with his guests, he treated them to the best the kitchen and cellar could produce, and paid without murmuring. Attracted by the eccentricities of this original, I was much pleased when he invited me to spend a few days at the Schreckenburg. "Plenty of sport and fresh air, but that's all; and if you come you'li have to put up with a leather bed and simple '*Hausmannskost.*' I have new-fangled ways and fashions; I eat and drink and sleep as my father and grandfather and the rest of them did before me. No French cooking; no sparkling inventions; one dish, home-made beer, and a bottle of old hock; if that suit you, you are heartily welcome." As I was curious to see this haunt of ancestral simplicity I accepted the invitation; and, my visit to Junkerstein terminating, I set out on a Sunday morning for the Schreckenburg's, my host driving me over in his drag, secretly stored with all sorts of *pates*, "For" said he, you have no idea of old Schreckenburg's *menu*. He lives as our fore fathers did in the darkest day's of cookery and gives you combinations one shudders to think of; such as 'veal-pie with prunes,'* potatoes stewed with raisins and slices of bacon; salad dressed with cream and sugar, and frequently your dinner is beer-soup, good strong beer, with a dozen eggs in it, followed by hot sausage and cabbage. But you will judge for yourself, and then understand why I smuggle in some provisions for a quiet supper; for rising at four o'clock, they have breakfast at seven, dinner at twelve and some trifle in the evening, by nine they are all snoring as one man."

After an hour's drive on a capital road we turned off on a most lamentable track. 'We have passed into the Schreckenburg boundaries," said my host with a look of pity at his splendid team; "and this is only the beginning". We spun through the most lovely scenery—rich pasture land at the foot of well wooded hills abounding with large game. Soon the Schreckenburg came in sight, situated on an open plateau encircled by a small stream one large round tower flanked at right angles by two four-storied wings—evidently the remnants of a once imposing square; and on what seemed to be the foundations of the missing part were two ranges of low buildings for domestic

*A favourite dish of the great Doctor Johnson.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

purposes, stabling, cowhouses, piggeries, and the like. The whole was surrounded by an outer wall in a somewhat ruinous condition, but speaking for the past impregnability of the old stronghold. Entering through a dilapidated door-way into the courtyards I was at once carried back a hundred years. As the Court was paved three centuries ago, so it was now—with huge round stones roughly joined. One-third of the space was taken up by a monster dung-heap, patronised by cows, pigs and poultry. The Baron received us on the steps of a winding staircase leading from the round tower to the inhabited part of the mansion, and, bidding us welcome, he shouted with all the might of his powerful lungs, "Hans, where are your ears! Quick, my lad! Put the white mare into the cowhouse, turn the two chesnuts on to the green, and make room for the Count's horses. Be sharp!', and outcame Hans, a broad grin covering his red face adorned by a rough head of fair hair; he had on blue linen breeches, a red waistcoat and sabots. Taking the legendary pipe from between his teeth, he said, "Good Herr Baron; and if you please am I to give them fresh straw, or will ours do?" "Fresh, my boy, fresh; everything neat; never stint guests:" and turning to us "Pray come in, my wife is still in the kitchen, but she'll be with us in a minute. You're just in time; the dinner bell will sound in half-an-hour, and you know we are as punctual as a beadle at christenings."

We followed him up the steps, and passing through a very narrow door, entered a long and oodly-shaped room, with five windows opening on to the courtyard. The ceiling was low I think I could have touched it without any great effort. The walls were very massive, quite four feet in thickness, it seemed a sombre underground room, one might have fancied one's self in the cellars instead of the reception-hall. The walls were painted light green and coverd with old family portraits, a few worthless modern engravings and a large collection of horns and hunting trophies. In each window stood black horse-hair arm-chairs; in a corner at one end of the room facing the entrance was a huge blue china stove with a big sofa near it and two more arm-chairs; in the other corner was a door leading, as I found out by-and-by to the apartments of the Baron.

In the middle of the room was a long and very narrow table, laid with a splendidly white home woven cloth and covers were laid for eleven, the forks appeared to be steel, and the spoons and plates of some white meta that shone like silver, and five tolerably large goblets. I then noticed what I had never seen before, between the five places with the goblets was a considerable space and then six chairs without backs. While I was quietly observing all this the door opened and in came two boys of twelve and sixteen—handsome strong lads looking as healthy as Nature herself. They came forward and shook hands, and, turning to their father said: "We have brought in that staok of hay, but its half rotten; the Inspector says he won't let the horses have it." "Nonsense," shouted the Baron, "Friedel is an

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

idiot, as I'll tell him when he comes to dinner. But, there, go and open the door; its the Herr Pastor. I will wage it will strike twelve ere he is up the stairs; he has never been late to my knowledge for a concert of forks and spoons," At that moment the dinner-bell rang, and in came the Pastor, a venerable-looking man, and no doubt a scholar, like most of his brethren in the Lutheran Church; yet like the majority chained to a poor village pulpit and happy to have secured that with £30 a year and a house (with a piece of ground) after years of waiting,

He seemed quite pleased to find company and showed at once that he had not forgotten the Latin and English he had toiled over in his school days. He was followed by three rustic-looking men with sunburnt faces one about forty and the other two in their early twenties. "My Inspector and his youngsters," said the Baron; and bowing politely, the three remained modestly at the other end of the room "I say Friedel," cried our host, "what about that hay? The boys say you won't give it to the horses." Its rotten Sir, and you ask an epidemic; moreover they wouldn't touch it." "They won't, eh? I say they shall; and were I to lose half-a-dozen horses I'm not going to waste my hay. But, to table, for there's the wife."

And in came a quick, silvery, wizen little lady, with a white apron, an enormous lace cap, and dark green mittens. She bade us heartily welcome, but spoke so fast and gesticulated so rapidly that I felt quite giddy after a minute's conversation, during which she managed to run to a sideboard to see if the beer was drawn, back to me to finish a sentence, then to the stove to see! The fire was satisfactory, and from that back to the table. Here she exclaimed in great agitation, "Trudel, where are your eyes, child? There are only five covers and five cups. Don't you know that we have guests? Quick! two more chairs; the dinner is coming." And Trudel, a fresh-looking, young girl neatly attired, hurried to execute her mistress' orders. At the same moment two big lusty women brought in a covered dish, as big as a small sponge-bath and placed it at the head of the table. Four slightly smaller dishes of the same white metal found room in the middle and an enormous tankard of beer ended the array. We were just going to sit down when our hostess exclaimed, "Gracious heavens! *We are thirteen.* That will never do; the white cow is to calve in a couple of days. Do send for old Pfeffer and that will make us fourteen! and one of the boys hurried to fetch the Baron's game-keeper an honest and excellent old soul whose acquaintance I had made when we arrived. Thus, having outwitted fate, we settled down—the Baron and Baroness both at the head of the table, I on the Baroness's right with the Herr Pastor on my other side, my friend and the two boys on the Baron's left. Then came a gap, on the other side—below the salt as it was called, sat pfeffer, the two young overseers, and the two young maid servants, all were clean and thorougly neat in dress. The Inspector and "Mamsell" an important elderly housekeeper, faced their master and mistress. The Pastor having said grace, the two big women, with

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

herculean arms and hands, took the cover off from the steaming dish in front of the Baron. "A roast pig, Pastor; a very well home-fed one, what do you say to it?" One of the best gifts of a generous Providence, and one which shows that the humblest of God's creatures are frequently the most useful," replied the old man. Yes? It was an entire pig—head, legs, tail, and all, observing which my fears increased upon discovering that there was no bread on the table.

With the pork was served stewed potatoes sprinkled with raisens, a great dish of apple sauce, the goblets were filled with cool pale ale, well, I trembled for the consequences, but being as hungry as a wolf I pulled through, and felt truly grateful when the Baron said, "Wife let us have some cheese; and you boys go down and bring up half a dozen bottles of old Steinwein, and tell the girls to bring glasses for all, I'm sure you down there will not mind drinking to the health of my guests; it is not often that we see strangers at Shreckenburg. I fancy there has hardly been one since Peter the Great stayed at the Burg, when he was taking the waters at Pyrmont; for I'm certain no Frenchy ever passed the door-step since the God-forlorn days of that adventurer, but clever soldier, Bonaparte." "Peter the Great" said I!" "Yes, the boys can tell you all" about it; they know better than I do, and they will show you his room, and his bed if you like: and the wife has a milk-jug, part of a set of plate he gave to my great-grand father in remembrance of his stay," "You shall see it after dinner" said the Baroness, returning with Mamsell and her two "lady helps" from cutting bread and cheese and putting two splended pats of butter on the table. She seemed in all her glory; and, patting Trudel on her rosy cheeks, she said, "I hope you will praise the butter; it is this child's first attempt, and right well does it look," and Trudel blushed with pleasure, while the old Baron turning round to me, explained that the young lady was the daughter of a Herr commercien Bath in the neighbourhood town; "for you must know that in Germany the daughters of clergymen, some offices and minor officials are glad to join a country household, there to learn the duties of a thorough Hausfrau; and our Trudel promises well as you see." By this time the boys had returned with the wine; and I confess that a glass or two soon reconciled me to my fate and fare. As to the seven worthies below the salt. I need not say that they keenly appreciated this 'extra' treat, as a rule reserved for Christmas, Easter Sunday, and New Year's Day. The rest of the year they drank copiously of spring water. It was formerly the custom in Germany for children and servants to have their meals without drink. Now we began to smoke, and have coffee which was served on a very large solid silver salver, more than four feet long and three feet wide; and on it next to a very ordinary silver milkjug and sugar basin, stood a cream jug, a gem of workmanship and taste and one of the finest specimons of old Russian plate I have ever seen in that country.

(To be continued).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

BY THE SEA-SIDE

By

MEHARAN S. JHABVALA.

How charming, how delightful it is to pass an evening by the sea-shore lying in the arms of a true friend or in the bosom of a sincere lover. To sit on a rock and to gaze at the dark-blue waters of the sea dreaming of our past lives, is one of those innocent pleasures, which revive our sad and troubled souls. The soft breeze of the sea, the calm peaceful waters and the perfect silence of the voice make us dream of our past joys and sorrows, and then alone at that time we forget all our troubles, all our daily cares. The soft breeze of the sea and the rippling of the waves make us dream of the departed souls, and of those whom we have left far away.

There are very few persons who have not felt the charms of the sea-music and acknowledged its effects intelligible to the heart alone. It touches and agitates the best qualities hidden within us. It enlightens the best spirit, which afterwards struggles and to come forth. Poets have always found peace and pleasure in nature, and many beautiful poems composed on the sea are the records of the best and happiest moments, of the best and the happiest minds. The softness of the breeze, breathes precepts of truth into us, and the vastness of the sea creates a deep impression upon our minds, which is very useful to us in our after lives as it encourages us in our best efforts.

To the poets the rippling of the waves has always been a delightful sensation far more eloquent than words. But turn to the philosopher and his wide eye delves down into the space within and extracts solemn and sacred truths, which have for ages guided the path of human kind, and led the way on the rough tracts of life. Then alone we feel in our hearts, that we are very weak in comparison with the mighty sea. How feeble like the pebbles on the shore! Our only relief is to be in tune will nature alone. Oh God

There alone we find peace and there alone all truth.

THE PROGRESS OF RELIGION*

By

REV. WALTER WALSH, D.D.

EZEKIEL: "AND BY THE RIVER UPON THE BANK THEREOF. . . SHALL "GROW EVERY TREE FOR MEAT, WHOSE LEAF SHALL NOT WITHER, "NEITHER SHALL THE FRUIT THEREOF FALL; IT SHALL BRING FORTH "NEW FRUIT EVERY MONTH . . AND THE FRUIT THEREOF SHALL "BE FOR MEAT, AND THE LEAF THEREOF FOR HEALING" (xlvii, 12).

FIRST READING: "An Earthly Millenniun" (Sibylline Oracle).

SECOND READING; "Eaekiel's Vision of the Healing Waters,"

Schopenhauer, the father of modern pessimism, saw no hope in religion or politics, or art; but, casting up life's accounts, on the debit and credit

* A Sermon preached at the Theistic Church, London.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

sides, declared the account closed in the following deliverance,—"The "structure of life produces the conviction that nothing is worth our efforts, "our energies, our struggles; that all possessions are vanity, the world a "bankrupt in all quarters, and life a business which does not pay its expen- "ses." Well, that is one view of life; it is the view of a prisoner [from] a debtor's cell facing nothing but a blank stone wall. Let us not argue moral perversion in the unfortunate human beings afflicted with such despairs. How much is due to temperament, ill circumstances and bad health can be known only to the Maker of men. Happily, it is not the only view.

Here, by contrast, is the view of Ezekiel the exile, the captive in the strange land of Babylon. He had a vision of a divine temple from the door of which issued a stream of water. After flowing a little distance, the water seemed to come up over the ankles of the seer; a little distance further they reached his knees; a little further, his loins; a little further still, it was a river to swim in, a river which could not be passed over. Sometimes we speak of living waters, meaning running water as distinguished from stagnant pools; but here were living waters indeed. For as the ecstatic seer continued to gaze, many trees seemed to grow on the river banks. Every- thing lived where the water flowed. Here rushed up into verdure and fruitfulness every kind of tree that was good for food; trees with never- withering foliage and unfailing fruits; new crops of fruit twelve times a year; the fruits were for meat, and the leaves were for healing. Trees of life in deed! Fit produce of the waters of life!

That was one form taken by the Jewish hope for the world. It was a religious hope. But it was a hope that was to be realized in perfectly just and happy political and social conditions. This world-hope is the distinguish- ing feature of Jewish religion. It is the Jew's mighty contribution to the optimism of the human race. To the Jew, humanity's future was bright and peaceful and good. It was a matter of faith, true; that is, it could not be proved or supported by evidence; but the tenacity with which the Jew clung to it—clings to it—was and is one of the most astonishing facts in history I can never cease to marvel that the Christian races could find it in their hearts to massacre the race which, more than any other, has filled the sad world with joyous harp-notes, and painted the future in colours bright as the rainbow of hope that girdles the heaven. It is true that Christianity made an attempt to appropriate the Jewish hope; but it was speedily spiritualized into a Jerusalem beyond the skies for an elect few; and it was set-off on the other side by a fiery and tormenting gehenna for the non-elect. And still the Jewish hope survives; not for that one race only, but for all mankind; as we heard it expressed in our first lesson this morning. The furious attacks of fanaticism have not crushed it. Mob hatred has not trampled it dead, Imperial tyranny has not extinguished it. Philosophy has not sapped or undermined it. The Jewish hope has become a permanent and most precious

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

possession of the human race. It has no place on any map or gazetteer, yet there is no continent or island of the sea so securely fixed in human consciousness, as "The Land of the Heart's Desire!"

In the vision of the life-giving stream with its feeding fruits and healing leaves we have, I think, a happy symbol of *the progress of true religion.* Mark I say "true" religion, I mean religion distinguished from fanaticism or superstition or dogma or creed or tradition. I mean that religion which can be described as love of God and love of man—that and nothing more, that and nothing less, If we regard these spurious forms as religion, we shall be able to make out but a poor case for its nourishing and healing virtues; we might rather argue that its progress through the world turned every water bitter and made every plain barren. True religion has often seemed to disappear before the spurious substitutes I have named. It has lain fallow for centuries at a time, except in individual hearts here and there. In its established and recognised shapes it has made shameful compromise with the world,—the world to go on with its pleasures and sins; the church to go on splitting doctrinal hairs till the crack of doom. Yet true religion has never perished. More than once the tree shed it leaves, and appeared to be dead, but it budded again and fruited, and is alive to-day in millions of hearts in every land. Even in this distracted time, I will make bold to affirm the fatherhood of God and the brotherhood of man. I will not be ashamed to utter them. I will not blush to avow my belief in them. I will not despair of their mighty future in human affairs. True religion will be the builder of better common wealths, wider brotherhoods, more enduring peace. It may work through political instruments; but the power that is destined to create a new world in place of the old one which is perishing before our eyes is the power of religion. To the wintry world will come again Emerson's "May-day," through the divine power of God in human nature,

> Into all our human plight,
> The soul's pilgrimage and flight;
> In city or in solitude,
> Step by step lifts bad to good,
> Without halting, without rest,
> Lifting Better up to Best;
> Planting seeds of knowledge pure,
> Through earth to ripen, through heaven endure.

I do not think the progress of religion is nullified by the continued existence of such things as pain and sin and disease and death; seeing that death is nature's law; while pain, sin and disease are being continually alleviated, purified, and removed by the effective working of true religion. It is no part of nature's plan, no part of God's will, for man in his present earthly existence at any rate, to entirely abolish pain. Pain is necessary to the present earthly economy. Nevertheless, an incalculable portion of human and animal suffering could be prevented and removed if man would

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

but accept the principles of religion in their simplicity and power, living the life of love. In the sad but immortal words of Robert Burns, it is "Mans' inhumanity to man" that "Makes countless thousands mourn." The pain which is the necessary price of life, man should willingly endure. But the pain which is caused by ignorance and cruelty can be removed in proportion as men will believe and live the religion of love.

Nor does the spirit of religion see any peculiar difficulty in accomplishing this beneficent task. There is no inherent and necessary evil in human nature to prevent man living the religious or loving life. It is true that the perverted ingenuity of some men has devised immoral and unnatural forms of pleasure and anti-social habits of life. But the unwisdom or selfishness to which we are prone is not unremovable. No; by the power of religion we see very many people giving themselves to lives which are at once useful and happy-pleasant to themselves and helpful to others. The lives of such are evidences of religion far more potent and convincing than all the text-books on apologetics I have ever read. A certain physician of my acquaintance, who had a good grip on the principles I am unfolding, proved himself thereby as capable a divine as he was a capable physician. Being called too late to the bedsides of a dying man, his endeavours to save the man's life were unavailing. The dead man's daughter was inconsolable, and even suffered dreadful physical torment as a result of her grief. In order to restore her self-control this wise physician had recourse to the principles of religion. He counselled his patient to turn her mind in love and desire towards the heavenly Father,—a Father who could never be taken away from her as earthly fathers were; and who would show to her his love if she truly turned to him in love and humble trust. He further suggested to her that through her prayers she might assist her earthly father in the unseen state into which he had entered; while he might be able to exert a reflex comforting influence upon her. I do not know enough about the conditions of the unseen life to give warrant for these detailed hopes; but I am very sure that in teaching the great fact that the root of our suffering is spiritual, and is to spiritually healed, the physician was as wise as a whole school of divines.

I confess to getting a little tired of hearing the Maker of men blamed for those evils and sufferings we hich man wilfully inflicts upon himself and others. Our Maker gave us sense and faculty and feeling and power ove nature and her resources; and we have to do the rest for ourselves within the scope of his purpose. If we love the Lord our God, and our neighbour as ourselves, we shall soon banish the larger part of human suffering and pain, and bring the realization of the vision vastly nearer. Some wise man has said that mankind is not bad; but that he suffers from "wrong ideas,". There is much philosophy in the statement. Ignorance and stupidity are responsible for more suffering than are wickedness and selfishness. As long as we continue to break nature's laws, nature will make us suffer. As long

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

as we ignore and defy the will of God, we must be unhappy; for the will of God is all for our happiness and our good. It is useless to rebel against the conditions of our life. We must accept our universe. But within the prescribed conditions we can abolish by far the greater part of what our theological forefathers called the primal curse. Every curse is self-imposed. Man has attributed to his Maker those accursed things he has brought upon himself by his own ignorance and folly. Early man found himself in an uncongenial world, frozen among glaciers or frizzled by torrid heats, surrounded by forests and jungle and thorn and thisle, and he said God had cursed the world. That was the theory of *Genesis*. But we now know that there is no curse except in man himself! in man's lazyness or greed or cruelty; and that as soon as man becomes diligent and thoughtful and considerate and generous, lo! the supposed curse becomes an unspeakable blessing. That is the progeress of religion. It means food and medicine in one,—the fruit for meat and the leaves for healing!

You can easily see that the Jewish world-hope is quite consistent with the prolonged conditions which include pain and sorrow and suffering of various kinds; which must all continue till mankind learns not to be a fool and a rogue; and which then will immediately vanish—three-fourths of them, at any rate. As soon as mankind ceases to be silly and sensual and selfish—as soon as he becomes truly religious with the religion of love—so soon will the world hope of universal happiness begin to be realized. That famous unbeliever, Colonel Robert Ingersoll, once made this "declaration, If I were God, I would cause every earthquake to "happen in the desert, and every cyclone to occur at sea where no ships "were." Let me say that I have no animus against that brilliant and honest unbeliever. On the contrary, all I know of him makes me think of him as an admirable and amiable character. And nine-tenths of his polemic against Christianity was justified. Let me also say that I get nothing but amusement out of the popular attempts of our time to set forth what one might do "If I were King of France" or "If I were Pope of Rome." But to speculate on what one would do "If I were God" errs on the side of—well, not of modesty. I will hand the offender over to the gentle irony of Robert Louis Stevenson,—

It's strange that God should fash to frame
Tbe yearth and lift sae hie,
An' clean forget to explain the same
To a gentleman like me.
It's a diffrent thing that I demand,
Tho' humble as can be—
A statlement fair in my Maker's hand
To a genteman like me:
A clear account writ fair an' broad,
An' a plain apologie;
Or the deavil a ceevil word to God
From a gentleman like me.*

* *The Counterblast Ironical.*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Let us plainly see that it is not in the creative plan or the Creator e purpose to afford mankind a sluggard's Paradise here below,—a world of blissful conditions apart from the character of the inhabitant. As soon as ths world's tenant has improved his character sufficiently, the world-house he dwells in will soon reflect his virtue in a condition of approximately perfect happiness. As an old housing reformer, I may be allowed to point a homely moral. It is well known that the owners of slum property defend themselves on the ground of the slum-habits of a certain class of tenant. But the person with the slum-habit into the best house in London, they say, and he will speedily reduce it to a slummy condition. Until they throw off the slum-habit and the slum practices there will always be slums. In other words, the character of the tenant determines the quality of the house. Very well. Regard this planet as man's house. If its present condition is unhappy, it is because man has not yet thrown off the habits and practices which go to the making of misery. Let mankind determine to live cleanly, love truly! do justly, and the slum-planet will speedly develop into a healthy and happy home for all the human family. So a once again, I make the affirmation I made last Sunday—that the hope of the world is in religion rather than in politics. It is religion which acts on character; and it is character which determines condition, and the kind of politics we shall have. In that respect the preacher of religion is far more influential than the member of parliament. In the respect I had rather be an effective teacher of religion than a successful politician. Every thing lives where the stream of true religion flows. To the state and to the home and to the factory come new joys and hopes when pure religion enters into them. Obedience to the laws of nature and of God will bring fulfilment of man's highest hopes, which, on the contrary, suffer nothing but wreck and ruin from disregard to the law of love. Therefore, let us live as children of God. Let us persuade others to live as children of God. Then will God's kingdom come on earth, and His will be done as it is in heaven.

KNOWLEDGE AND CHARACTER*

By

MR. WILLIAM ARCHER.

At a meeting of the British Association a year or two ago, Principal Griffiths, of the University of South Wales, read a paper in which he alleged and lamented that in our system of education, "We subordinate the development of character to the acquisition of knowledge." That is the text of my present discourse. I must premise that I have in mind throughout that part of the development of character, or in other words of moral training, which can be fitly assigned to the class-room, and which can therefore be held to enter into competition with the acquirement of knowledge. It is no part of my present purpose to speak of the practical exercise of moral qualities in the playground and in life outside the school. I do not even refer

* An address read before the Moral Education League.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

to the moral influence of that training of eye and hand which, in the school of the future, will be recognised as scarcely less important than the direct training of the brain. I think solely for the present of moral teaching, instruction in the theory and principles of conduct. Theory without practice is indeed worse than useless: yet it is of immense importance that practice should be inspired and guided by large, enlightened, securely-founded theory.

Is it not strange, if you come to think it, that we should accept as a matter of course—as one of the fundamental data of the educational problem—this antithesis between "knowledge" and "character"? Does it not reveal a radical unsoundness, not merely in our system, but in our very idea, of education? Why should not the acquisition of knowledge and the formation of character go hand in hand? Where have we picked up this cynical, this pessimistic notion, not only that they are diverse branches of the educational process, but that they come into active competition, time and attention given to one being necessarily taken from the other? In a rational system of education, ought not the unfolding of the laws of life to carry with it the unfolding of the laws of conduct? Ought we not to discover the sanctions of justice, temperance, fortitude and self-denial, in the very process of investigating the history and conditions of human society? These are the questions I want to suggest to you.

The Orthodox Standpoint.

Most people would answer at once by denying that education ought to be, or can be, an "unfolding of the laws of life" or an "investigation into the history and conditions of human society," "These are matters" they would say "for the specialist in physical and social science. For the great majority of children, education means, in the first place, the three R's, then the acquisition of little geography, a very little English history, and a few elementary notions of science. In all this, where is there any relevence to character or conduct? Attention and application, indeed, may be cultivated even in memorizing the absurdities of English spelling, and learning the names and dates of the Plantagenet kings. But beyond this modicum of mental discipline, what moral instruction is involved in such a course of study? There will doubtless be a few fables and edifying anecdotes in the reading books: the pupil will make acquaintance with Robert Bruce and the spider, Philip Sydney and cup of water, and one or two other tales of a like description. But such incidental hints will not constitute any efficient course of moral training. That must be separately taken in hand; and"—many people would add—"it should naturally be associated with instruction in the truths of religion, upon which morality rests. Even when we go further, to the secondary schools and the universities"—I am still trying to state the natural and obvious objections to my ideal—"even when we turn to the secondary schools and the universities, how can we conceive of moral instruction as an inherent and inseparable part of intellectual

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

education? In the mere learning of languages, ancientor modern, there is no moral profit. In the study of literature there may be moral profit, no doubt, but there is also the possibilty of disastrous moral loss, unless the student approaches it from an antecedent and independent basis of morai principle. In mathematics, and in the sciences required for an ordinaryl professional career, there is, to say the least of it, no necessary and inherent moral relevance. We do not find that medical students are conspicuous for elevation of character, and a training in law is not precisely the same thing ascertaining in ethics'. On the stage, by a pleasant convention, engineers are invariably virtuous; but even if this close relation ship between engineering and excellence obtained in real life, we should still have to remember that we cannot all be engineers. In short, there does not seem to be any form or branch of intellectual education in which adequate moral instruction is implicit. Is it not a plain fact, then, that the training of the intellect and the training of character are two distinct functions to be separately provided for? And must not this always be so?"

I have tried to let my imaginary opponent state his case fairly; but now. he must permit me to observe that he has simply described the existing conditions of education, which are precisely the conditions I am criticizing. It is quite true that education, as at present conducted, whether primary or advanced, does not "unfold the laws of life" or "investigate the history and conditions of human society." What I suggest is that it ought to do both of these things; that this is, indeed, its supreme and imperative function; and that it is prevented from fulfilling it by a set of hampering traditions and prtjudices, which must be overcome before we can give unity and continuity to our educative process. Assuredly these hindrances will not be swept away in a year, and perhaps not in a century; but it is high time that we: should begin to grapple with them.

Education Cramped by Insincerity.

The plain truth is that our educative process is vitiated by insincerity We cannot sincerely and straightforwardly help the growing intelligence to realize and reflect upon the world as it is, but must always be making reservations in favour of the world as it is not, I do not mean, of course, that all teachers are insincere—far from it. What I do mean is that men of high intelligence are forced to hold that intelligence in abeyance at the most vital points of their educative work, They may not, perhaps, teach what they know to be false, but they have to abstain from teaching what they know to be true, and to confine their instruction to comparatively trivial and indifferent matters. Of course the cramping process has generally begun before they enter upon the work of teaching. They know that they will not be suffered to place before their pupils a large and inspiring view of the world and of the human lot; so they renounce all desire to do so, give no thought to methods and possibilities, and are conscious of no insincerity in confining themselves within the round of duties prescribed by tradition,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

But the highest intelligences are incapable of abdicating their rights, and it is largely on that account, I believe, that the highest intelligences are lost to education. At all events, we shall not fully realise what education might be and ought to be, until we can devise a course of teaching which shall base morality on knowledge of the world as it really exists, and until we can induce minds of the first order to devote themselves to imparting that knowledge and helping others to impart it.

MORALITY OLDER THAN THE TEN COMMANDMENTS.

What is the radical insincerity which, like a shoal in a great river, breaks the smooth flow of the educative process, and sends it eddying down two divergent channels ? It is, I suggest, the pretence that morality is subsequent to and derived from religion ; whereas we know it to be, in its origins, much older than any extant religion, and of much more unquestionable authority. Perhaps you will say that I am begging a great question: but is that really so ? Even those who accept the Book of Genesis as literal history do not allege that morality began with the Ten Commandments. Many generations had passed between Adam and Moses, and it is nowhere recorded that Jehovah sent down any earlier moral code than that which was promulgated from Sinai. We are plainly left to assume that a set of tabus and regulations had gradually evolved, which were certified and sanctioned in the Ten Commandments and the Mosaic legislation generally. Of positive commandments, antecedent to the ten, only three are recorded. the commandment to abstain from the fruit of the forbidden tree, the commandment to increase and multiply, and a hygienic regulation having no direct bearing on morals. It is true that in Genesis XXVI. the Lord says o Abraham, "he has obeyed my voice and kept my charge, my commandments, my statutes, and my laws;" but this must be taken as referring to injunctions imposed upon Abraham personally, rather than to any general set of decrees. It is incredible that a definite moral code had been transmitted from on high, and that the inspired writer had forgotten to mention it. Even when we come to the Decalogue itself, we find nothing approaching a complete system of morals. Temperance, fortitude, self-denial are wholly ignored. Save for the prohibition of the special crime of bearing false witness there is no reference to the great virtues of justice and veracity. Illicit relations of the sexes are condemned, but what relations are illicit there is nothing to show. Monogamy, that fundamental dogma of our Western ethics, is certainly not insisted on. The virtue of virtues, humanity, receives no recognition. It is true that the whole body of Mosaic legislation supplements the Decalogue on innumerable points; but no one except an orthodox Jew would now deny that the Mosaic law is as incomplete on the side of morals as it is obsolete on the side of ritual Old Testament morality, in short, whatever may be our view of the origin and authority of the documents in which it is propounded, manifestly represents, not a revelation from on high, but the rules of conduct

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

arrived at by a particular people at a particular stage of their development, and placed, like all primitive legislation, under the ægis of the national or tribal god. It is not a divine and perfect invention but a product of the human spirit under given geographical, economic, and social influences, revealing its terrestrial origin in a thousand imperfections and limitations. It is open to theologians to maintain that it received the special approval and allowance of God, for the uses of the particular people who had evolved it. That I am not concerned to deny. My point is that however it may have been reinforced by divine approval, this ethical system, like all others, grew up independently of such approval, and received it, so to speak *ex post facto*. Man has always and everywhere been left to discover moral laws for himself, just as he has been left to discover physical laws ; and I suggest that the most devout believer in the Pentateuch may read this fact on the very face of the Mosaic records.

The Christian Ethic

"But at all events," it may be said, "Mosaic morality was divinely supplemented and perfected in the New Testament. The humanity, in the highest sense of the word, which was lacking in the edicts of Sinai, was added, once for all, in the Sermon on a still more sacred Mount."

That is true in a sense ; and I am far from contesting the value to the world of so beautiful and persuasive a promulgation of a lofty ethical ideal. But here again we have to deal, not with invention or revelation, but with sanction and enforcement. "There is little in the ethics of Christianity," says Cardinal Newman, "which the human mind may not reach by its natural powers, and which here or there . . . had not in fact been anticipated." We all know, for instance, how curiously and in how many respects the Christ was anticipated by the Buddha, the Enlightened One. I do not mean, of course, that there was any direct borrowing in the matter, though it is hard to say what may not be due to a subtle filtration of ideas. What I mean is that, quite unmistakably, and not at one point alone, the world had for centuries been growing up to the ideas which were imperishably crystalized in the Gospels. It cannot possibly be maintained, and no one, I take it, does maintain, that Jesus brought down from heaven a wholy new and undreamt-of system of morality. Even if we believe his ideas to be directly inspired, that cannot alter the fact that they were already widely disseminated in the world before they became identified with his name.

In the Christian ethic, therefore, we have another case of habits of thought and rules of conduct gradually evolved in the struggling; yearning human spirit, and then taken under the protection of a divine name, and endowed with the authority of edicts from on nigh. This process—this theologizing of morality, as we may call it—has always and inevitably taken place wherever a race has risen above the lowest savagery. It has not been a device of priestcraft ; it has ensued from man's instinctive desire to safeguard the great conquests of his spirit under the strongest possible sanctions.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

But we, looking back upon human history from our present vantage-ground, cannot but recognize that morality is antecedent to and essentially independent of these sanctions, however much they may have helped, in their day, to establish and enforce it. We no lnger believe that man has been given a perfect rule of conduct from above, and has culpably disobeyed it. We know that he has gradually toiled upwards from a bestial unconsciousness of the very idea of morality to his present imperfect phase of moral development—a phase which barring unheard-of catastrophes, he will presently leave far behind. It is this fact and this hope which give life whatever value and meaning it may possess; but the educators of youth must on no account admit it. That is the insincerity I venture to deplore.

The Argument Summarized.

It may make for clearness if I try, at this point, to condense into one or two formulas the thought I am trying to place before you. It is simply this: We can never unify our educational process, so that knowledge and character may "grow in beauty side by side," until we are at liberty to place religion in its true historic context, and to admit that man has not "fallen" from a primal state of innocence, but risen, through the heroic effort of countless ages, to a level which is still far short of the heights he is destined to attain. That is the inspiring, invigorating thought which gives morality, in the largest sense of the word, its true sanction. The child, as I see it cannot too early be encouraged to feel that he is one of a great host, marching, through difficulties and perils, upwards and ever upwards, and that, in mere loyalty to his comrades on this wonderful expedition, he must put a check on his egoistic and anti-social impulses. The spirit, if not the letter, of this message is perfectly comprehensible to any normal child of school-going age; and it has the great advantage of being demonstrably true.

Religion in its Historic Context.

Would the teaching of this truth mean the abandonment of religious instruction? Not necessarily. It would only mean the re-interpretation of certain theological terms, such as "sin," "salvation," "redemption," "grace," and "hell," and the ceasing to teach as sober history what every reasonable man knows to be mythology—the creation of the world 6000 years ago, the loss of Eden through the eating of an apple, and so forth. Is there any teacher who would not gladly abandon the latter branch, at any rate, of "religious instruction?" is it possible for any one who keeps his eyes and ears open in the modern world to accept the Mosaic cosmogony as literal and inspired truth? It is ground between the upper and the nether millstones of astronomy and geology, and the fact of its trituratiou is an accepted commonplace, not merely of the laboratory and the lecture-room, but of the public library and the half penny press. Is it not manifestly dangerous, then, to let either religion or morality appear to be inseparably associated with a statement of alleged facts, which the intelligent school-boy, before he leaves

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

school, must discover to be believed by nobody, and certrainly not by his masters ?

I presume that already, in most schools, the Masaic cosmogony is lightly passed over, being either explained as figurative or left unexplained and uninsisted on. Not so the doctrine of primitive innocence, of a fall into sin, of redemption by a vicarious sacrifice, and of salvation by faith in the virtue of that sacrifice. If this be the essence of religion, then certainly religious morality and historical morality are things diverse and incompatible, and we must make up our minds to teach one or other, for we cannot teach both. But if the essence of Christianity be reverence for a great character, and for a noble body of ethical doctrine, then there is no reason whatever why intellectual, moral and religious instruction should not go hand in hand. It all depends, as I have said, on the question whether we are free to place religion in its historic context, or are beund to regard it, and morality along with it, as something outside history, and relegated to a region in which the intelligence has nothing to say.

Altruism in Animals.

How, then, yoy may ask, would I set about this "unfolding of the laws of life, "this "investigation into the history and conditions of human society" which is to develop, in one and the same prscess, the intelligence and the moral nature ? I would tell the plain, unvanished story of the ascent of man—a story the outlines of which are quite naturally fascinating to childhood. It begins, does this story, before man was man at all, in the instinct which taught the higher animals to suppress their individual appetites, and conquer their individual fears, in the inferests of the race. A child can easily understand how (for instance) the race of birds would soon come to an end if the parents, caring only for their own wants, did not labour to bring food to their nestlings, and often expose and sacrifice their own lives or order to protect their brood, Nor is it difficult to show the young intelligence how insect societies, by subordination, division of labour, and faithful performance of allotted tasks, achieve ends which the solitary insect, and even the single family, working for its own hand, could not possibly attain. Who can doubt that we have here the rudiments of individual and social morality ? Some Power, desiring the increase and ennoblement of life on the planet, has implanted in animate nature, at a very early stage, the germs of self-abnegation and co-operation, without which oxistence must have remained for ever at very little above the vogetable level What Power? Ah, that is the mystery ! And there, you see, in inquiring after the germ of morality, we come upon the germ of religion

---

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

LITERARY NOTICES.

Sex.—By Patrick Geddes and J. Arthur Thomson, Williams and Norgate London. Price 1sh. Home University Library.

A book about sex and even the word "Sex" is abhorent to many people. In answer to all such the author says:—"We should not be writing this little book at all—when more agreeable occupations invite us—did we not believe that the people perish for lack of knowledge—of sex; that it is ignorance not Science, which engenders pruriency and communicats filthy mindedness; that for a lack of little instruction many are made miserable when they should be happy, many even ruined, in soul and body. There is too much mist about the life journey, from its origins and its climax-mists, dark and unwholesome, favoring errors of judgment, and errors of conduct, and of the ever brightening lights of Science, there can be few better uses than here and there to guide the wayfarer, even though they may not yet serve to clean all the mists away". Some of the chapters in the book are: The evolution of sex. 2 What determines sex. 3. The cycle of sex. 4. Ethics of sex. 5. Sex and Society, etc. Ignorance about sex may be bliss when everything is plain sailing but some accurate knowledge is likely to be of use when the bark of life gets near the rocks in the stormy weather. Science is for the control of life as well as for its enlightenment.

II. *The Shield.*—Published by the Association for Moral and Social Hygiene, 19, Tothil Street, London, S. W. Price per copy 6*d.* net.

This quarterly Magazine, *Shield*, appears this quarter in a new form and with a considerably altered appearance. It is now forty-six years since it was first pubiished and it has undergone many changes. The work of the *Shield* is to "Seek to overthrow all forms of official regulation of voice" but its chief object is "the eradication of prostitution." The *Shield* came into existence to witness against the Contagious Diseases Act. In this issue is published a summary of the Report of the Royal Commission on Venereal Diseases. It notes with thankfulness the fact that the principles it put forward nearly forty years ago and which then met with bitter opposition have now been vindicated and endorsed by the Royal Commission. Some of the other articles of interest in the Magazine are "Casting of the first stone," "The undesirables, the "New idea in rescue work," "A training Colony for women," etc. Besides this it contains some useful "Notes and Cuttings". We have much pleasure in recommending the paper.

III. We beg to acknowledge the receipt with many thanks of a copy of "Indian Education in 1914-15", an annual volume narrating the main lines of Educational Progress in India.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

EDITORIAL NOTES.

Socrates was afraid that woman once made equal to man would become his superior.

* * *

When Lord Buddha fainting with hunger and thirst and surely spent, begged of a shepherd boy some milk, the boy said :—

"Ah ! My Lord
I can't give thee. Thou seest
I am a Sudra and my touch defiles."

To which Buddha rejoined :—

Pity and need
Makel all flesh keen. There is no caste in blood,
Which runneth of one hue, nor caste in tears,
Which trickle salt with all, neither comes man
To birth with telka-mark. Stamped on the brow,
Nor sacred thread on neck. Who doth right deed
Is twice born and who doeth ill-deeds vile.
Give me to drink my brother when I come
Unto my quest it shall be good to thee."

* * *

In "Humanity" we read : "Another process of making Brahmins wa- adopted by the great religious teachers Sri Ramanuja and Sri Madwacharya The latter is credited with having converted 200 Sudra families into Brah mins. The former with his broad catholicity not only converted non. Brahmins into Sri Vaishnavas but showed courage and conscience by re- fusing to give such converts a Gotra after the name of some ancient Roishi—in the place of the Gotra they have *thirumeni* with the prefix of their original caste. Hence we havo such "Thirumenis" as "Eri yerungum" which means ascending and descending—for tree-tapping, kittu kottai, drumming, etc., we have therefore among the modern followers of Sri Ramanuja families whose ancestors were at one time tree-tappers, drummers, oil mongers, etc, Some of the curious *drishli dosha* conventions of this community are traced to such conversions from lower castes. After the great teacher's death such conversions were unfortunately put a stop to."

* * *

In the course of his speech on the "Elevation of the Untonchables" at the Gurukula at Hardwar, Pandit Satyavalkar said :—"Over two thousand years ago the great Lord Buddha showed how no man may be considered

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

untouchable. Lord Buddha stood for the equality of man as man. Look again to Shri Sankaracharier how he erected an idol into the Acchuba and enjoyed its worship and thus preached unto Hindus that all are equal in the sight of God. Ramanuja too worked for these untonchables. In Shrirangam he has set up an idol purporting to represent the untouchables and none may be accepted in that temple without worshipping that idol. So much of his influence still remains that in the tank at Shrirangam there still are observed certain days on which the greatest of Brahmins and the lowest of untouchables bathe side by side in that tank. And are we not told that how it was the custom of Shri Ramanuja to rest his hand on a Brahmin's shoulders while going for his bath and how after taking this bath and saying his prayer, he would return resting the same hand on the shoulder of an untouchable. The Brahmins could not bear it. He was asked why after bath and prayer, he came supporting himself on the shoulders of a Namasurdra. Said he, "I do not consider any one a Brahmin by birth. This Sudra is a high soul and so I do this. If you want to be my followers, you will have to do likewise, Shri Ramanuja's Guru was also an untouchable. His wife could not bear Shri Ramanuja bringing the Guru and feeding him in her Brahman home. For the sake of the Guru, he renounced his wife because she could not honor his Guru. Ultimately his wife realised her mistake, was converted and became the disciple of her Lord. In the sixteenth century all were so liberal. Even in these times of blinding bigotry in the temple of Pandharpur, it is allowed on certain days that all pilgrims whether of high caste or low may bathe together. In Jagannath Puri there is none considered as untouchable. The spirit of ancient religion was the same."

* * *

Mr. K. Narayana Iyer, B A, in the course of his article in the "Vedic Magazine" on the "Silpas or the Fine Arts of the ancient Hindus" quotes authorities to show that the Upanishads, Ramayana and the Mahabarata abound in references to images and temples. There are people who say that during those periods there were no idols or temples. Are then the texts quoted mere interpolations ?

* * *

The Provisional Committee of the Indian Women's Unversity has just issued its first Progress Report. From this it appears that workers in the cause have sallied forth into different parts of India and have met with good success.

* * *

The demand for Home Rule in the Provincial Conference hopelessly contradicts the resolution to perpetuate caste passed at the last Varna

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar .

Digitized by Arya Samaj Foundation Chennai and eGangotri

Ashrama Dharma Conference. Such inconsistent peoples are not fit for Home Rule.

* * *

Sir Rabendranath Tagore has been invited by the United States of America to deliver a course of eight lectures in five Universities. For this he will get Rs. 50,000 which includes Rs. 35,000 for his labour, Rs. 7,000 as passage money and Rs. 8,000 for sundry expenses. Sir Rabendranath is going to America *via* Japan and the parties accompanying him will be Mr. C. F. Andrews, Mr. Peasson and Mr. Mukul Chandra De. The latter it is said is going to learn the preparation of wood-block.

* * *

During the past quinquennium the annual expenditure on Education in India has arisen from about 4½ to 7½ million pounds and the number of pupils by over a millien and a half, while so far as University Education is concerned, the number of students in Arts and Professional Colleges has increased from under 30,000 to over 50,000 and the expenditure from 60¼ lakhs to over 91 lakhs.

* * *

The Gakewar of Baroda who is responsible for several social and educational reforms in his State has now turned his attention to the reform of the priesthood. The Baroda Legislative Council has passed an Act called the Hindu Purohit's Act. One interesting feature of the Act is that any Hindu, no matter what caste he belongs to, whether he is a Brahman or not, may qualify by passing examinations to become a priest or Purohit fit to officiate at religious ceremonies. The Brahman population protested against the introduction of the Bill and even went to the length of saying that the State had no authority to pass legislation in matters religious. This objection is of no use since the King is the Dharmapala or Protector of Religion.

* * *

The first Session of the All-Malabar Nair Social Conference was held at Changannacherry, Middle Travancore, on the 14th and 15th May last under the Presidency of M. V. K. Sankara Menon, Chief Courts Judge, Cochin State. Mr. K. Paramaswaram Pillay. B. A, B. L., High Court Vakil and member of Travancore Legislative Council who was the Reception Committee President dealt with the more important questions of Social Reform necessary for the community. The speech of the President of the Con-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ference contained valuable advice on various matters of great importance to the community he was addressing. On the second day seven resolutions on matters of urgent importance to the community, were then unanimously passed and the Conference was brought to a close with a short and eloquent address from the chair. The audience was fairly well over 4,000 on both days.

* * *

The Eighth Annual Mashrak-El-Azkar Convention has been announced or April 29th May to 2nd May, in the city of Chicago. In accordance with Abdul Baha's desire in addition to the business meetings of Mashrak-El-Azker Convention, it was being arranged to hold a series of meetings forming a Congress for the exposition of the Baha Truths along the long insitutted by the San Francisco friends at the last Convention of Bahais.

* * *

Severai English ladies and gentlemen have formed a special soceity calle The Royal Soceity for the Protection of Birds, 23, Qusen Annes Gate. London, S. W.

Acknowledgment.

We tender our heartfelt thanks to the following gentlemen for the Donations they have given us in aid of the New Reformer during January February, March, April and May, 1916 :—'Raja of Pithapuram, Heir to Sir Michael B Nairn. A " friend, Messrs. N. R. Vakil, B. A., L. L. B., Azizuddien Ahmad, B. A., P. Subbiah Mudaliar, B, A., B. L. Tulsi das Esardsas and Lieut. Col. W. B. Lane. We hope our other friends of the " New Reformer" may come forward to help us in lightening our finaucfal burden.

NOTICE.

As the Magazine has been running a month late, we styled this double number to make it up to date. We hope our readers will forgve us for this.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

TOPICS FROM PERIODICALS

DOWN WITH PRIVILEGE.

In welcoming the delegates to the Third Coimbatore Social Conference held at Tirup pur on the 21st May, Mr. P. Thangavalu Mudaliar, B, A., Thasildar, spoke as follows :—

The Root Idea of our Social Institutions.

Our social laws and institutions are an odious heritage from an ante-diluvian past which in the framing of them appears to have constituted the interests of but one community or caste and one sex. There is not one of them but is at bottom found to be an out and out negation of the fundamental postulate of all ethics, viz., that every rational being shall be an end unto himself or herself and no mere means to another's end. According to them, in subserviency to man's intersts lies the very *raison d'etre* of woman's existence. in subserviency to the Brahmin's that of the non-Brahmin, and in the subserviency to the interests of the dead, if the dead could be conceived to have any, the *raison d'etre* of the living. Iniquitous as they are, and even subversive of the natural order, they have yet managed to hold their ground for centuries as a sacrosanct system of social, political and religious ordinances derived from and resting on the divine authority of Scripture, the diverse vicissitudes the country as a whole has passed through notwithstanding. They have even found their advocates and admirers both European and Indian in our own times.

The Hindu Social Pyramid.

Ignoring every other consideration, they harp on the single theme that a system whichby givingHindu Society the structure, and symmertythe solidarity and stabilityof the pyramid with its broadSudra base, its Brahmin apex and its interveningKshatria and Maisa layers, has enabled the Hindu civilization to weathermanya political storm, is worth all the sacrifice it ever entailed or may entail on anybody. The man that enjoys this pyramida civilisation of ours is, best of course, the one that rides atop of all, as the man that appreciates it best is the undermost that, snpported by none, has to support all above him. And the accession to power of every alien conqueror compliant enough to share the sovereignty of the country with the Brahmin vastly added to the enjoyment of the one and the appreciation of the other ; for the conqueror had to be accommodated in the social pyramid next to the topmost. With every naturalised conqueror thus interposed between the Brahmin at the top and the rest of the population below, the former rose a degree higher as the latter sank a degree lower, widening the gulf between them ever more and more. It was inevitable too under the circumstances that the alliance between the Brahmin and the alien for the purposes of exploitation, which led to the naturalisation of the one, should result in a corresponding alienisation of the other, wherein lies the sting of the caste system. Backed up by the strongest military power in possession of the filed for the time being, the Brahmin specialised in coercive methods of rule, and the people at large with

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the Damocles' sword of the same militarism suspended overhead, in abject submission to the tyranny of the native and the alien.

What would Home Rule Mean?

Such in brief is the eugenic doctrine of specialisation and heredity that the Maharajs of Durbhanga taking the cue from his ancestors would apply to Hindu Society even under the democratising rule of Britain. Men of his caste are exhorted to specialise as riders and others as horses used to the curb and rein. From the audacious message he has been unburthening himself of to the effect that European civilisation leavened with the democratic ideas of Greece is on its trial, one would not be wrong in drawing the inference that his heart is already big with the expectation of its collapse in the present struggle and the advent of a thorough-going imperialism to be ushered in under Brahminical auspices. If so, what can the cry for self-government mean on the part of the Maharaja and men of his ilk whose only notion of Government is that it is an equestrian performance with men substituted for horses, and whose ambition is eagerly looking forward to a turn of the tide in their favour so that they may lord it over their fellow countrymen as they did in by gone days.

Caste no Guarantee of Genius.

Whether these dabblers in biology or eugenics may say to the contrary, we know that as a matter of fact, genius, the highest type of specialisation known to man, cannot be bred to order. Genius knows no pedigree. It is of its very essence to take the world by surprise, and the iguoramus of a man who has the egregious folly of assimilating the eugenics of human evolution to those of horse breeding must perforce rule genius out of court .

The fact is, caste has nothing whatever to do with specialization or heredity as we have already witnessed in the case of the foregin conqueror whose only patent of Kshatriahood was the Brahmanical convention that so long as he was strong enough to support the Brahman regime, he should be treated as a Kshatria, reinforced by fictitious pedigree connecting him with some mythical hero or other of either Epic. Were it otherwise, the offspring of the same parents specialising as they cannoty but do in diverse fields of activity, would have to be classified under different categories in respect of casts.

The compromise between the Kshatria of an alien conqueror and the Brahman, by which the former exchanged the protection of his strong arm for the gifts of status and pedigree at the hands of the latter, blessed neither the giver nor the recipient nor the people they ruled in partnership. It was the cause of all our woes, social as well as political. By association with the alien conqueror, the Brahman became alien In spiritual and pose if not by birth. And the affectation by the lower strata of the superior airs of the upper intensified the evil in course of time to such an extent that assumption as insolation, insolation and assumbtion be came the prevailing fashion of Hindu Society until we touched the very bottom of bathos in the peculiarly Hindu notion of untou

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

chability. Little realising that another's untouchability is but the outward reflux of on own heartlessness towards him, we specialised in it so far indeed that his very shadow became a palpable piece of nutouch ability to us. A further phase of development in our sanctimonious theories witnessed our relegation of medicine and surgery to the barber and the potter, and midwifery to the barber women.

Reason our Guide.

Whence could have come all this rage for the noxious, the ugly and the irrational, and what is the ultimate authority which sanctions beliefs, customs and traditions so manifestly deterimental to our progress? Whatever that authority may be, whether scriptural or ecclesiastical, is it not becoming that we should play our part as men by making a clean sweep of abuses and corruptions which we know to be repugnant to reason and obnoxious to conscience? In reply to these questions, the hackneyed plea of the orthodox apologist is that, however desirable the elimination of them may appear from the standpoint of worldly progress, it is not open to us, if we prefer our spiritual to our temporal well-being, to try in the crucible of our fallible judgment and reason the value of a legacy derived from the injunctions of an infallible scripture. In other words, what shall it profit man to gain the whole world and lose his own soul?

But the particular act of judgmeut which, even without a comprative study of all the scriptures of the world equally pertinacious in their pretention to infal libility, blindly attributes this virtue to the Vedas, must be held to be quite on a par with our other judgments, and cannot, therefore, claim any immunity from the inherent weakness common to all alike, That is to say, the infallibilfty of a book or church is no more than a human judgment as any fallible as any other, and cannot plead the privilege of exemption from trial at the bar of reason.

(*To be continued.*)

"LET US MOURN THEM SWEETLY AND PROUDLY."

(Reprinted from the *International Psychit Gazette*).

By Dr. Josiah Oldfield, Founder of the Hospital of St. Francis, the Society for the Abolition of Capital Punishment, Lady Margaret Hospital, &c.

For those of us who have not stood—and stood unafraid—where the bullets whistled and where the shells burst, and where the whimper of death and the roar of destruction encompassed us around, it seems almost a mockery to sit in security and talk of "comfor and comforting."

"Almost," perchance, but yet not quite, and so would I at your request, utter aloud the things which help me to face the partings.

I ask myself: Do I really grieve for the one who is gone, or is my grief essentially a sorrow for myself because I am left lonely?

Most sorrow is selfish, and therefore the greatest consolation against such sorrow is unselfishness.

I mourn and mourn about a young life cut off, a precious life wasted, a gracious personality lost, but when my heart aches dully and montonously, or is torn acutely and unbearably, it is not for some precious life of hearsay, but always for someone who has come closely into my own life,

It is because there is a blank or a raw place left in my own life, that my heart ches so badly,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

At the bottom of most grief lies selfishness, hide it how I may. The best consolation for that form of sorrow is the culture of unselfishness.

To cultivate unselfishness, the heart must be sown thickly with the seeds of compassion. The old desert father bade a brokenhearted brother who had lost his all—wife, son and home—to go and visit the sick, and to carry food and water to those who were dying in prisons.

To-day there is a call for work—and ever more work; and for those whose souls are torn with great gaping wounds, there is no drug more potent to bring ease, no balm more soothing, no treatment more healing than the active day-long, night-long, caring for the broken and wounded comrades of those who have gone.

There is infinite scope of pitiful work for all who are wounded by the irremediable loss of those they have passionately loved.

If I may not mourn selfishly for myself, shall I mourn for the soldier dead? I think not.

My own lot in life is to try to heal the sick, and to give hope and solace to those who are fighting in the last long round with death.

I stand beside the bed of those who are coughing their strength away in slowly ebbing waves for weary months.

I come for a few moments to those who have, night after night, prayed for the dawn and to whom the daylight—when it comes has brought no ease nor solace.

I see the babies born to a few years of miserable pining and hopeless wasting.

I watch fine youths and beautiful girls, touched by the finger of phthisis, fade slowly an pathetically to their early death,

I see men and women cut off in the full plentitude of their strenth and vigour, and condemned to a helpless decrepitude, and laid as a burden upon their family until death releases the bond.

I see old men and old women, outliving their days and bemoaning the lost crown of their glory, becoming a prosy nuisance to the tide of young life around them.

And then I see a fair young knight, full of the joy of sacrifice for honour and home sturdily footing it with comrade men. and singing gaily into the very face of death, flushed with the thrilling gladness which comes of brave work bravely done and fear outmastered, and in a moment—painless, sudden, beautiful—the triumphant soul is set free by a bullet or a shell, and the Great God of Battles has crowned the sacrifice with the hallowing touch of golden fire.

I ask myself which of those deaths would I choose for one whom I loved so greatly.

And the answer comes back from all the ages that he who is caught up by the Chariot of God in the heyday of that which is best within him, is immeasurably blest.

Let us, then, mourn our dead sons and brothers, but let us mourn them sweetly and proudly, and with well-ordered garments and faces anointed with the oil of a great pease let us take up our work and march on.

Reprinted from the "INTERNATIONAL PSYCHIC GAZETTE."

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

SAMPLE FREE

THE WORLD FAMOUS

KAMINIA OIL (REG.)

THIS Oil is composed of excellent drugs, is delightful to use, is the very essence of refinement. For beautifying and increasing the growth of hair, to prevent it falling off, to restore its natural colour, nothing equals Kaminia Oil.

It cures baldness, nervous dizziness, weakness of memory, headache and similar diseases. In all skin diseases its effects are marvellous.

Kaminia Oil has the most idyllic fragrance which lingers delicately in a way to be pleasing to the dainty.

BE CAREFUL TO GET "KAMINIA OIL" ONLY AND ACCEPT NO SUBSTITUTE IN ANY WAY.

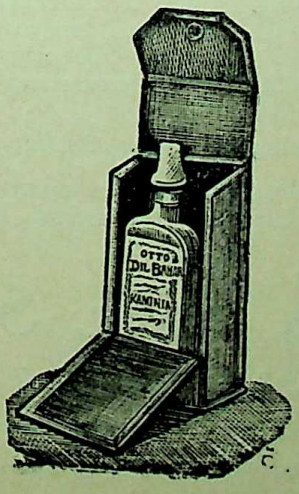
Price Re. 1-0-0 per bottle, V. P. P. annas four extra; for 3 Bottles Rs. 2-10-0, V. P. P. As. 7 extra; for 1 doz. bottles Rs. 10-0-0, V. P. P. Rs. 1-8-0 extra.

N.B.—SAMPLE FREE on Receipt of Half Anna Postage Stamp.

Read the following evidences:—

Mr. M. S. Pillai, Assistant Master, K. V. S. High School, Virudupati, S. I. Ry., writes:—"I have tested your Kaminia Oil, and I am of opinion that it is the most useful Oil for promoting the growth and beauty of the hair. Please send one more bottle and oblige."—15-5-11.

Mr. Ahmed Bux Jamalji, Merchant, Erinpura Road, writes:—"I am glad to certify that your Kaminia Oil possess marvellous efficacy, as in many cases I have experienced, and seen that people suffering from dandruff, and from other diseases of head and brain, proclaim your preparation is unrivalled over the whole surface of the world, and it is my everlasting prayer that its fame may ever increase and you may be blessed everywhere on this account."



Otto Dilbahar (Regtd.)

THE PERFUME OF ORIENTALS

SWEET, DELICATE, LASTING, EXQUISITE. Made from the pure extracts of selected natural flowers, without any mixture of alcohol or spirit. Just a few drops on your handkerchief or coat sleeves, give the smell of a real flower garden around you No matter however powerful the scents others may be using, this

OTTO DILBAHAR PERFUME

comes up above them all and attracts notice in spite of them. Write for a phial to-day.

Price small bottle As. **8**. Price Midium size As. **12**. Price large ½ oz. bottle Rs. **2**. V. P. P. As. 4 extra. Sample phial As. **2**. Perfumed Card **one anna.**

Sole Agents

ANGLO INDIAN DRUG & CHEMICAL COMPY,

16 Market, Bombay.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

KAVIRAJ N. N. SEN'S

KESHRANJAN.

RADICAL Cure for

BALDNESS.

KESHRANJAN	radically cures Baldness
Do.	Cures alopecia.
Do.	Cures headache.
Do.	Insomnia.
Do.	Arrests falling hairs.
Do.	Removes spots scurfs and blemishes.
Do.	the Best hair-food.
Do.	the Best skin-tone.
Do.	the Best preparation for Best people.

Re. 1 per bottle. Post free Re. 1-5.

Jakridari Kashaya or Specific for Liver Complaints.

OUR **Jakridari Kashaya** is acknowledged as the best and surest vegetable liver-regulator in the world. Its action is quite steady, permanent and curative. It is pleasant and refreshing to the taste. It acts gently yet promptly on the kindneys, liver and bowels, cleanses the system effectually, dispels headaches and habitual constipation. It speedily cures the irritation and the feverish state of the stomach, allays spasms and restores the action of the liver. It promotes a healthy and proper secretion of the bile, and relieves the constitution of all causes capable of inducing gout. The impurities of blood are promptly removed by it.

Price of one phial with a box of pills	...	Re. 1.
Packing and postage ...	...	As. 7.

Karnarogantaka Taila or Ear-Drops.

IT cures otorrhœa, otitis, tympanitis, inflammation and all other distressing diseases of the ear. Deafness, if not long-standing, is sure to be cured by its use. It infuses tone and strength to the auditory nerves, and removes all pain from the head and ears. Its effect is soothing and is free from all sorts of irritation. In the evacuation of pus and all other septic matter it possesses a remarkable power

Price per phial As. 12. Packing and postage As. 5.

PRESCRIPTIONS with or without Medicines are sent to every part of India, Burma, Ceylon, Straits Settlements, Cape and the British Isles, on receipt of concise conditions of disease.

Kaviraj Nagendra Nath Sen,

G VT. MEDICAL DIPLM A- H LDER

Member of the Chemical Society (Paris), Society of Chemical Industry (London), Surgical Aid Society (London), Chemical Society (America), &c., &c.

Nos. 18-1 & 19, LOWER CHITPUR ROAD, CALCUTTA.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

WE BEG TO ANNOUNCE

to all interested in health-literature, the publication of a book, unique in its comprehensive treatment of the subject. Health problems have never before received such consideration. The various phases are dealt with interestingly and instructively.

The book is named Kam-Shastra or "a Guide to Health, Wealth and Prosperity," and is sent free on request.

Vaidya Shastri Manishanker Govindji,

ATANK NIGRAH PHARMACY,

157/8, Broadway, Madras.

LONG LIVE THE KING

AND

EVERY ONE

WHO TAKES

BATLIWALA'S AGUE MIXTURE or BATLIWALA'S AGUE PILLS

Batliwalla's Genuine Quinine Tablets gr. 1 each bottle of 100.

Batliwalla's Genuine Quinine Tablets gr. 2 each bottle of 100.

Batliwalla's Ague Mixture for Fevers, Malaria, Influenza etc.

Batliwalla's Ague Pills for Malaria, Fever, Influenza etc.

Batliwalla's Tonic Pills for pale people and nervous breakdown.

Batliwalla's Tooth Powder for Preserving Teeth.

Batliwalla's Ringworm ointment for ringworm, Dhobi itch, etc.

MAY BE HAD FROM ALL DEALERS IN MEDICINES OR FROM

Dr. H. A. Batliwalla Sons & Co.,

LIMITED,

No. 191, WORLI 18 BOMBAY.

TELEGRAPHIC ADDRESS:—"Doctor Batliwalla Dadar

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Our Head-quarters have been removed from Porto Novo to Tanjore.

P. SUBBAROY'S

World-renowned and most Efficacious Ayurvedic Medicines.

Awarded several medals and certificates of merit at various Exhibitions

30. **Makharadwaja.**—There is no substitute for this matchless preparation in any other system of medicine. There is hardly a disease which does not find some relief or complete cure by the use of Makharadwaja. It gives most satisfactory results in cases of general debility arising from whatsoever cause, typhus and typhoid fevers, gleet, gonorrhœa, diabetes, complaints of women after delivery, cold, cough, asthma, fevers of all kinds, bubonic plague, weak brain, dropsy, cholera, diarrbœa, dyspepsia, sexual impotence, loss of nerve power, giddiness, etc Price **Rs. 24** par tola. Price of medicine for 7 doses **Re. 1.** V. P. P. charges **As. 5.** only extra.

31. **Vasanta Kusumakaram.**—The surest cure for diabetes melitus nervous debility, excessive thirst, parched tongue, burning sensation in hands and feet, fatigue, swoons, gonorrhœa, difficult urination, spermatorrhœa, etc. Price of medicine for 7 doses **Rs. 5.** V. P. P. charges **As. 5.** only extra.

32. **Raktha Suddhi or Blood Purifier.**—Everybody knows that blood is the chief cause of human life. If the blood is impure various sorts of maladies arise, *viz.*, ulcerationof the mouth, sore eyes, maggots in the nose, ulcerated gums, pimples and boils over the body, abscess, change of colour of the skin, syphilitic eruptions. chronic headache, impaired digestion, redness and stiffness of the skin, loss of sensation in joints, black spots over the skin, swelling of the ears and nose, paleness and weakness of the body, dropsy, scales over the skin of the body, leprosy, ringworm, and other skin diseases, offensive smell throughout the body, dullness of spirits, tastelessness, itching sensation of the skin, etc. Our Raktha Suddhi is a potent remedy to remove the poison from the system. It purifies the blood, cures syphilitic eruptions, imparts tone and vigour to the weak system, revives lost appetite and permanently removes all affections narrated above due to impure blood improves complexion and invigorates the nervous system. Price **Rs. 2.** per box covering medicne for 20 days' V. P. P. charges for 1 or 2 boxes **As. 5.** only extra

PLEASE APPLY TO:—

P. SUBBAROY,

Ayurvedic Pharmacy,

SRI VENKATESA PERUMAL KOIL SANNATHY,

TANJORE

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

SURAMA

SURAMA IS QUITE DISTINCT FROM OTHERS.

ECAUSE.—It possesses the remarkable property of cooling the heated and over-worked brain and helping a luxuriant glossy growth of hair.

ECAUSE.—It admirably helps a lady's evening toilet and pleases every body with its most lasting and enchanting aroma.

Price per phial ... ... As. 12.
Packing and Postage ... „ 7.

THE SPECIFIC FOR ORCHITIS AND VARICOCELE.

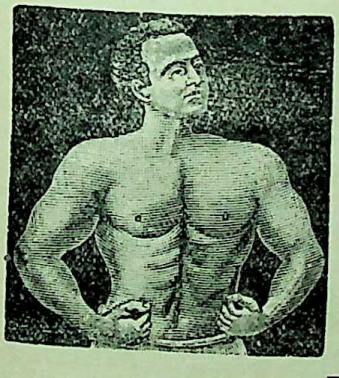
It radically cures this Malady. It removes the pain, reduces the size and stops the fevers accompanying it.

Price per Box with a Phial of Oil Rs. 2.
Packing and Postage ... As. 7.

S. P. SEN AND CO.,

Manufacturing Chemists,
19-2, Lower Chitpur Road, CALCUTTA.

Premature Decay . . .
DUE TO
. . Nervous Breakdown.



Has been so **COMMON** now a days that a sufferer often thinks there is no sure remedy for it. He suffers patiently and very often is deluded by so many "**CURES**" in the market but he finds no substantial benefit. At last he becomes desperate and resolves not to take any medicine at all. In this way many a promising career is ruined for ever To such men there is the lat but surest hope and that is

Dr. BURMAN'S
NERVINE TONIC PILLS.

Prepared by the renowned Dr. Burman after acquiring vast experience in the line for a long time. This isno exaggerationbut a fact proved by the users themselves who will tell you that these wonderful **PILLS** are the best medicine for **NERVOUS DEBILITY, BRAIN FAG, LOSS OF MEMORY, INDIGESTION** and other complaints due to Nervous breakdown. Please write for Catalogue which contains testimonials.

Price Re. 1 a phial of 30 Pills.

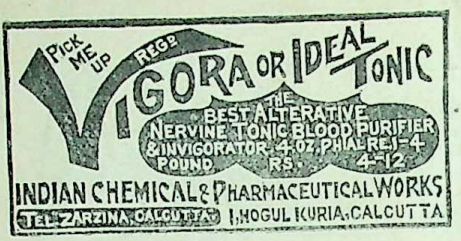
Packing and Postage 5 As.

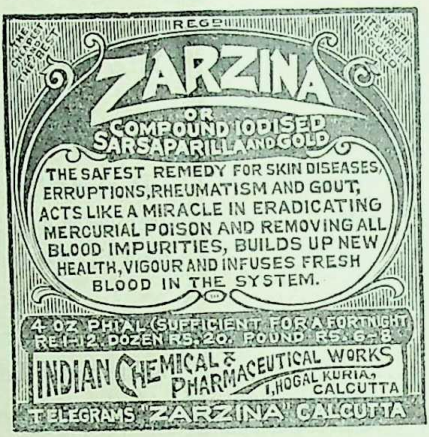
DR. S. K. BURMAN,
5, Tarachand Dutt's Street, CALCUTTA.

AGENT:—**Messrs. KARTIK & Co.,**
33, South Tank Square, MADRAS.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri





THE BOMBAY UNIVERSITY—INTERMEDIATE

Poetical Selections

EDITED WITH

Introduction, Notes, Paraphrase, Critical and Biographical Studies

BY

Keshavlal, L. Oza, M. A.

Author of "the Confessions of a Graduate."

CONTENTS:

Introduction. What is Poetry ?—The Object of Poetry.—The Study of Poetry—Kinds of Poetry.—Lyrical Poetry and its main Sub-divisions.—What is a Sonnet ?—Shakespeare's Sonnets.—English Literature in the 18th and 19th Centuries.—The Classical School of Poetry.—The Romantic Revival.—Wordsworth's View of Nature and Man.—Wordsworth as a Poet of Childhood, of Democracy, etc.—Wordsworth, Shelley and Keats as Nature-Poets.—Keats and Shelley—A Comparative Study. **Text. Notes and Biographical Studies.** The Notes contain (1) The History of composition, (2) The Argument (3) Criticisms (4) Paraphrase of every important poem, while the Biographical Studies review the life and writings of every poet included in the "Selections." The book is tastefully bound and its get-up leaves little to be desired. The book will be a useful guide to the readers of Matthew Arnold's Essays in Criticism (Second Series) and Palgrave's "Golden Treasury. Book IV."

Price Rupee One.

Please apply to the Author,

Bahauddin College,

JUNAGAD.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Some Select Opinions about the "New Reformer."

The Hon'ble Mr. S. H. Butler, Member for Education, Government of India:—

Mr. M. Sharp, Joint Secretary to the Government of India, writes: Mr. Butler has purused some of the issues of the "New Reformer" with interest and thinks the paper will be useful.....We shall be glad to subscribe for a copy of the "New Reformer" for use in this office.

His Excellency the Right Hon'ble Sir George Sydenham Clarke, G.C.M.G., G.C.I.E., Governor of Bombay:—

His Excellency will be glad to subscribe to the "New Reformer" which he thinks a thoughtful periodical well calculated to do good.

L. ROBERTSON, *Private Secretary.*

Sir Murray Hammick, K.C.S.I., C.I.E.:—I wish you all success in your work.

Col. Sir J. R. Dunlop Smith, K.C.S.I.:—It seems to be doing a great deal of good.

His Honor Sir John Hewett, K.C.S.I., Lieut.-Governor of United Provinces:—

I am desired to say that His Honor the Lieutenant-Governor has read the copy of the "New Reformer," which you have forwarded for his perusal, with interest, and sympathizes with the objects aimed at by you.

Sir J. H. Du Boulay, Private Secretary to the Viceroy and Governor-General of India:—I have laid your letter of July 29th before the Viceroy, and I am to say that much as he sympathises with al efforts to produce well-informed, well-conducted and instructive journals.....

Dr. J. M. Peebles of Los Angeles,:—Surely you get-up a very handsome monthly and I wish it very great success, for its tolerance and liberality are most admirable.

Count Leo Tolstoy:—The aim of your work, as you put it in your letter, is the highest that can be pursued by man's activity.

The Right Hon'ble Lord Avebury, P.C., F.R.S., D.C.L., LL.D., D.L.:—It is written in the true spirit of religion, and I wish you success.

Sir William Lee-Warner, K. C.S. I.:—I admire your enterprise and your work.

Edward Carpenter, Sheffield, England:—It seems a useful little paper.

Revd. Charles Voysey, B.A. London:—Your admirable Monthly Magazine.

Countess Evelyn Martinengo Cesaresco, Italy:—What I like in your Magazine is that it keeps within broad lines.

A. E. Castlestuart Stuart, I.C.S.:—I should say that the "New Reformer" should have a very useful future before it.

Hon'ble Mr. Justice D. D. Davar, Bombay:—You may put my name as a subscriber, and if the "New Reformer" continues to be what it promises, it will be an extremely useful publication.

Babu Sasipadu Bannerjee:—Your "Reformer" is doing great good.

H. G. Keene, Esq., C. I. E.:—"Your excellent paper."

The United Empire. Journal of the Royal Colonial Institute:—An interesting little Journal dealing with the movement for Social, Economic and Religious reform in India showing the progress that is being made in the development of a new School of Indian Thought.

The *Christian Commonwealth*:—D. Gopal Chetty sympathises with all progressive movements and is making considerable sacrifice to advocate the cause of Reason, Justice and Love through this magazine.

The *Ceylon Standard* Paving the way for the reformation so much desired by high-souled, thoughtful people.

The *Siddhanta Deepika*:—We know the Editor to be a man of great earnestness and power.

The *Vivekanandam*:—The Editor is one who pleased His Royal Highness the Prince of Wales wit his English poem.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

WAR LITERATURE, ETC.

THE "New Reformer" War Numbers

(from August 1914 to July 1915.)

Bound in Volumes. Each Vol. Rs. 4.

This contains very interesting, instructive and useful information about the war from the pen of eminent writers both in England and India.

The Great Co-operation,

By Col. T. F. Dowden, late R. E.

A brief sketch of the Co-operative methods of work of the world. Price Re. 1.

Co-operation with God and the Neighbour.

Co-operation arising from the spiritual sphere of thought and action. Price Re. 1.

Truths About India.

A compact and useful Reprint of Leaflets issued by the East India Association, with foreword by The Right Hon. Lord Ampthill.

These leaflets contain satisfactory reply to the violent attacks on the British Administration of India and thus spread a correct knowledge of Indian affairs. Price Re. 1.

More Truths About India.

Being a further issue of Leaflets by the East India Association in 1913-1914. Price As. 8.

Apply to:—

The "New Reformer" Office,

Park Town,

MADRAS.

PRINTED BY VEERU & CO., MADRAS.

CC-0. In Public Domain. Panini Kanya Maha Vidyalaya Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Monthly Number, As. 6. Annual Subscription, Rs. 4.

THE New Reformer

Oh, if you could dethrone that Brute-God Mammon and put a Spirit-God in his place!—*Carlyle.*

Man is his own star, and the soul that can
Render an honest and a perfect man
Commands all light, all influence, all fate,
Nothing to him falls early or too late;
Our acts, our angels are, or good or ill,
Our fatal shadows that walk by us still—

Beaumont and Fletcher.

Vol. X, No. 4.] JULY, 1916. [77 to

I. The Tamil Language. By the Editor 77

II. A Federal Europe. By Col. T. F. Dowden 81

III. Knowledge and Character. By Mr. William Archer, England ... 8[illegible]

IV. Poems. By Mrs. ... Brower, Polo Alto, Calif ... ... 9[illegible]

V. The Meek. By Revd. Alexander Webster, England ...

VI. A Visit. By Baroness De Malortie, Oxford ... ...

VII. War Notes. By Col. T. F. Dowden ... ...

VIII. Editorial Notes ... ...

IX. Topics from Periodicals ... ...

Edited and Published by D. Gopaul Chetty,

16, Venkatrayan Lane, Park Town, Madras.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

PATRONS

Sri Raja Row Venkata Kumara Mahipathi Surya Row
Rajah of Pithapuram.
Col. T. F. Dowden, R. E., (Retd.) England.
Sir Michael B. Nairn, Bart., Scotland.
Countess Evelyn Martinengo-Cesaresco, Italy
His Highness the Maharajah of Faridkot.
M. R. Ry. Mukunda Madhava Munipapi Reddi Garu
Zemindar of Elagiri.
Ratan J. Tata, Esq., Bombay.

THE "NEW REFORMER"

D. GOPAUL CHETTY, Editor.

The "NEW REFORMER" is a Monthly Magazine devoted to the reform of Religious, Social, Economic, and other matters. It will chiefly endeavour to root out those selfish and false desires which now estrange men one from the other, and establish in their place Reason, Justice, and Love as the mainspring of all human actions. In other words, it will strongly protest against the moral deadness of the world.

It has an eminent list of Contributors, both European and Indian.

It is a nice medium for advertisement.

Our advertisement charges are as under :—

	Full page	Half page	Quarter page
Yearly	.... Rs. 48	Rs. 25	Rs. 15
Half-yearly	.... „ 25	„ 18	„ 10

Magazine has been moderately priced so that it might easy reach of all.

Price per Annum Rs. 4.

bscriptions are payable in advance. English rate on is 6 shillings per annum.

Apply to

en who give Rs. 100 and upwards are styled Patrons.

Literary Communications, Books for Review, etc., uld be addressed to the Editor, 15, Venketroyan Lane, ark Town, Madras.

All Orders, Remittances, and Advertisements to the Publisher, The "NEW REFORMER" Office, at the same address.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

THE NEW REFORMER.

Vol X] July, 1916. [No. 4.

THE TAMIL LANGUAGE

BY

THE EDITOR.

Tamil is one of the most important, richest and oldest of the languages of the world. It is spoken of by more than twenty millions of people, living in Southern India and Ceylon. Revd F. W. Kellet, writing about Tamil said: "Its grammar is full of interest, and its literature is one of which any nation might be proud." Dr. Caldwell, called it, "the oldest, richest and most organised of the Dravidian languages." Dr. Winslow said: "It is in its poetic form, more polished and exact than Greek and more copious than Latin." Of the religion of the Tamils, *viz.*, Siva Siddhanta, Dr. Pope said: "It is the most elaborate, influential and undoubtedly the most intrinsically valuable of all the religions of India." Revd. F. W. Goudi, speaking of it said: "It is the religion of the Tamil people by the side of which every other form is of comparatively foreign origin..... Indeed it would not be rash to include the whole of India and to maintain that judged by its intrinsic merits, the Siva Siddhanta represents the high water mark of Indian thought and Indian life, apart of course, from the influence of Christian Evangel. Its ethical excellence is thus certified by Dr. Caldwell: "In one department at least, that of ethical apothegms it is generally maintained that Sanskrit has been outdone by Tamil." Its hymns can never be excelled by any in any language of the world.

The original home of the Dravidians was also thought to be the now-submerged continent of Lemuria about which Adiarkunallar, the learned commentator of Silappadikaram writes as follows: "Between the rivers Kumari and Pahruli there existed an extensive continent occupying an area of 700 kavadams (a kavadam being equal to ten miles). This land consisting of 49 *nads* (inclusive of Kollam and Kumari) innumerable forests, mountains and rivers had been submerged in the Indian Ocean as far as the peaks of Kumari," by a terrific convulsion which resulted in the upheaval of the Himalayas. This theory seems

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

to be confirmed by geographical, ethnological and linguistic researches. This submerged continent is supposed to have extended from Madagascar in the west, to the Malay Archepelago in the east, connecting Southern India with Africa on the one side and Australia on the other. It is said that Tamil was the language of this submerged continent and that as it was in the centre of the world, mankind spread from there. The early Tamils believed in all this and preserved that belief in their literature.

Just as the Brahmins ascribe supernatural origin to Sanskrit, the ancient Tamils did so to the Tamil. The Kanchipurana and Tiruvilayadalpurana assert that Siva taught Tamil to Agastya just as he did Sanskrit to Panini. In *Senavariyam* it is said :

"ஆதியிற் றமிழ்நூ லகத்தியர் குணர்த்திய
மாதொரு பாகனே வழுத்துதும்
போத மெய்ஞ்ஞான நலம்பெற்ற பொருட்டே."

The word *Tamil* has afforded no small scope for the display of etymological ingenuity. The derivation of the word has been given variously by both European and Tamil scholars. Dr. Caldwell's derivation from *Dravida* is untenable since the civilized Tamils could not have been waiting for a Sanskrit name to their language. Mr. C. W. Thamotharam Pillay interprets the name Tamil as meaning (தமி) independent language. The Tamil word தமி carries the sense of *loneliness*. According to Dr. Winslow, *Tamil* means sweetness. Pingalandai also says "இனிமையும் நீர்மையும் தமிழெனலாகும்."—The author of Chinthamani uses it in the sense of "sweetness." The expressions "தீந்தமிழ்" (the sweet), தேனூறை தமிழ் (the honeyed—) frequently occur. The author of Naidatham says : "தமிழினு மினிய தீஞ்சொற்றையலால்." Mr. Kanakasabai traces the name to Tamilitti (modern Tamluck) in ancient times a great emporium of trade at the mouth of the Ganges. Mr. M. Sreenevasa Iyengar takes it as a compound of *tam izh*. *tam* is a reflexive pronoun ; *izh* (which is the root of izhm or izhum, etc.) means "sweetness." Hence Tamizh or Tamil is that which is sweet or the sweet language. There are various other explanations given but we stop here.

The Tamil alphabet now in use is not what it was a thousand years ago. Its form appears to have undergone changes. The palæographists called the early Tamil alphabet as the "Vatteluttu." Notwithstanding divergence of opinion among high authorities there is sufficient reason to believe that the Tamil alphabet, Vatteluttu was not borrowed from the Brahmi or any other Indian alphabet but had

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

been introduced directly from Western Asia by Tamil merchants during the 7th or 8th century B.C. who developed it independently of the northen alphabets.

Indian grammarians have divided Tamil Literature into three classes, *viz*, Iyal (belles letters), Isai (music) and Nataka (Drama). All the poetry of the ancient Sangams, their commentaries, Kambaramayanam, etc, belong to Iyal Tamil. Ancient works like. "பெருங்கரை," பெருங்குருகு, etc., தேவாரம், கந்தபுராண கீர்த்தனை, சங்கீத சந்திரிகை, etc., belong to Isai Tamil. Many of the ancient Isai Tamil works have perished. Nacchinarkiniar, Brahmans and Jains tried vehemently to put down Lyrical and Dramatic works in Tamil on the ground that they conduced to stir up sensual pleasures. Nataka Tamil arose in connection with religion. Subsequently when poets gave up writing dramatic works, the ordinary people who took up the task produced inferior sort of dramas. The Sangam works of Nataka Tamil, like பரதம், அகத்தியம், முறுவல், குணநூல், கூத்தநூல், etc., have perished, சிலப்பதிகாரம் is the only one that lives. In the place of Nataka works, inferior sort of them called கூத்தநூல்கள் have come into existence. இராமநாடகம், குற்றால குறவஞ்சி, etc., are examples of this class Pandit Suryanarayana Sastriar has written a work "நாடக வியல்."

Tamil literature also admits of two great divisions : Ilakkanam and Illakiyam. Agastiyar wrote grammar for the three kinds of Tamil, *viz.*, இயலிசை நாடகம் but a great part of them has perished. Tholkapiar wrote his grammar for Iyal Tamil only. Ilakkanam is treated under five heads எழுத்து, சொல், பொருள், யாப்பு, அணி. Tholkappiar treats of the first three. யாப்பு in his book comes under செய்யுளியல் and அணி comes under உவமவியல். The யாப்பு became separate at the time of the last Sangam. Then prosody began to attract attention. யாப்பருங்கலம் and யாப்பருங்கலக்காரிகை came into existence. After that அணி received special attention. அணிநூல் and தண்டியலங்காரம் were the result. The grammars which treat of the five parts are வீரசோழியம், இலக்கண விளக்கம், தொன்னூல் விளக்கம், நன்னூல், பேரிகாதம். All these Tamil grammars are quite independent of Sanskrit. சிவஞான முனிவர் thus sums up the independence of Tamil from Sanskrit :— தமிழ்மொழிப் புணர்ச்சி கண்கட்படும் செய்கைகளும், குறியீடுகளும், வினைக் குறிப்பு, வினைத்தொகை முதலிய சொல்லிலக்கணங்களும், உயர்திணை அஃறிணை முதலிய சொற்பாகு பாடுகளும், அகம் புறமென்னும் பொருட்பாகு பாடுகளும், குறிஞ்சிவெட்சி முதலிய திணைபாகுபாடுகளும், வெண்பா அவற்றின் பகுதிகளும் முதலிய செய்யுளிலக்கணமும் இன்னோன்னபிறவும் வடமொழியிற் பெறப்படா. The complete independence of Tamil from Sanskrit cannot therefore be disputed.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Three Sangams or Associations of learned Tamil poets are alleged to have existed in the Tamil country at three different periods. According to Nakkirar's commentary on Irayanar's Agapporul where the first account of these Sangams occurs, the members of the first Academy were Agastya (President), gods Siva and Subbramanya and Mudinagaraya of Murinjiyur and five hundred and forty-five other poets. The number of other poets who obtained the *imprimater* of the college for their works was 4449. It is also stated that the submerged Southern Madura was the seat of this University. Its patrons were eighty-nine Tamil kings. Some of the works which were approved by the Academy were Paripadal, Mudunarai, Mudu-kuruku and Kalariyavirai. Their grammar was Agastyam. It lasted for 4440 years. The only work of this Sangam now extant is some Sutras of Agastyam.

About the second Academy the same author furnishes the following information. The members of the Sangam were Agastiya, Tolkapyar, Mosiyar, Sirupandarangan, and fifty-five others, and the works of about 3700 poets were passed by this Academy. The seat of it was another submerged town, called Kapatapuram. It was patronised by 59 Pandya kings. The standard works of this period were Kali, Kuruku, Vendali, Mapuranam, etc. It lasted for 3700 years. Of these works, Tholkappiam is the only one that now exists.

The third Sangam is the most important since almost all the best Tamil classics we now possess are the productions of this Sangam. According to Nakkirar's Commentary, the members of this Academy were Nakkirar(President) Sittalai—Sattanar, Kalladar, Kapilar, Paranar and 44 other scholars. Including them 449 poets obtained the sanction of the Senate for their writings. The seat of this Sangam was Northern Madura. It was patronized by forty-nine kings. The classical works of this Sangam are எட்டுத்தொகை, பத்துப்பாட்டு and பதி னெண்கீழ்கணக்கு which still exist.

Considering the chronological data furnished by the above accounts of Irayanar, we have to assign 9990 years to 197 kings and this seems marvellous to critical scholars. But in the embryonic stage in which researches in Tamil Literature are still, it is better scholars await the results of future researches before coming to any defenite conclusion.

(To be continued.)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

A FEDERAL EUROPE

By

COL. T. F. DOWDEN.

The "Question" for consideration at the moment, is 'what can we propose for, the government of the world, which would be so acceptable to all concerned, so as to stop the war'?

Inefficiency in the Social and Administrative systems which induce wars, can be traced to a few principal causes.

Society is moved by its 'Beliefs' to take courses which seem good for the accomplishment of its desires.

'Error' creeps in; and neither the desires, nor the means of attaining them may be good.

Religion and Experience teaches us, that nothing is good for us, either in desire, or the means of attaining it, which is not legitimatised by the approval of Humanity at large.

Science and Experience have led to Organised Systems of Administration, more or less efficient to suit the conditions of peoples, and the work which they aspire to do for the world and themselves.

The form the organisation takes adapts itself to variable objects in view; and whether this can be best furthered, by the Supreme Power and Authority being vested in an absolute monarchy, or exercised by a Democracy: turns on the question of the efficiency, for the class of 'work' to be done.

For Millitary purposes, the agency of the Dictator at the head of affairs is most useful. The work is one requiring unity of plan and method of working it.

Economy and efficiency in the operations, depends largely on the support of the people, and the spirit of righteousness and chivalry, animating the troops.

For Economical developments, the agency of the Democracy comes in most useful; and the function of the Government is appropriately exercised, in legislating to facilitate and encourage individual initiative amongst the people, which may benefit themselves, and the revenue of the entire country.

The sinews of war, are largely derived from the activity and success of the Democracy in accumulating wealth; and in these days, we know that the surplus over what is constituting 'Capital', is largely derived from International Trade and commerce.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Just as business between individuals is a matter of free will to engage in it or not, and a pure matter of agreement as to values in the exchanges so also International trade should be a matter of freedom; and business is certainly affected by good or bad will.

So those fostering the desire for war, are placed in the dilemma that they also desire the wealth to carry it on, which can only be accumulated during peace!

And in addition, their war policy meets with universal disapproval of other Nations, whose Trade and business is interrupted, and whose interests lie entirely in the maintenance of Peace! Their good will is naturally lacking.

It is clearly not to the interest of the world at large, that any Nation should become so wealthy or powerful as to be in a position to make an unholy war, or without universal approval to the object of it, and the plan and method by which it will be conducted.

This being so, the system of Universal Administration in matters of World Government, should not be left to Individual States to decide, when the objects being sought, are evidently aggressive and likely to endanger the peace. And we have now arrived at a stage, when the Sovereign power in Europe at least must be assumed by Europe itself, and the position of the separate States in matters of War and Universal Policy, made subordinate to some general authority.

This is the more necessary when we consider the Economic reasons, which are at the bottom of the rivalry and competition, which may lead to unremunerative war, and a waste of life and effort of humanity,

The Trade exchanges originate in the desire to supply Manufactures, and receive food and raw materials, in return.

Europe, and especially certain States, America, Japan, etc., are the competing countries, to supply manufactures; Asia, Africa the Colonies, &c., are ready to take them, to the extent to which they can pay for them.

Europe can do better for herself, than foment internal war, and lose the Inter-cotinental trades. No Nation loses trade by the general activity and prosperity of all the others. The one at war loses most, like the individual who loses his temper over business. In grasping for too much power and profit, a Nation may provoke opposition and lose all.

Activity, Enterprise and Thrift may lead to accumulated wealth; but is it to the interest of humanity at large that it should be devoted to war and destruction, rather than to universal social improvement? On the contrary, its investment in remunerative and useful undertakings at home

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

and abroad, opens out new markets, and creates further powers to purchase the products of industry.

Expenditure on Armaments in excess of the need for defence is bsolute waste, compared with investment abroad, under friendly International agreements, for security of the Peace.

To secure the Peace there must then be concerted preparation to repress monopolies of power, and enforce the observance of agreements, or procure their modification by legal means.

A redistribution of the Administrative areas of Government, made with respect to the wishes of the peoples concerned, rather than the desires of the monopolists of territory, would cause many impulses to war to disappear.

Under a Federation of States so constituted, the protection of a United Europe would be afforded to all; and the Power of Europe to beneficially influence the progress of the World of humanity would then be increased.

If Europe wishes to lead the World she must first arrange to govern herself. If Federation as a protective measure is good for Europe it must be better for Asia, Africa and America.

N. Amrica is evidently ready to join in any such General scheme of World Government, in which she enjoys the lead through the 'Munroe Doctrine.'

The place of India seems to find itself naturally in the Asiatic Federation, with Russia, China and Japan, as friends; while bewildered Turkey might have occupation with more genial surroundings in Asia than in Europe where things have got a bit mixed!!

China will certainly want protection against Teutonic Daemonology; while Persia could under united Asiatic protection probably revive some of its ancient glories, which are so admirably described by Professor Pithawalla in his recently published Book '*Steps to Prophet Zoroaster*'.*

If the States of Europe still determine to retain the privilege of independent action and freedom for assault and battery at home and abroad, then Humanity may give up the job of trying to civilize the other arts of the globe, humourously described, by them as inhabited by the barbarians.

---

*Published at Orphange Press, Poona.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

KNOWLEDGE AND CHARACTER.

By

MR. WILLIAM ARCHER, ENGLAND.

(Concluded from our last number).

THE ASCENT OF MAN.

Then, not six thousand years ago, but several hundreds of thonsands, man emerges from the welter of contending organisms. I am far from suggesting that too vivid a picture of the race in its transition—of

Th gibbering form obscene
That was, and was not, man—

should be impressed upon the youthful mind. That way nightmare lies. Nor do I propose that any dogmatic teaching should be given as to the process of evolution, and how far it may, or may not, have been helped out by special interferences, or guided into special grooves. There is not the slightest need to decide whether Plato and Newton were implicit in the pithecanthropos, or were produced by the grafting of new potentialities on the primitive stock. What we know for certain is that, at a vague but enormously distant period, the unquestionable ancestors of the human race appear on the scene, crouching in caves, fashioning rude weapons and tools of flint and bone, circumventing by cunning the far stronger and fiercer brutes who crashed through the jungle or wallowed in the marsh. What can be more enthralling to the youthful imagination than the story of the cave dweller and the lake-dweller, the making and the guarding of fire, the domestication of animals, the first rude workings in clay and in copper, the making of tents by the nomad, the building of huts by the husbandman, the gathering of cabins round this or that palisaded hill, which was one day to be glorious as Athens or imperial as Rome? And throughout the story it could everywhere be shown how a family, a tribe, a nation, survived and flourished in proportion as they developed the social virtues, and kept in check the vices of sloth, cowardice and sensuality. Not that one would have history sentimentalized, or forced into the service of a shallow moral optimism. It would have to be confessed that man had but slowly outgrown and cast off the brute, and that a considerable part to that process remained to be accomplished. It could not be concealed that cruelty had been rampant throughout the ages, often masking as justice, still more often as religion. It could not be denied that treachery had often succeeded and oppression flourished. It could not be pretended that individual virtue had always been rewarded with worldly prosperity. But it could be shown that man had risen above the beasts of prey simply and solely through the exercise of the social virtues within some group, however narrow, and that progress consisted in the constant widening of the circle within which the exercise of these virtues was felt to be obligatory. At one stage it might only be the family to which the individual was bound to sacrifice his ease, his appetites, and even, in the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

case of need, his life. One family group might be to all other family groups as wild beast to wild beast; but within the group there would prevail a certain claim to loyalty, a certain instinct of solidarity. Then the family would widen into the clan, the clan into the tribe, the tribe into the nation—ever a larger and larger circle recognising mutual interdependence, common duties and common tabus. As soon as these duties and tabus began to be formulated, they would be placed, as we have seen, under the sanction of the tribal god, the product, be it noted, of a quite different order of mental experiences. There are many conflicting theories of the origin of the god-idea, but no one finds it, in its early stages, at all intimately associated with morality. On the contrary, primitive religion is often a dehumanizing, demoralizing influence—whence the common and often very true observation that men are better than their gods. This would have to be admitted in any sincere exposition of world-history—indeed, we already admit it frankly enough, in relation to all primitive religions, save one.

Morality a Product of Every Clime.

In every region of the world we should have to show moral ideas germinating and spreading to a certain extent; and it would very soon appear that the savage races of to-day were those among whom their spread was early arrested. Often, indeed, we should find them paralysed and distorted by the influence of superstition—the name which we give to the religion of savages and to its survivals. At the same time, there are perhaps few races so low as not to have developed one virtue or another to a noteworthy pitch. Fortitude, for instance, is often exemplified on a heroic scale by savages and barbarians, sometimes arising, no doubt, from sheer lack of nervous sensibility, but sometimes from an instinctive realization of the simple fact that,

> Cowards die many times before their deaths;
> The valiant never taste of death but once,

We should have to show, moreover, that moral qualities had been highly and admirably developed among diverse races, quite irrespective of the religion or religions they happened to profess. The Greeks, the Romans, the Indians, and the Chinese had all reached a high stage of moral development, centuries before the Christian era. I do not mean, of course, that any nation was, as a whole, conspicuously virtuous; I mean that all these peoples had attained to high moral ideals which were realized in the lives of more or less exceptional individuals. At no time or place have saints grown on every bush—not even here and now.

In sum, we should have to show morality germinating in every clime, out of the very substance of human nature, as an indispensible condition of even the lowest form of social life. We should have to disprove the shallow assertion that "morality is a matter of latitude." This is true, if at all, only of the customs regulating the relations of the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

sexes. In no place and at no time were fortitude, temperance and magnanimity other than virtues. In no place and at no time were cruelty and treachery other than vices. We should have to show morality reaching a very high development in some five or six widely-sundered regions of the antique world. We should find it very hard to assign the palm of superiority to any one of these regions and still harder to trace any superiority that might exist to the influence of the local religion, At all events I presume that no one would claim for the Jewish people of the three or four centuries before Christ a conspicuous place at the top of the ethical scale.

The Gospel of Human Kindness

Neverthless, from the midst of the Jewish people was destined to proceed a higher ethic than any which had yet been definitely promulgated elsewhere in the world. To all moral codes there had hitherto clung something of a tribal narrowness. Scarcely any one had conceived of a worldwide nexus of moral obligation. If you were bound to do good to your fellowmen within a given circle, you were almost equally bound to do evil to those without that circle, or at any rate to hate and contemn them. Perhaps the fundamental limitation of the ancient ethic in general was a sort of nervous insensibility, a placid toleration of all sorts of ideas and practices that enormously enhanced the sum of unnecessary pain in the world. The minimizing of pain, though indeed one of the supreme ends of morality, had nowhere been accepted as a definte ideal. No doubt it had hovered before many minds. We find in the plays of Euripides, for example, a pervading spirit of rebellion against religious, political and social stupidities that piled misery on misery to no good end whatever, or to purely illusory one. In India, again, the wretchedness of the human lot had been laid down as a dogma; but, just on that account, practical measures for remedying it had been neglected or despaired of. Salvation was sought in the extinction of individual consciousness. The way to attain Nirvana, no doubt, was to practice virtue through a long series of incarnations; but though the individual, in his own interest, was to abstain fromevil, anything like an organization of life so as to reduce pain to a minimum would almost have been a contradiction of the pessimistic basis of the creed. It was neither from Greece, not from India, but from Judæa, that a practical gospel of human-kindness was to proceed. Its metaphysic was much weaker than that of Buddhism, but it was, in the main, a vitalizing, not a devitalizing doctrine. It is marred by a certain amount of paradox—the enjoinment, for instance, of extremes of self-abnegation which literally understood, would be just as anti-social as extremes of egoism. This is to be regretted, since it encourages many professing Christians—princes, prelates and lords spiritual and temporal—to treat the whole teaching of their Master as a beautiful, iridescent ideal, never meant to be put in practice. The teaching comes to us, moreover, unhappily tinged with other worldiness—with the notion that wrong and injustice are to be patiently endured here below, in view of the liberal compensation to be awarded in the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

life to come. It is these drawbacks which lend a certain speciousness to Nietzsche's criticism of the Christian ethic as a "slave morality." Nevertheless, and after all deductions,—the fact remains that the gospel of Jesus Christ is the first great protest against formalism, self-righteousness, race and caste arrogance, vindictiveness, and all the many ways of making life unlivable invented by human stupidity. It is, fundamentally, a denunciation of man's inhumanity to man. Its watchword is loving kindness; and, to all intents and purposes, it added that idea to the common stock of moral concepts. An idea indispensable, beyond doubt, to the salvation of the world.

The Unassailable Basis of the Christian Ethic.

Thus, in tracing the ascent of man, it would be more faithfulness to historic facts to show a new and mighty, and beneficent impulse proceeding from the story of Jesus, as set forth in documents which no criticism can deprive of their unique human value. It would be quite unnecessary and premature to enter into critical controversies as to the composition and authenticity of these documents, or as to the historic personality of Jesus. When we hear the parable of the Good Samaritan, we do not inquire whether the Samaritan ever existed, what was his parentage, or when he was born, or how he died. The moral value of the apologue is absolutely independent of any historical foundation that might conceivably be found for it; and similarly the validity of the Christian ethic, and the beauty of the story in which it is enshrined, are absolutely independent of the question whether that story is a literal record of fact. Those who hold it to be literally true may of course teach their children so; but I submit that they are very unwise if they lay greater stress on the external authority claimed for Christ's doctrine than on its internal inherent nobility, and fitness to promote the highest developments of human life. In that tracing of the evolution of the spirit of man which I hold to be the first duty alike of intellectual and moral education, the name of Jesus Christ must always connote a great and decisive advance. That is demonstrably, unalterably true, whether he was divine or not, whether he ever lived or not. Why then should Christians let the claim of the Christian ethic seem to rest on the supernatural attributes, or even the historic personality of Christ? We know that after twenty centuries of Christian propagonda, far more than half the world remains unconvinced of his divinity. We knew that, among the nominally Christian races, an enormous number of educated persons disbelieve in the supernatual elements in his story, some of them even doubting whether he existed at all. We may be quite certain that out of every hundred boys and girls who enter the schools of this country, a considerable and probably a growing, proportion will, on attaining maturity, reject the theological assumptions of the Christian religion: is it wise then, to let the authority of the Christian ethic seem to depend on these assumptions, so that those who reject theology may seem to themselves and others to be rejecting morality as well? Surely the true wisdom would lie in placing the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Christian ethic, as I have said, in its historic context, where its epoch-making nobility is conspicuous and undeniable, where it is its own evidence and carries its own sanction. We may in addition believe that this great step in advance was especially inspired by God, and effected through the agency of his Son; but that is surely no reason for denying, or undervaluing, its inherent, inalienable claim to our admiration and reverence. Why, in short should we insist on placing this priceless contribution to our ethical equipment upon an extremely assailable instead of an unassailable basis? If you can show me an ointment that soothes and heals and disinfects—If I see its beneficent properties manifested day by day, before my eyes—and if, on analyzing it, I find that it is compounded of simples that grow freely on the common earth—why should you insist on my believing that the jar came down from heaven, and attributing its virtues to that fact? The result is that if, and when, I can no longer put faith in its miraculous origin, I may also begin to question its virtues, and even go the length of throwing the jar away.

The Evil Record of Theology.

Passing onwards down the Christian era, we should have to show how theology very soon took the upper hand of the morality of Jesus, and vindicated his foresight in saying, "I came not to bring peace, but a sword." Not only were ruthless wars carried on in the name, and under the emblem, of one great prophet of loving kindness, but Christians slew and tortured each other by the thousand, century after century, because of differences as to the metaphysical dogmas of their faith, or even more controversies as to ritual and church-government. We should have to show the moral sense of the western world slowly, gradually growing, with many a check and set-back—sometimes helped, no doubt, by religion, but very often hindered, warped, distorted. In so far as Christianity has lived up, or tried to live up, to the ethic of its founder, it has, of course, been a civilising, elevating, humanizing power, and has contributed greatly to moral evolution. But theology, as such, has almost always worked in the contrary direction. It is no fault of theology that we are not to-day burning one another at Smithfield, or subjecting old women to nameless tortures to make them plead guilty to commerce with Satan. These horrors have died out because the moral sense of civilization has risen superior to them, and has dragged religion, halting and recalcitrant, more or less to its own level. Only the other day, in our national church, did we not see a schism impending because certain clergymen, in attempting to spread the gospel among the heathen, had acted according to the spirit of Christ's teaching, rather than according to the letter of ecclesiastical tradition? Can any sane man doubt in regard to this controversy, on which side Christ would take his stand?

I am not suggesting, however, that the history of the Christian centuries should be taught with an anti-Christian bias. All I urge is that the truth should be told—namely that morality, which means, briefly, man's conception of his duty to his fellow-creatures, has progressed

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

since the coming of Christ, as it had progressed before, in the virtue of an impulse traceable to the remotest ages of his history, which has been sometimes strengthened by its association with religion, but quite as often hindered and thwarted. "Quite as often" is perhaps a contestable phrase. The influence of the Christian ethic upon millions and millions of individual characters has undoubtedly been invaluable, and it can never be determined to what extent that influence has been reinforced by the belief in the supernatural origin of the Gospel precepts. But, however high may be our estimate of the value of this belief, we cannot but allow a gigantic per contra I have spoken of the horrors with which Christian history is stained; but it is not its record of blood that rises up most grimly to the indictment of theology—it is its record of tears. Even in our own times and much more in the preceding generations, ever since Protestanism made (so to speak) every man his own theologian, what misery, what cruelty, what moral ruin, has not been caused by religious dissensions in family life? How often have we seen excellent, kindly, humane people, true Christians in their relation to the world at large, become tyrannical and heartless at the least sign of dissent in their own family! How often have we seen them, fatally confounding morality with religion, treat as profligacy, and perhaps bound into profligacy, what was in fact nothing but reasonable freedom of thought! Such cases, one gladly owns, are much less frequent to-day than they were fifty years ago, but again the improvement has not come from the side of religion, but simply from the fact that a humaner ethic has gradually established itself in the relations between parents and children.

The Idea of Hell.

I have used "religion" and "theology" as interchangeable terms, and have thereby, perhaps, done an injustice to religion. So long as religion implies a realization of the miracle and mystery of existence, a reverent wonder in contemplating the inscrutable power behind the veil of the phenomenal universe, even an adoration for one or other of the many names or symbols under which it has been sought to bring this power within the reach of our apprehension—so long, in short, as religion means the effort of the individual soul to enter into relation with the universal soul, or force, or principle—it may be, though still distinct from morality, its most potentially. The clearer is a man's realization of the wonder and mystery of life, the greater will be his power of controlling his lower impulses. The world is too marvellous and beautiful a place to be wicked in. But when religion puts on the guise of theology—that is to say, when it imprisons God in formulas, makes a crime of the non-acceptance of a given formula, assumes the power of excommunicating, banning, torturing physically or morally, and even threatening with inconceivable torments beyond the tomb—then I say that it is not only distinct from morality, but positively and even violently hostile to it. We are told that the fear of hell keeps

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

men from wrong-doing; but who really believes that? And if it were so, what would be the moral value of such craven morality? The fear of hell, the idea of hell, has often tormented the good; I doubt if it ever restrained the evil, though it may, perhaps, have taught them to mask their evil impulses, even from themselves, under more or less subtle disguises.

"PULVIS AT UMBRA."

Nothing is clearer than that morality and religion, in the true sense of the word, may, and do, reinforce each other. The man, as I have just said who realizes the marvellousness of life, the romance of the adventure in which he and his kind are engaged, will scarcely fall a prey at any rate to the meaner vices. There morality profits by religion. But religion also profits by morality, inasmuch as morality is precisely the most wonderful thing in the world, and the most calculated to awaken and foster that reverent awe which, as I see it, is the essence of religion. "An honest man's the noblest work of God," says Pope, with true eighteenth century smugness; but think how many men and women are much more than honest, are magnanimous, valiant, long-suffering, indefatigably helpful, unpretentiously, unconsciously, heroic. Such men and women, I say—often obscure, uncultured, absolutely simple folk—are quite literally the noblest works of God, more adorable than the day-spring, more wonderful than the midnight sky Stevenson has a well-known passage on this point, which I cannot forbear to quote. The essay, you know, is called "Pulvis et Umbra." He says:—

What a monstrous spectre is this man, the disease of the agglutinated dust, lifting alternate feet or lying dragged with slumber; killing, feeding, growing, bringing forth small copies of himself; grown upon with hair like grass, fitted with eyes that move and glitter in his face; a thing to set children screaming. And yet looked at nearlier, known as his fellows know him, how surprising are his attributes! Poor soul, here for so little, cast among so many hardships, filled with desires so incommensurate and so inconsistent, savagely surrounded, savagely descended, irremediably condemned to prey upon his fellow lives; who should have blamed him had he been of a piece with his destiny and a being merely barbarous? And we look and behold him instead filled with imperfect virtues; infinitely childish, often admirably valiant, often touchingly kind; sitting down, amidst his momentary life, to debate of right and wrong and the attributes of the deity; rising up to do battle for an egg or die for an idea; singling out his friends and his mate with cordial affection; bringing forth in pain, rearing with long suffering solicitude, his young. To touch the heart of his mystery, we find in him one thought, strange to the point of lunacy; the thought of duty; the thought of something owing to himself, to his neighbour, to his God: an ideal of decency, to which he would rise if it were possible; a limit of shame, below which, if it be possible, he will not stoop.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

He goes on to draw a black picture of the evil side of life "of organized injustice, cowardly violence and treacherous crime, and of the damning imperfections of the best." Then he concludes: "Man is indeed marked for failure in his efforts to do right. But where the best consistently miscarry, how tenfold more remarkable that all should continue to strive, and surely we should find it both touching and inspiriting that, in a field from which success is banished, our race should not cease to labour."

The Religion of Loyalty.

There is a note of Calvinism about this that would be better away. It is absurd to talk of the "damning imperfections of the best." There have been, and are, thousands of people who have no "damning imperfections," but only insignificant foibles. Nor is it true that "success is banished" from the field of moral effort; on the contrary, the world is growing juster, kinder, humaner, century by century one might almost say year by year. But in its general spirit, the passage is profoundly true. From the humblest, the most pitiful, the most bestial beginnings, man has risen, in individual instances, to amazing heights of nobleness, and has developed, as a race, admirable funds of social virtue, to which he is slowly but steadily adding. Truly we may say, "This is the Lord's doing and it is marvellous in our eyes." Somewhere in the primordial germ of organic life was hidden the potentiality of all that we have yet seen of human worth and of the still more wonderful developments which future ages have yet to see. Is not this the thought of all thoughts, the spectacle of all spectacles, that may best thrill our spirit with truly religious emotion? Assuredly it is, and assuredly the growing boy is capable of feeling to some extent, if not to the full, the wonder and awe which the upward striving of humanity inspires. But instead of cultivating in him the religion of loyalty to the heroic army in which he is enrolled, we teach him that he is a miserable sinner fallen from a primal state of perfection, and capable of attaining it again, not by bravery, of kindness, or magnanimity, or self-control, but by belief in certain facts or assertions of which the enormous majority of mankind never heard, and which he very soon finds that we ourselves do not in any effective sense believe. It is this insincerity that causes the rift between knowledge and character. We impart knowledge without making it relevant and inspiring to the moral life, and we leave character in dangerous dependence upon doctrines which stand in ill-concealed contradiction to all that is most vital in knowledge.

The Three Departments of Education.

It is time that I should try to sum up this very imperfect presentment of what ought to be a very clear case. Education, it seems to me falls into three departments, which may be roughly docketed as mechanical, religious and moral. The mechancial department includes, of course, reading, writing, the practical side of arithmetic, and formal logic; it also includes the learning of languages, as distinct from the study of foreign literatures. It is our traditional practise to give a quite extravagant proportion of school

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

time to this mechanical department—to studies and exercises which are supposed to perfect the mechanism of the mind, quite apart from the uses to which that mechanism is to be applied—and one reason of this disproportion, I firmly believe, is that we are literally afraid to suggest to the youthful mind substantial and vital topics upon which to exercise its powers of thought, lest it should ask inconvenient questions and upset the card-castle of fictions, equivocations and tactful reticences, which we are in the habit of calling religious and moral instruction. Then in the department of religion I would place—I hope you will not think this is a paradox—all the non-human sciences, but especially astronomy, geology, chemistry and biology. These are the studies which kindle in us the faculty of wonder. They help imagination to embrace the stupendous theatre in which we have to play our part, and the marvellous adjustments by which its scenery has been built up, its decorations perfected, and its magical effects contrived. "But why," it may be asked, "do I place biology among the non-human sciences? Is not man part of its subject matter, no less than the amœba?" Yes, truly; but man as a pure product of nature, not as a moral agent. When we come to the sciences which regard man as a moral agent, hoping and fearing, enjoying and suffering, forming groups, clans, nations, empires, for the promotion of his real or imagined weal, then clearly, we are in the third or moral department of education—the deparment which includes anthropology, sociology, history and (as a branch of history) literature. Now it is evident that a complete education would include all three departments, and that an education would be very incomplete in which any department was entirely neglected. But it seems to me that the point we persistently overlook is that the moral department is not only morally but intellectually the most important—the one that gives meaning and relevance to all the rest. The truth we ignore is that—in a much deeper sense than Pope intended—"the proper study of mankind is man." From a very early age, the young human being should learn to interest himself in the absorbing story of which Defoe's masterpiece is a symbol in miniature—for what is man but a Robinson Crusoe marooned on an island in space, and left to shape a livable life for himself by dint of heroic effort and indomitable will? It is this great story into which everything else should be made to fit. It should give meaning and continuity to everything. As it is, we set children to peck at knowledge at a dozen different points, which, so far as they can see, have no relevance one to another. We make them smug up detached paragraphs of the story of creation—often, indeed, mere unimportant footnotes—and we give them no outline of the plot or the context. Not till we correct this stupidity will moral and intellectual education progress as they ought to progress hand in hand.

The Innate Bias of the Human Spirit.

I said at the beginning of this discourse that, though theory without practice is worse than useless, it is of immense improtance that practice should be inspired and guided by large, enlightened, securely-founded theory.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

And what theory, I ask, can be better founded or more inspiring than that which shows the individual human being as a soldier in a mighty army, which has won splendid victories (though chequered here and there with defeats) on its march out of the dim and tragic past, and is clearly destined to far greater triumphs in the immeasurable future, if only each man does with unflinching loyalty, the duty assigned him? It may be that, when the soldier falls, as fall he must, the Valkyries will bear him to some Valhalla of rest—or perhaps to some spiritual outlook-tower whence he may view, with eye serene, the onward march of the host of humankind It may be that as a living poet has put it, he will simply "drink a great draught of darkness unawares." On such points let him by all means cling to whatever expectation or hope his instinct, his reason, or his imagination suggests to him. Here religion has a perfectly legitimate field in which to expatiate; for no other world, no other life, can possibly be more wonderful than this world and the life we unthinkingly treat as such a matter of course. But the great, dominant, all-controlling fact of this life is the innate bias of the human spirit, not towards evil, as the theologians tell us, but towards good. But for this bias, man would never have been man; he would only have been one more species of wild animal ranging a savage, uncultivated globe, the reeking battle-ground of sheer instinct and appetite. But somehow and somewhere there germinated in his mind the idea that association, co-operation, would serve his ends better than unbridled egoism in the struggle for existence. Instead of "each man for himself" his motto became "each man for his family, or his tribe, or his nation, or—ultimately—for humankind." And, at a very early stage, what made for association, co-operation, brotherhood came to be designated "good," while that which sinned against these upward tendencies was stigmatized as "evil." From that moment the battle was won, and the transfiguration of human life became only a matter of time. The prejudice in favour of the idea of good is the fundamental fact of our moral nature. It has an irresistible, a magical prestige. We have made, and are still making, a myriad mistakes—tragic and horrible mistakes in striving for good things which are evils in disguise. A few of us (though relatively not very many) try to overcome the prejudice altogether, and say, "Evil, be thou my good!" But, you see, even these recreants and deserters from the great army of humanity have to express themselves in terms, of good and to take their stand on a sheer contradiction. Evil, as such, has simply not a fighting chance. The prestige of good is stupendous. We are all hypnotized by it; and the reason we are so slow in realizing the ideal is, not that we are evil, but that we are stupid. The problem of human weal is so complicated that even the greatest intellects can offer but partial and tentative solutions of it, which the mass of mankind is generally too stupid even to put to the test of experiment. But nothing could more potently help to dispel the mists of stupidity than an early and clear recognition of the nature of the problem, such as would follow from the intellectual ethical education I propose. And why should I shrink from saying the intellectual-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ethical-religious? education. For in cultivating in the youthful mind the innate bias, the ineradicable hereditary prujudice, in favour of the idea of good we should indeed fail of our duty if we did not make it clear that this bias, this prejudice, was the most wonderful, the most admirable, the most patently divine thing in the universe—an emanation from, an evidence of, a Power which, through a myriad obstacles, works ever upwards into the light. And if we choose to give this power the name of God, who shall say us nay ?

POEMS

By

LURA BROWER, PALO ALTO, CALIFORNIA.

I

HOME.

Close to the Heart of Being bide,
Unto it all thy griefs confide,
Then when fierce storms sweep o'er thy sea,
In Thy Soul dwells tranquillity.

O Heart of Love, what joy is mine,
Since I have found my home divine,
And when I feel Thy rhythmic beat
O'er my heart trembles life's music sweet.

II

PRAYER

To beat the music out of grief and pain,
To keep serene whatever may betide,
To let Love only o'er my kingdom reign,
Its gates of mercy ever open wide.

This is the fervent prayer my spirit prays
In the soul's temple, where all hushed and still
She puts aside the world's thought and its ways,
Seeks strength divine to do the Father's will.

THE MEEK

By

REV. ALEXANDER WEBSTER.

"The meek shall inherit the EARTH."

The inheritance is delayed. The military are in possession. If meekness means peace, unaggressiveness, unselfishness, there does not seem to be an inch of the Earth for it. The Earth is given up to the gun, and ruthlessness prevails.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Is the hope of possession by the gentle an illusion?

Is ultimate heirship to go to the armed?

In the nature of things is there any warrant for the benediction uttered over the meek on the mount of Galilean prophecy?

An appeal to the evolutionary history of our Earth justifies faith in meekness. The Earth itself in its parabolic layers of strata informs us of the survival and ultimate reign of the fittest. And from the Earth story of man's ascent there comes to us the encouraging declaration, that "the fittest for sove reignty is the soul in which the law of gentleness, mercy, peace and purity is enthroned." Glance at the book of the Kings of Nature, as recorded in geologic pages. In the Siluro Cambrian ages were no true fishes, and nothing higher than fishes. In vast numbers, in great variety of form and often in great size the molluscs were the rulers of the seas. There was no competition, and the mollusc of low organization had the monopoly of power. He then was lord of Creation. In the latter part of this Palæozoic period fishes made their appearance, and being of higher organization they rapidly usurped the dominion of the mollusc, and the mollusic began to dwindle in size and importance. The fish was the lord of Creation. In Mesozoic times, reptiles, finding favourable conditions, increased in size and variety till land and water swarmed with them.

The day of the rule of the fish was over, and the reptile reigned in its place. Mammals were introduced of a low type, and not able to assume the supremacy. But they were of higher organization than the reptiles and belonged to the grand march of improvement, and in the Tertiary period, having increased in number, size and variety, they overpowered the reptile, ruled the world, and assumed the higher place. Finally, in the Quaternay, man comes up on the scene, contending dubiously for a while with the great mammals, but soon acquiring mastery through superior intelligence.

The evolutionary process is the encouragement of gentleness, the enthronement of the finer qualities, the establishment of the moral. In all the natural kingdoms the lower is supplanted by the highers' and the higher in due time comes to sovereignty, because most fit, by organization for rule. No matter in what weakness it begins, the quality of its organization determines its fitness. Then the supplanted sinks, not into extinction, but into a secondary or lower place in the general economy. And as these changes progress, the whole organic kingdom arises, not only in its higher forms, but in complexity. When man is reached, he finds himself the final ruler of the series, the final lord of Creation, because structure best fits him for that purpose.

But even when man, by natural evolution, became the heir of power, it must have seemed doubtful to him whether he could trust a blessing on gentleness. Compared with the creatures with whom he was in competition still, he was inferior in physical strength. In a muscular struggle he could not win. But he had something they had not—an invisible, invincible

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

mental power. Before that power understood itself he had to exert the utmost physical force, and ruled by strength. But mind permeated muscle, and muscularity became spiritual. With the increasing intelligence and the developing sense of moral relations there came into life the influence of a compassionate spirit which made for gentleness and magnanimity. The spiritual became regal, and man acquired a faith in his finer qualities. The soul got confidence in its ideas, and emotions and love had hope of final rule.

This is the final test. That, following every precedent of the preceding ages, must prevail. So that while the most ferocious and muscular man ruled in his little clan, under that Divine providence which in every geologic period conserved the best until it grew from the weakest to the most powerful, the human soul began its development.

In the soul-era there was a new faith and with it a new religion—faith in Science, in Reason and in Affection. Argument supplanted armament, sympathy overcame suspicion ; it was thought better to be fraternal than fraticidal, to share than to monopolise, to co-operate with the neighbour for fulness of life than to consume him in hate.

That was the faith Jesus held. In the course of the spiritual education of his race he announced the possibilities of it. In the early stages of Hebrew life we behold the soul in weakness, making its struggle for existence, so to speak, Struggling with a Philistine environment and with the inherited forces of a lower nature, it seems like a losing warfare. The few of Israel stand out in loneliness for mercy and judgment : the many are under the rule of the lower nature.

At last One ascends a mountain and announces that the soul of man is to be the ruling power of the world : that mercy, and peace, and purity, and righteousness are to become the policy of the government of the Earth :— (*Continuous Creation*, 183.)

His declaration read in the light of man's history, appears as an anticipation of the completion of evolution. It identifies and emphasizes the intention of the Divine Evolver.

The scientific doctrine of the survival of the fittest, substantiated by boundless proofs, expanding in meaning as the proofs accumulate, lands us up on the very mount of outlook whereon He stood, and endorses His word, For it is the relatively gentle who have, since human history began, inherited the Earth (held it for the higher life) in each epoch. That is the relatively superior In respect of mildness and reasonableness has been gradually supplanting the inferior in all the progressive portions of Society. On the whole, the race has not been to the swift nor the battle to the strong, but to the fittest and the fittest is not " such by might or power," but by spiritual and moral quality.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

By faith in the complete working out of the evolutionary process we can see the entrance of the gentle into the long promised heritage. We should not despair of the monarchy of the meek. The developing forces have it as their consummation. How far off the divine event is no one can tell, but the promise and potency of it are in the Power that conducts the Ascension. The process of evolution is slow, and the programme of ascent is long, but the vision of the inheritance of the meek is no illusion. It is the vision of those who perceive the motive in the universally active soul of Nature (which is the spirit of God) and interpret it through its highest activities. From *Faith and Freedom.*

A VISIT

By

BARONESS DE MALORTIE, OXFORD.

(*Concluded from our last number.*)

It was the gift of Peter the Great, who had used it during his three weeks' stay at the Schreckenburg. "We had it all complete—tray, teapot, sugar basin, kettle, and the rest, said the Baroness, also cups, spoons, knives and forks. But it gave too much bother to clean. Besides, we had our wedding set—that one over there; and so I had the old things melted down, and this big tray made out of it. It is the same silver, you know; and we always call it the Great Peter." It gives no trouble and is more useful. The cream jug was lost at the time, and we only found it again after the tray had come home. But we never use the thing, and I do not hold with elaborate fingle-fangle affairs. I looked at the count, and the count looked at me, while even the old pastor seemed to acknowledge the vandalism of our hosts

"*It is the same silver, you know.*" Unable to say a word about tray or jug, I begged leave to see the rooms of the great Czar.

The rooms of Peter the Great were to be shown me by my host's two boys. Through a half-rotten door, at the top of the winding staircase, we entered a large hall of imposing proportions. A huge chimney-piece over which the arms of the Schreckenburgs were shivering, was the only piece of ornament left. The walls had evidently been panelled, and here and there a remnant still clung to some of the numerous hooks and nails which time and decay had not yet displaced. "This" said Kuno, "was the entrance-hall; and in grand-father's days they had a collection of suits of armour, and all sorts of weapons, some brought from the Holy Land." "But" interrupted which, the younger of the two, "when the Prussians took the Burg in 1806, they burned the two other wings, after stripping the place of everything they could carry off." "And grand-father had to live in the officers and the servants' quarters, where we live now," added Kuno. We now passed into the next room, the banqueting-hall. "Take care!" shouted Ulrich, who had remained a little behind,—take care! the floor is going on that side; keep to the left, that is safer." For a moment, however

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

I did not move, arrested by something which led me to doubt my vision. Once beautiful Gobelin tapestries covered the walls. They were of course faded, and in many places torn down; but, to my horror, I saw that they were pierced by bullets in hundreds of places. "Prussian bullets," I said to myself. But I was wrong. A word of enquiry brought the explanation that the boys did their pistol practice here when it was too cold to shoot from their customary stand on the outer wall. They had had rare fun, they told me, in aiming at the eyes and noses of the figures; but having now *done those features* they were practising at the fingers. "Boys," said I, you must be mad! These tapestries have been of great beauty, and are still worth lots of money." "Nonsense! answered Ubrich; there are eight or nine rooms in the other wing hung with that stuff, and father thinks so little of it that whenever our oxen want covers in winter-time he has a strip down. If you go into the cowhouse you can see a dozen of them dressed up in these old hangings—they are not worth a woollen blanket." Peter the Great's plate melted down for convenience," pistol practice at Gobelins, and tapestry rugs for cows!—What next, in Heaven's name, was I to see and hear? The following two or three rooms had evidently been state rooms, to judge from the richness of the ceilings and the carving on some of the remaining panels; but not a single piece of furniture was to be seen—the broken windows were open to the rain, snow, and wind all was in the most dilapidated disorder.

At last we arrived at a door with a huge padlock; and it was announced that we had now come to the rooms of Peter the Great. The size of the key reassured me, and I said to myself. "They are not of an artistic turn of mind; but if they did not know how to prize the Czar's plate, at any rate they have respected the suite in which he lived." Kuno pushed the door, and we entered a room as large and dilapidated as the others—more so, perhaps, for all the oak panelling had been pulled down to make shelves for the storage of apples and pears. "This was the principal sitting room," said Ulrich, "and mother keeps her fruit here because the other doors have no locks. The smaller one over there was the Emperor's bed-room."

It has'nt much light in it, but they say fruit keeps best in the dark, And going in, I saw the floor covered with straw on which reposed some hundreds of apples. Even the ponderous bedstead with its huge posts had its load of fruit. There was of course no vestige of hangings.

While I stood wondering what the ghost of Peter the Great would say to this, one of the boys asked me, "If I had not had enough of the smell of apples? There is nothing else to see." But I had no wish to see anything more of that kind; and hurrying back through the same desolate apartments I felt thankful to leave such a sad place. My friends had taken a walk through the stables, and I followed them, curious to see if I should really find old Gobelins in a cowhouse. The boys had not exaggerated. There stood a bull with the head and shoulders of a nymph

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

upon his colossal back; there a peaceful motherly cow with an armed warrier round her neck, and another with a group of shepherdesses sitting on the banks of an ornamental lake; in fact nearly all the animals were sharing in the ruthless plunder. An involuntary glance passed between the count and myself; and our host noticing the effect of this exhibition of old tapestry, said, "You think me a brute, I daresay; but blankets cost money—this stuff doesn't; and these old hangings may as well rot on the backs of my cattle as in a deserted state-room; for none of us are ever likely to live there again" I ventured to say that he might have sold or exchanged them; whereupon the Baron turned upon me rather a proud look—"Sold them! No. I should blush for so mean an act. We are too poor to keep the place as it was—well, then, let it fall to pieces with us. But I daresay the old Burg will hold out for another generation or two." I then began to think that his originality and eccentricities were only a mark for sorrow and wounded pride added to the feeling that Fortune had turned her back upon his house.

At that moment on leaving the stables, we saw old Pfeffer and a boy passing the court with a wooden pail, followed by a dozen retrievers and some short-legged turnspits, (Dachshund) with which they hunt the badger.

"The dogs' dinner" said the Baron: and hailing Pfeffer, he shouted, "Bring that pail over here! We'll see if your pensioners are loyal subjects of the king." Putting the bucket down, Pfeffer and the boy withdrew to make room for the hungry multitude. The dogs fell voraciously on their food when the Baron thundered out, "French meat! French meat!" Instantly the dogs left off, and, turning round, they moved slowly away with their tails between their legs. I was utterly at a loss to understand this "By George I thought if the dogs are up to this, no wonder the men understand discipline." My host tapped me on the shoulder saying, "You see they are all good Hanoverian bred dogs and they do not touch anything French. Like their master they hate that race. See how they'll jump to their food if I tell them it is Hanoverian," and, putting both his hands to his mouth, he halloaed out, "Hanoverian meat, Hanoverian!" with tails hopefully poised they rushed at it from all corners. I began to like my host, in some sort of way to understand him, but I felt none the happier for it. I thought of the stories of fire, sword and pillage told us by our grandmother.—I had forgotton them!

"Now," said the Baron, "we will go and call on my Hausfraw; she is in her state-room, the big kitchen;" and passing through a corridor level with the courtyard, we entered the domain of our hostess. If the cooking was wretched, it was surely not from the meanness of the kitchen and its dependencies: you might have turned a four-in-hand round the table. The pantry, however, chiefly attracted my attention. Here were gigantic cupboards and glass cases—the panes most cracked or broken—stored with the most curious

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

medley of China and glass I had ever seen. The most ordinary—elbowing remnants of an old Meissen service, costly Sèvres and rare old Berlin. Choice venician glasses and beautifully cut crystal, mixed with common sixpenny tumblers and empty flasks. Having myself a small collection of ancient glass and china, I appreciated the riches so sadly lodged in company with the merest rubbish, and I could not help saying, "What a pity Baroness that you don't air your treasures a little!" "Treasures!" said she "treasures indeed! One can't get into the cupboard without breaking some of it. There are those thin stupid glasses with handles to them—wings and no waists. I cannot think how people could buy such ware; they are as light as feathers; you can't feel them in your hand. It's almost impossible to put them on the table without an accident." "But perhaps they were not intended for daily use, but more as an ornament for your sideboard and so on." "Very likely" retorted our hostess, but since our time here there has been no need for such ornaments, what is the use of these things to me, the stern realities of bloody wars left our forebears with scant regard for beautiful things, as such, I would change the whole lot for a serviceable set." And seeing the interest I took in such treasures she actually and explicitly proposed a bargain of that nature. I looked again and again at the opal glasses "with wings and no waists" and my weakness as a (collector) was sorely tried, but, to have accepted the offer would have been nothing short of robbery; for evidently neither husband or wife had the slightest notion of the value of what stood neglected before us. But, even after what he had said about the tapestry, I mustered courage to suggest a dealer from town to value the things and to have a public sale at Berlin or Vienna. "*Never*! said the Baron neither valuers nor sales as long as a Schreckenburg is alive! I'd rather you took it for nothing." I shook my head. "Well, if you wont, lets' go up, my stomach is ringing for supper." Up we went followed by the Baroness and her two A.D.C's, and they again attended by the women with mighty arms, and two dairy faries supported by legs like sign-posts: these placed upon the table an immense bowl of milk, soup, we sat as at dinner with the exception of the Herr Pastor who had business at his schools, so that being no longer thirteen old Pfeffer presence was not needed. A rubber of whist terminated the day; and nine o'clock found the Schreckenburg household, master and servants, all in bed.

Nor were the Count and myself sorry to retire.

We were lodged together in one large guest chamber, the paper made an everlasting impression upon my mind. It was sky blue with printed shooting scenes as one sees on tapestry, groups of impossible stags pursued by equally extraordinary dogs, evidently of a breed no longer in existence. There was, of course, the usual white china stove without which one could not live through the bitter cold of a German winter; and two small soldiers' bedsteads one at one end, and one at the other, but, the down beds rose a yard above the sides, of these plain, but by no means, like a real campaigner's

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

furniture. There was a large sofa that could hold a family of ten, a round table, and half a dozen shaky chairs, the washing stands were really camp affairs, and a miniature looking-glass indicated by a gentle motion that the wind had free access there about my friend and myself sat talking about the French Wars,* and how when the poor German-peasants were starving and hiding in the woods the good-natured French soldiers would give them money, when the women would say in a frightened whisper, *a little bit of bread, no money, only a little bit of bread.*"

It was midnight, the count smiled, and said to me, "In that box over there I have some hock and a pate de-fois-gras let us refresh our inner man and go to bed." When I summoned up courage to enter that feather-bed I assure you the plunge into what seemed a sea of softness which rose up on either side. I seized a chair which formed a canopy over my head and would at least prevent my being suffocated and inspired me with sufficient confidence to risk a nap. But what a night? The day's adventures haunted my sleep. I saw myself dressed in a shooting costume made out of the old tapestry, with a St. Geronimus on my back and a basket of flowers on my breast; I had stewed potatoes and prunes with Peter the Great, and I walked arm-in-arm down Pall Mall with old Pfeffer smoking bird's eye out of an antique Chinese jug.

Altogether I was not sorry when the blowing of a horn, a little too near my bed, called me back to reality. It was our host, who was in the habit of waking up his guests in this novel but efficient way; there is nothing more to add-unless it be that the sport was first rate, and I will not oblige my readers to follow me through the curious process of washing in a small basin with two pints of water; for the Schreckenburg was innocent of such modern luxuries as a bath-room or a tub, though Kuno invited me to a swim in the silent pool on the edge of the wood: "Why is it called the Silent Pool?" "Well," answered the handsome young giant, looking shy, this is the story; there was a lovely maiden a gamekeeper's daughter, who not content with being fair wished to be the fairest of all, as maidens will; there was a legend that whoever bathed in the pool by moonlight, not only became more beautiful, but heard the fairies sing about their future; so she went—but some drunken poachers saw her and called her to come out, as she did not, they began to throw stones, the poor girl waded in: it became deeper and deeper and she must have fallen where it is quite twenty feet, and was drowned. So much for fairies." Murmured the boy, "I am glad to be a man, I dive into the silent pool every morning in summer from the rocks on the deep isde, but, the moment the splash is over, the waters are as still as a stone: Maiden-hair fern grows there—and they say—but never mind; come to-morrow at 5 a.m., and see." In a few days I left the Schreckenburg and carried away a very sad impression of the ravage and ruin of war; but I admired both my host and his sons

*Note, Napoleon's desire to rule the world was crushed in 1815.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

WAR NOTES

By

Col. T. F. DOWDEN

It is now pretty well demonstrated that as *'Frau Clara Zetkin*, said the war was one of 'Capital Imperialism.' (see "New Reformer" for July 1915.)

* * *

It may further be added that the intention behind it is to obtain a tmonopoly of the Power and Trade of the World by Germany and the Teu. onic Caste.

* * *

The means to be employed—Militarism with deceitful diplomacy combined with the secret universal action of Finance and Banking, plus spreading sedition through commercial agents and the Teutonic Caste gene. rally, while suckling the life blood out of other Nations through Combines.

* * *

In regard to the militarism, judging by results to date the fundaments error of Germany is in imagining the world is going to be coerced by any Nation or combination of them.

* * *

Given honest dealing between Governments there will be opportunity for all States to trade freely internationally, and the world will then benefit by healthy national development everywhere.

* * *

With this accomplished, free competition between States, will produce the maximum output of good work and excellence : and cheapness will be the natural result, in which the whole of Humanity will share.

* * *

If there is dishonesty or an attempt at unfair monopoly, then war is inevitable; and what we gain in times of peace will be exploded in fireworks at intervals recurring with calculable regularity.

* * *

The amount of a Nation's assets available for foreign trade is the annual difference between its home production and consumption. When we know this, we have the measure of its annual purchasing power in the markets of the world.

* * *

So it is comparatively easy for keeper of the records to tell what the whole world's net income is; and it is not one that is susceptible to great fluctuations, but is characterised generally by steady growth.

* * *

If there is a free flow of Financial action for Capital which is the equi. valent of the world's net income for the year, then it is easily to be under. stood, that by secret agreements of Financiers the whole world's net income may be directed in the exchange of the products, to suit the political objects in view from a single centre.

* * *

To get command of the Finances of the world then, means to command its destinies ; and if by succeeding in this the huge profits of trade are used

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

for militarism in excelsis, then the power rests with the Nation so favored to coerce the world with the wealth the world has through trade placed in its hands!

* * *

Thus the entire result to the world is that Nationality loses its freedom everywhere; and local Government is upset by the action of the universal Capitalist Nation if it chooses to exert its power wrongfully. It is the well understood avowed intention of Germany as expressed by the Berlin clique to follow out the capitalistic military ventures; and it is this that the rest of the world is bound to resist to the last man and last shilling, if it values its freedom and the people their independent local Governments

* * *

"It is impossible but that offences must come, but woe unto him through whom they come."

* * *

He will be met by all the scientific Devil's contrivances for destruction *he* himself introduces suddenly to enrich himself at the expense of those he asked to trust him, and whose character he has quickly hastens to blacken!

* * *

Since the world's annual increment of net income is known, the possibilities of trade and business in the aggregate are also known. The German policy is formed as if the whole of it was at Germany's disposal; and to any extent she succeeds in establishing it through Financial and other Combines, she may destroy the Capital of any other peoples and their trade, by bounties and long credits, to work the oracle against ordinary competition.

* * *

Any risks of losses can be made up by political scheming to produce a sudden war to gain an indemnity to pay off the liability. It is this state of things against which the world is protesting; a protest which began by the assassination of a principal representative of the whole policy, which it is to be regretted has failed to carry conviction to the Teutonic powers at large.

* * *

The protest must be followed by active Administrative measures to protect Nationality everywhere from the meddling interference of other countries in their domestic concerns, and especially through the Banker and the Pedlar seeking entrance through back doors!

NOTE ON ECONOMICS.

It is said that German Trade is carried on by systems of Credit and acceptance of promises to pay, while English merchants, will only accept cash before delivery. It would be interesting to have all the details of the system Germany works under in this matter, and the net result of it; which rather reminds one of the keen competition of the West end tailors, who will not only give long credit, but even advance money to high society and never claim payment at all, if they can marry their daughters into the peerage, or get a contract for their sons.

But there is much in the idea of credit, which weighs against the risks of it; and risks may be minimised by bundobust.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

If credit has to be given, one would think, interest on the Capital, on that account, should be included in the prices quoted to the customer, which would handicap the supplier. But what if a Government or a Trust controlling supplies, bounties the merchant to cover difference in competing prices and risks ?

The merchant getting credit, may require no Capital at all ; and if sure of his sales need only pay, after he receives the cash from the consumer.

Evidently unless Government and Traders are alive to such elements of competition, conditions, of trade are not equal, between Nationalities.

The system of German State-aid, is said to be unique, and to have its justification, in respect of foreign Commerce. For though domestic competetion for excellence and cheapness, to be impartial and fair,—should be free of Government subventions or partiality yet Foreign competition is a matter of the Nation's effort as a whole in which all the Capital and all the Labour is united for the National total earnings

For maximum efficiency and economy of the work of the Nation, a certain amount of active co-operation of the Government with the Labor and Capital of the country is evidently required, and it is that which Germany has perceived and adopted in the National work policy.

This system has its dangers and drawbacks owing to the tendency for the people to look to Government for everything and for the cliques, Capitalists, and experts round the Government, to get too much power; and centralization will rule, while the extremeties of the social structure become ænemic.

This is exactly what has happened in Germany and brought on the war.

For bounties to be given to induce export Trade somebody must pay. Of course it is the home consumer. Taxation increases, but what of that, if a monopoly of trade and commerce is, to be got through it, and wages go up with ever increasing employment !

Well ; the limit to it is seen in the present war, when capital is being used up for destructive processes instead of for reproductive works.

Germany's reproductive work will only arise, if she can win in the war against Humanity, and the world and she can gain another Indemnity from somebody.

England has never contemplated a monopoly of the Trade of the world ; and is fully alive to the advantages of economic competition for excellence and cheapness ; but it is doubtful if her traders are quite equal to the petty trade business which forms the speciality of the Israelite.

If Germany gives credit, while England demands cash, it is easy to predict which country will get the business,—unless there is some wit exercised, in equalising the situation.

Apparently this is possible by the establishment of Banking agencies in contact with Local Markets ; worked by men who would be in touch with

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

local traders, whose *bonafides* could perhaps be guaranteed by the Local Governments.

To do this, naturally takes a little time, and corporate action with the Government; and perhaps requires an efficient establishment, to advise the authorities concerned, as to any action desirable, &c.

It is certain, that now is the time for initiating measures of this sort to secure the return of some of the outlay, the present war is costing us.

Germany appears to subsidise everything, from Beet Sugar, to Shipping and to have her agents everywhere. Such National enterprise, can only be successfully competed with, by similar combinations for co-operative organisation and effort, in other countries.

This is of course viewing the matter from the purely international competitive standpoint. As a matter of Political expediency and effective World Government, it is more than likely that the admission of foreign Banks and traders would before long lead to complications; and each Nationality should keep the pedler outside the premises altogether and deal with them through the Government Office window, and at the Ports, and Frontiers.

EDITORIAL NOTES.

"If thou wouldst worthy prove to enter in Love's inmost kingdom see thou close thy door on all regrets, all sorrows, and all fears. Know I am love, so think on me all alone, I fail thee not whatever may betide. Come, child, to me, in my heart abide."—From *The Inner Voice.*

* * *

It is a hopeless contradiction for people who oppose Social Reform to say that Home Rule would facilitate the same by helping progressive Social Legislation. Under such conditions Home Rule would only bring in Manu's Code in the place of the Indian Penal Code.

* * *

It is better that caste prejudices are not shown in Council Elections. But when the Brahmin shows the same spirit in the official and public life of the country, why should he complain of the non-Brahmin showing the same in Council Elections? Is not the non-Brahmin obliged to do so in self-defence? It seems caste prejudices cannot be done away with so long as caste exists. All talk of national unity and its realization are idle dreams with such prejudices. The best course then would be for the Brahmin and the non-Brahmin to unite in the rooting out of the Demon, Caste.

* * *

The Women's University Scheme has so far succeeded that even a non-official Chancellor has been appointed by a Senate consisting of learned men of Maharastra and elsewhere. The Chancellor is no other than the distinguished Dr. Sir R. K. Bandarkhar of Poona who is also appointed firs Honorary Principal while Mr. Paranjape is to be the Vice-Principal of the first College that is about to start work. The Senate had its meeting in the premises of the Fergusson College and the opening ceremony was marked by much enthusiasm.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The recent order of the Government of India on the condition of the Depressed Classes which is the result of the Debate by the Hon'ble Mr. Dadabhoy in the Viceregal Council in March last, is a reference to Local Governments for report as to what is being done and what more may be done to improve the condition of the Depressed Classes who are divided into three groups, *i.e.*, criminal and wandering tribes, aboriginal tribes and "untouchable" classes.

* * *

The *Insurance and Financial Record* says: "The Director's Report of the Empire of India Life Office for the year ending February last reveals a state of steady progress and development. As the operations of the Company are restricted mostly to India, it seems unaffected by the war."

* * *

In the course of an article in the Poona *Agricultural Magazine*, on "Agriculture in Modern Universities", Dr. Harold H. Mann fights against the view that in a University Agricultural Education has no place. He tries to show that agricultural studies need not necessarily be judged by any mercenary spirit, that they are worthy of attention of the very highest intellectual power that the best of us possess and that this being so, we are called specially to them because by them we can in a simple manner devote ourselves to the service and the very great service of the mass of our fellow men."

* * *

The *Herald of the Golden Age* remarks: "If Ethics were taught in our schools instead of dead languages and subjects comparatively useless in daily life, we should witness a great diminution of crime, class hatred, cruelty and other evils."

* * *

Sir Roper Lethbridge has contributed an article on his favorite theme of a reciprocal trade policy between England and India to the July number of the "Asiatic Reveiw." It is likely that mutual fiscal arrangements will form not a very insignificant portion of the important changes that are expected to be effected in the relations between the various units of the British Empire. Sir Roper refers with genuine approval to the declarations of Sir William Meyer and Lord Hardinge regarding the probability of India's fiscal interests being considered after the war from a new angle of vision and commends the activities of the public life in India in regard to Industrial Developments. He says with true insight that when India is able to expand her industries in her own way, much of the vast wealth of raw material will be worked up in the country to supply her own needs, with an immense margin for exports to enrich Indians with the proceeds.

* * *

The war has brought home to us the necessity of knowing how the neighbour countries of Europe stand with each other, if a repetition of the horrors of war is to be avoided in the future. For this purpose some twelve months ago, the Council for the study of International Relations was launched. The Council exists solely to encourage and assistthe study of international relations from all points of view, the books, pamphlets which it publishes or recommends

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

are selected with that object alone in view, and the council is not to be regarded as necessarily sharing the view set forth in them. "Serbia's place in Human History" and the Problem of small Nations in the European Crisis", are the first two little books in the series.

* * *

A League to enforce Peace (American Branch) has been formed in the United States. It is not a stop the war movement. It purposes to secure the maintenance of peace after the close of the present war by the use of economic and military force. The proposals of the League are :—

(1) All questions capable of settlement by judicial means to be settled between nations by a Judicial Tribunal.

(2) All other questions to be settled by a Council of Conciliation.

(3) Signatory powers to combine their economic and military powers against any one of their number which makes war upon another before the dispute has been thus submitted for settlement.

(4) International Law to be codified and then to govern the decision of the Tribunal.

* * *

Dr. Virgil Davis interviewed 107 persons of great age to find out the ways favourable to long life. He says that very few of the long-lived persons had habitually indulged in alcohol, tobacco, tea and coffee. They used very little medicine. Contentment seems to be one of the surest guarantees of length of days. Most of them, including the wealthy, had worked all their lives and had continued their activities even in advanced years. Bachelors and old maids had shorter lives. Scarcely any of them were fat, They were nearly all great sleepers. All were moderate eaters. Very few ate meat, most ate it sparingly ; in many not at all. Almost all were drinkers of water, but not mineral water. All believed in recreation, Most of them were great readers especially in later life.—*Health and Culture.*

* * *

Health and Happiness thus praises the *onions* which the Brahmans so much detest :—

Value of Onions :—

"Many people have a dislike for onions but this much despised vegetable has excellent qualities. Besides nitrogenous matter and uncrystallised sugar, it contains a pungent oil. Many an illness may be prevented if children are allowed to eat it habitually. Syrup of onion which is prepared by cutting the onions into slices and covering each with brown sugar in frequent doses may bs used beneficially in cases of coll in the babies. Raw onion sometimes acts as a tonic to the nervous system. It often prevents sleeplessness, helps digestion and purifies the blood."

* * *

The following appears in the "*Universal Republic.*"

AN INSPIRATION.

EBEN L DOHONEY.

On Sunday, June the 11, 1911, I was in my pasture a mile south of Direct, Texas. I was lying on the ground from 8 a.m. to 10-30, taking a sun

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

bath and engaged in prayer and meditation. While in this receptive state the following revelation came into my mind in reference to the six dimensions of space; and how the six sides of the cube, represents every part of space; and how the six sides of the cube, represent every part of space and symbolize the life and destiny of man If it was the action of my mind it was entirely involuntary. I had not thought of the dimensions of space in many years; in fact had never given it serious attention. Therefore the following statement could not have originated in my mind, either conscious or subconscious. It must be a lesson of Divine Truth which came to me by inspiration; and as such I give it to the world, for the consideration of thinkers.

The Six Dimensions of Space.

It is common to say that there are three dimensions of space, length, breadth and thickness; and some inquiring minds have sought to find a fourth dimension. But it was revealed to me that there are six dimensions of space. A perfect cube represents the six dimensions of space. Each side of the cube points to and measures Infinite Space. The upper surface points to the source of Divine Love, Wisdom and Power. The lower surface points to the bottomless pit. The front surface points to the future; and the rear surface to the past. The right side points to the plane of righteousness; and the left side to the fields of sin. So we see that the six sides of the cube, not only represent the six dimensions of space; but also symbolize the life and destiny of man. If our course in life is upward we attain to eternal happiness. If our course is downward we sink to ruin. If our course is forward, forgetting the past, and keeping our eyes on the glorious future, we obtain wisdom. If we linger in the dead past, we are first stationary then reactionary, and finally take the downward line to ruin If we look to the right, and follow the path of duty, we will reach the plane of righteousness. If we look to the left, and follow the trail of animal life, we will land in the fields of sin.

Man should follow the path of duty, represented by the right side of the cube; and his course ever be onward and upward, as indicated by the front and top surfaces of the cube. So we see the six sides of the cube, not only point to every part of the universal space; but also symbolize the Life, Duty and Destiny of the human race.

An esteemed Correspondent sends us the following notes:—

A copy of *Nelson's* prayer hangs in the workroom of the Commander-in-Chiefs at General-Headquarters in France.

"May the great God Whom I worship grant to my country, and for the benefit of Europe in general, a great and glorious victory; and may no misconduct in any way tarnish it; and may humanity after victory be the predominant feature of the British Fleet.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

For myself, individually, I commit my life to Him Who made me, and may His blessing light upon my endeavours for serving may country faithfully. To Him I resign myself and the just cause which is entrusted to me to defend.

Amen, Amen, Amen,

Read and written out by the author Valentine Williams.

The death is announced of Lieut-Colonel Beech, C. M. G., while commanding the 1st Regiment of Scottish Horse. He was the only man who received the seven-clasp medal in the Egyptian Campaign. In two of his biggest battles he led the E. Cavalry to victory at the age of 25 years. He was awarded the D. S. O. Osmanieh Medjidieh. Orders. Khedive's Star, and was *four times* recommended for the V. C.

TOPICS FROM PERIODICALS

FOUR STEPS TO SUCCESS,

The same power which, working through Mozart, constituted musical genius, or working through Raphael, constituted genius in art, will work through you in your individual mode of expression, whether that be shoeing horses or building cathedrals; and twill express itself through you as joy, as power, as mastery, as genius. The Creative pirit did not use two kinds of clay in making men. Every man is created for success; ind if he will observe and think and work, he will come to know this for himself.

The first step toward success lies in finding your work. Probably ninety per cent. of all workers "drift" into their final occupation, but a man never drift exactly where he should go. Every human being is created for success *in one particular line*, and often in no other. And so, the first step towards success is to *study your desires*. Stick to your present job, but begin to observe and study your daily actions; notice what you enjoy doing, and what you do most efficiently. If you usually fail to do part of your work effectively, find out why. If you discover that part of the faculties which you should possess seem to be lacking and dormant, decide what work you could do which would not require the use of those faculties. For some work or other you possess every requisite faculty in a high state of development. I have known a man to fail completely as a printer, for instance because his "eye" for type faces—his appreciation and memory for form was undeveloped; but this same man went into the advertising department of the paper and became very successful.

If your present work is not congenial, look about you for something within reach which would suit you better. Remember, I am not advocating that old and helpless search for an "easy job." The chance you are looking for is one that will enable you to work harder and more successfully than you could possibly do in any employment for which you were not fitted.

Observe, think, experiment. If you can secure work which these steps lead you to believe will be more congenial than your present work, try it. And try it with enthusiasm and determination. Keep on studying yourself and your job. In this way you will begin to see what you are really capable of doing to the best advantage. Many a man settles down to a life time of failure simply for want of this self-study.

Before going on to the next step, let me remind you that only worthwhile work can finally satisfy the expression hunger of the human soul. Don't choose for your life work anything which in your inner consciousness you know not to be the biggest and grandest work you are capable of doing. And having by honest thought and experiment decided on the work you are to do, hold a council of war with yourself. From every point on a mountain side, there is a way leading down and another leading up. From where you now stand, there is a way which leads toward the thing which you have decided to be supremely worth gaining. Now, no matter how distant your goal may seem to be, take this road and stick to it. Don't let self indulgence or timidity prevent you from recognizing the logical way ahead. It may not be the easiest way for the present, but it is *your* way. There is nothing new in this. Every great success has been built by an indomitable will, which paused only to see the next thing to do and then *did it with determination*.

The second step in this journey toward success must be taken as soon as you have completed the first: having found your work, *master its technical side*. A great deal of silly fun has been heaped upon this matter of technical mastery, but in reality technique is just the same kind of obstacle to the inventor or to the writer or to the painter that an axe is to a woodsman: he may cut himself with it, but he certainly will not get far without it. Inspiration is not a substitute for technical mastery, but is largely the result of such mastery.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

In mastering the technical side of your work, observe everything connected with your occupation, classify your observations, find the laws underlying apparently unrelated formula. Read everything you can find even distantly related to your work, Read the text books, read the technical journals; keep a note book or a card file in which you store every fact or idea which you encounter. And as you read *think*. Don't bolt your intellectual food. This is the place to use the power of extension, or original thinking; musing over the facts you have collected by reading and direct observation will bring to you the vision of truth as it exists for you; of your personal relation to your work. No text book is more than approximately correct, for every human being is an individual, and his relation to all things is individual. Truth is absolute, but our comprehension of it, which is all we can use, is comparative. We can grasp but a fragment, and it must be *our* fragment. That is why every great creator in every line under the sun has written his own lines of his art; imitators have copied these formulas, but the results which they secured by using them were usually ridiculous.

And so remember that you are an individual creative centre, just as all the masters have been; and part of your strength will lie in your breaking away from the conventions, the superstitions, which are binding your fellows, and working *directly from your own comprehension of the laws of your art or your profession*. No two master merchants or sculptors or railroad builders work just alike.—From "*Nautilus*."—The *Epoch*.

DOWN WITH PRIVILEGE.

(Concluded from our last issue.)

NOT THE UNKNOWN VEDAS.

Further what is the most curious of psychological phenomena connected with Indian life, leaving the pandits versed in Vedic lore out of account, is this same profession of belief in the infallibility of we know not what. Paradoxical as it may sound, our Veda is what we know least about. Indeed it is no whit an exageration to say that we are more conversant with other scriptures and revelations such as the Bible, Koran, ths Avesta, even the Isis Uneiled, than of our own—a state of affairs for which the Brahman is in the main responseble. While he has been at so much pains to popularise the Brahmayana and the Mahabharata by translation, exposition and dramatization, he has studi ously refrained from making a knowledge of the Veda, directly accessible to his Vaisya and Sudra clientele.

TRANSLATE AND SCATTER BROADCAST THE VEDAS,

And yet these classes of the Indian population were more Aryan, at any rate, had more in common with him in respect of in ligenous culture than the Kshatria with whom he would share his spiritual treasures in preference, a preference which is accounted for by the alien spirit he had become imbued with by collusion with the alien in the exploitation of his compatriots. If the Veda is really what we in our ignorance and trust in the Brahman's word, fancy it to be—a priceless treasure of spiritual lore, let us by all means do for ourselves what the Brahman has omitted to do for us, and make the Veda as intimate a possession of every Hindu as his own soul, by translating it into our vernacular so that our people may have an opportunity of judging for themselves what it is that the Veda sanctions or prohibits, whether its pronouncements accord or conflict with the highest dictates of what is no less divine in man, viz, his reason and conscience. The proof of the pudding is certainly in the eating. We shall not be wrong in holding with the Buddhist that the most meritorious Dharma is the gift of Dharma. Some of the money we pour into the coffers of the gods may be made available for so unexceptionable an object from the religious, even the orthodox point of view, as the sowing broadcast of the Veda. The Natukota Chetty who lavishes his superfluous wealth on the renovation of temples, involving the unintentional vandalism of destroying the monuments of ancient art and obliterating the land marks of history, had better look to the renovation of the temple of God in the heart of every man and woman around him. Going right against the grain of inveterate custom and prejudice, there is no step in my opinion better calculated to advance the cause of social reform in Southern India than the translation of the Veda, and I think the course of European history since the popularisation of the Bible amply justifies my optimism.

The foutain head of all authority past cavil of dispute is reason and conseience, the God Immanent in the Universe of man, all other authorities, the scriptural not excepted, being derived or derivable from them and therefore open to challenge. The claim of the Vedas upon our allegiance can be made good only by their satisfying the primary condition that they shall not, by committiug us to irrational beliefs and practices, offend against either. A scripture in antagoism to reason and consoience is *ipso facto* God-forsaken and it shall go by the board. Let it be borne in mind that scriptures and churches, creeds and codes are for man, and not man for them.

(To be continued.)

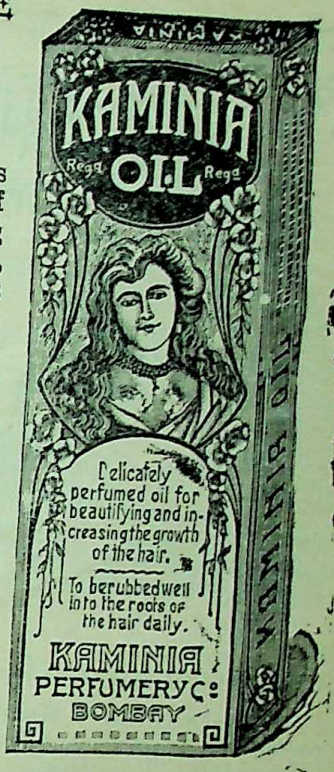
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

SAMPLE FREE

THE WORLD FAMOUS

KAMINIA OIL (REG.)



THIS Oil is composed of excellent drugs, is delightful to use, is the very essence of refinement. For beautifying and increasing the growth of hair, to prevent it falling off, to restore its natural colour, nothing equals Kaminia Oil.

It cures baldness, nervous dizziness, weakness of memory, headache and similar diseases. In all skin diseases its effects are marvellous.

Kaminia Oil has the most idyllic fragrance which lingers delicately in a way to be pleasing to the dainty.

BE CAREFUL TO GET "KAMINIA OIL" ONLY AND ACCEPT NO SUBSTITUTE IN ANY WAY.

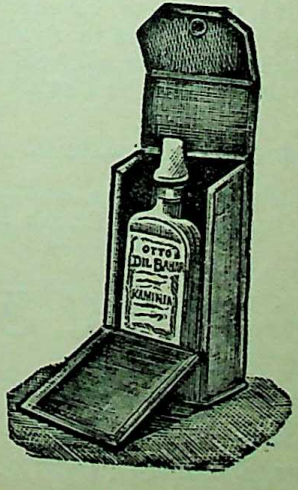
Price Re. 1-0-0 per bottle, V. P. P. annas four extra; for 3 Bottles Rs. 2-10-0, V. P. P. As. 7 extra; for 1 doz. bottles Rs. 10-0-0, V. P. P. Rs. 1-8-0 extra.

N.B.—SAMPLE FREE on Receipt of Half Anna Postage Stamp.

Read the following evidences:—

Mr. M. S. Pillai, Assistant Master, K. V. S. High School, Virudupati, S. I. Ry., writes:—"I have tested your Kaminia Oil, and I am of opinion that it is the most useful Oil for promoting the growth and beauty of the hair. Please send one more bottle and oblige."—15-5-11.

Mr. Ahmed Bux Jamalji, Merchant, Erinpura Road, writes:—"I am glad to certify that your Kaminia Oil possess marvellous efficacy, as in many cases I have experienced, and seen that people suffering from dandruff, and from other diseases of head and brain, proclaim your preparation is unrivalled over the whole surface of the world, and it is my everlasting prayer that its fame may ever increase and you may be blessed everywhere on this account."



Otto Dilbahar (Regtd.)

THE PERFUME OF ORIENTALS

SWEET. DELICATE. LASTING. EXQUISITE. Made from the pure extracts of selected natural flowers, without any mixture of alcohol or spirit. Just a few drops on your handkerchief or coat sleeves, give the smell of a real flower garden around you No matter however powerful the scents others may be using, this

OTTO DILBAHAR PERFUME

comes up above them all and attracts notice in spite of them. Write for a phial to-day.

Price small bottle As. **8**. Price Midium size As. **12**. Price large ½ oz. bottle Rs. **2**. V. P. P. As. 4 extra. Sample phial As. **2**. Perfumed Card **one anna.**

Sole Agents

ANGLO INDIAN DRUG & CHEMICAL COMPY.

16 ⅜ Market, Bombay.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

KAVIRAJ N. N. SEN'S

KESHRANJAN.

RADICAL Cure for

BALDNESS.

KESHRANJAN	radically cures Baldness
Do.	Cures alopecia.
Do.	Cures headache.
Do.	Insomnia.
Do.	Arrests falling hairs.
Do.	Removes spots scurfs and blemishes.
Do.	the Best hair-food.
Do.	the Best skin-tone.
Do.	the Best preparation for Best people.

Re. 1 per bottle. Post free Re. 1-5.

Jakridari Kashaya or Specific for Liver Complaints.

OUR **Jakridari Kashaya** is acknowledged as the best and surest vegetable liver-regulator in the world. Its action is quite steady, permanent and curative. It is pleasant and refreshing to the taste. It acts gently yet promptly on the kindneys, liver and bowels, cleanses the system effectually, dispels headaches and habitual constipation. It speedily cures the irritation and the feverish state of the stomach, allays spasms and restores the action of the liver. It promotes a healthy and proper secretion of the bile, and relieves the constitution of all causes capable of inducing gout. The impurities of blood are promptly removed by it.

Price of one phial with a box of pills	...	Re. 1.
Packing and postage	...	... As. 7.

Karnarogantaka Taila or Ear-Drops.

IT cures otorrhœa, otitis, tympanitis, inflammation and all other distressing diseases of the ear. Deafness, if not long-standing, is sure to be cured by its use. It infuses tone and strength to the auditory nerves, and removes all pain from the head and ears. Its effect is soothing and is free from all sorts of irritation. In the evacuation of pus and all other septic matter it possesses a remarkable power

Price per phial As. 12. Packing and postage As. 5.

PRESCRIPTIONS with or without Medicines are sent to every part of India, Burma, Ceylon, Straits Settlements, Cape and the British Isles, on receipt of concise conditions of disease.

Kaviraj Nagendra Nath Sen,

GOVT. MEDICAL DIPLOMA-HOLDER

Member of the Chemical Society (Paris), Society of Chemical Industry (London), Surgical Aid Society (London), Chemical Society (America), &c., &c

Nos. 18-1 & 19, LOWER CHITPUR ROAD, CALCUTTA.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The Man who knows Atank Nigrah Pills

usually knows enough to buy them.

This advertisement is meant for those who need

ATANK NIGRAH PILLS

But Don't know them.

They soothe the tired nerves, make digestion easy, give strength and vigour to the system, cure brain fag, Constipation, etc.

Price Re. **1** for a tin with **32** pills.

Vaidya Shastri Manishanker Govindji,

ATANK NIGRAH PHARMACY,

157/8, Broadway, Madras.

96, Mount Road.

LONG LIVE THE KING

AND

EVERY ONE

WHO TAKES

BATLIWALA'S AGUE MIXTURE or BATLIWALA'S AGUE PILLS

Batliwalla's Genuine Quinine Tablets gr. 1 each bottle of 100.

Batliwalla's Genuine Quinine Tablets gr. 2 each bottle of 100.

Batliwalla's Ague Mixture for Fevers, Malaria, Influenza etc.

Batliwalla's Ague Pills for Malaria, Fever, Influenza etc.

Batliwalla's Tonic Pills for pale people and nervous breakdown.

Batliwalla's Tooth Powder for Preserving Teeth.

Batliwalla's Ringworm ointment for ringworm, Dhobi itch, etc.

MAY BE HAD FROM ALL DEALERS IN MEDICINES OR FROM

Dr. H. A. Batliwalla Sons & Co.,

LIMITED,

No. 191, WORLI 18 BOMBAY.

TELEGRAPHIC ADDRESS:—"**Doctor Batliwalla Dadar**

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Our Head-quarters have been removed from Porto Novo to Tanjore.

P. SUBBAROY'S

World-renowned and most Efficacious Ayurvedic Medicines.

Awarded several medals and certificates of merit at various Exhibitions.

33. **Siddhamakavadwaja** :—Is the most potent alternative in the Hindu Pharmacopœa. It cures all sorts of fevers, dyspepsia and its attendant symptoms, all kinds of neuralgic pains; removes every kind of disorder of the respiratory organs and regulates and improves the digestive functions. In short, there is no disease for which it is not a cure. If you use this peerless medicine you will not lose your manly power and youthful vigour even when you celebrate your centenary. Price per tola Rs. **80**. Price of medicine for 7 doses Rs. **3**. V. P. P. charges extra.

34. **Pain Killer** :—This is for internal use whereas Pain Balm is for external use. A sovereign remedy to cure all pains in any part of the body due to vitiated wind or vayu. Price per box Re. **1**. V. P. P. charges for 1 to 6 boxes As. **5** only extra.

35. **Cholera Killer** :—A most reliable and positive cure for this dreadful disease. Price per box Re. **1**. V. P. P. charges for 1 to 6 boxes As. **5** only extra.

36. **Constipation Cure** :—Best remedy for habitual and occasional constipation, corrects the torpid liver, stunulates healthy natural secretion of bile, cures all dyspeptic ailments, regulates the bowels and keeps the system healthy. Price per box As. **10**. V. P. P. charges for 1 or 2 boxes As. **5** only extra.

PLEASE APPLY TO :—

P. SUBBAROY,

Ayurvedic Pharmacy,

SRI VENKATESA PERUMAL KOIL SANNATHY,

TANJORE.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

SURAMA

SURAMA IS QUITE DISTINCT FROM OTHERS.

ECAUSE.—It possesses the remarkable property of cooling the heated and over-worked brain and helping a luxuriant glossy growth of hair.

ECAUSE.—It admirably helps a lady's evening toilet and pleases every body with its most lasting and enchanting aroma.

Price per phial ... ... As. 12.
Packing and Postage ... „ 7.

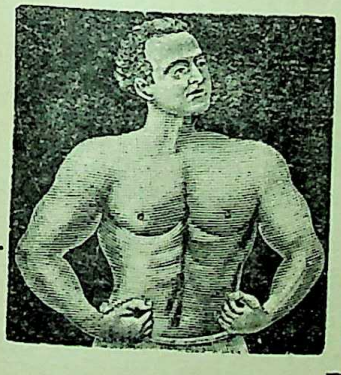
THE SPECIFIC FOR ORCHITIS AND VARICOCELE.

It radically cures this Malady. It removes the pain, reduces the size and stops the fevers accompanying it.

Price per Box with a Phial of Oil Rs. 2.
Packing and Postage ... As. 7.

S. P. SEN AND CO.,
Manufacturing Chemists,
19-2, Lower Chitpur Road, CALCUTTA.

Premature Decay . . . .
DUE TO
. . Nervous Breakdown.



Has been so **COMMON** now a days that a sufferer often thinks there is nc sure remedy for it. He suffers patiently and very often is deluded by so many "**CURES**" in the market but he finds no substantial benefit. At last he becomes desperate and resolves not to take any medicine at all. In this way many a promising career is ruined for ever To sucb men there is the lat but surest hope and that is

Dr. BURMAN'S
NERVINE TONIC PILLS.

Prepared by the renowned Dr. Burman after acquiring vast experience in the line for a long time. This isno exaggerationbut a fact proved by the users themselves who will tell you that these wonderful **PILLS** are the best medicine for **NERVOUS DEBILITY, BRAIN FAG, LOSS OF MEMORY, INDIGESTION** and other complaints due to Nervous breakdown. Please write for Catalogue which contains testimonials.

Price Re. 1 a phial of 30 Pills.

Packing and Postage 5 As.

DR. S. K. BURMAN,
5, Tarachand Dutt's Street, CALCUTTA.

AGENT:—**Messrs. KARTIK & Co.,**
33, South Tank Square, MADRAS

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

PICK ME UP
REGD.
VIGORA OR IDEAL TONIC
THE BEST ALTERATIVE NERVINE TONIC BLOOD PURIFIER & INVIGORATOR. 4 OZ. PHIAL RE 1-4 POUND RS. 4-12
INDIAN CHEMICAL & PHARMACEUTICAL WORKS
TEL: ZARZINA, CALCUTTA. 1, HOGUL KURIA, CALCUTTA

TELEGRAMS "ZARZINA CALCUTTA."
DIGESTIN
CURES ACIDITY DYSPEPSIA & GASTRALGIA, CONTAINS PTYCHOTIS OIL AND PAPAIN COMBINED WITH OTHER POTENT MEDICINES, HELPING DIGESTION. 25 TABLET AS. 10 FREE PACKING AND POSTAGE
INDIAN CHEMICAL AND PHARMACEUTICAL WORKS 1 HOGUL KURIA CALCUTTA.

REGD.
ZARZINA
OR COMPOUND IODISED SARSAPARILLA AND GOLD
THE SAFEST REMEDY FOR SKIN DISEASES, ERRUPTIONS, RHEUMATISM AND GOUT, ACTS LIKE A MIRACLE IN ERADICATING MERCURIAL POISON AND REMOVING ALL BLOOD IMPURITIES, BUILDS UP NEW HEALTH, VIGOUR AND INFUSES FRESH BLOOD IN THE SYSTEM.
4 OZ PHIAL (SUFFICIENT FOR A FORTNIGHT) RE 1-12. DOZEN RS. 20. POUND RS. 6-8
INDIAN CHEMICAL & PHARMACEUTICAL WORKS
1, HOGAL KURIA, CALCUTTA
TELEGRAMS "ZARZINA" CALCUTTA

The Indian Polytechnic Co-operative Association.

Working for the establishment of neo-co-operation which **in the opinion of foremost economists promises to be the solution of India's greatest problems.**

The attention of all who realise the vital importance to India of industrial development and popular and technical education is earnestly directed to the Indian Polytechnic Co-operative Association established to restore the old essentially co-operative industrial system in the modernised form of neo-co-operation. It is the true system of India, the only one that suits the character of the Indian people, and that will bring India prosperity and not exploitation with the notorious evils of the capitalist system.

The following are some quotations from men standing in the very front rank :—

Hon'ble Mr. D. E. Wacha, regarded as the leading practical economist of India wrote "You will always have my support" "Those who have patiently heard you readily recognise **that yours is a scheme which.....would ultimately bonefit society.**"

Among statesmen of the first rank :—

The Late Lord Roberts wrote "It appears to me an honest attempt at the solution of problems of the greatest moment to the State."

Sir Horace Plunkett the eminent member of the Indian Industries Commission wrote "Your essay on the co-operation of the future **is intensely interesting and well thought out**.....I assure you you have the deepest sympathy of a feellow worker."

Lord Crewe and **Lord Milner** are among the eminent statesmen who have expressed interest. Mr. J. B. Pennington, I. C. S. retired, Hon. Sec. Educational Colonies Association called attention to this plan as "**the only one that will ever solve India's problem of popular education.**"

For inpormation apply to the Indian Polytchnic Association, 5, Royal Exchange Place, Clauctta.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Some Select Opinions about the "New Reformer."

The Hon'ble Mr. S. H. Butler, Member for Education, Government of India :—

Mr. M. Sharp, Joint Secretary to the Government of India, writes: Mr. Butler has perused some of the issues of the "New Reformer" with interest and thinks the paper will be useful.....We shall be glad to subscribe for a copy of the "New Reformer" for use in this office.

His Excellency the Right Hon'ble Sir George Sydenham Clarke, G.C.M.G., G.C.I.E. Governor of Bombay:—

His Excellency will be glad to subscribe to the "New Reformer" which he thinks a thoughtful periodical well calculated to do good.

L. ROBERTSON, *Private Secretary.*

Sir Murray Hammick, K.C.S.I., C.I.E.:—I wish you all success in your work.

Col. Sir J. R. Dunlop Smith, K.C.S.I. :—It seems to be doing a great deal of good.

His Honor Sir John Hewett, K.C.S.I., Lieut.-Governor of United Provinces:—

I am desired to say that His Honor the Lieutenant-Governor has read the copy of the "New Reformer," which you have forwarded for his perusal, with interest, and sympathizes with the objects aimed at by you.

Sir J. H. Du Boulay, Private Secretary to the Viceroy and Governor-General of India :—I have laid your letter of July 29th before the Viceroy, and I am to say that much as he sympathises with al efforts to produce well-informed, well-conducted and instructive journals.....

Dr. J. M. Peebles of Los Angeles, :—Surely you get-up a very handsome monthly and I wish it very great success, for its tolerance and liberality are most admirable.

Count Leo Tolstoy :—The aim of your work, as you put it in your letter, is the highest that can be pursued by man's activity.

The Right Hon'ble Lord Avebury, P.C., F.R.S., D.C.L., LL.D., D.L. :—It is written in the true spirit of religion, and I wish you success.

Sir William Lee-Warner, K. C.S. I. :—I admire your enterprise and your work.

Edward Carpenter, Sheffield, England:—It seems a useful little paper.

Revd. Charles Voysey, B.A. London :—Your admirable Monthly Magazine.

Countess Evelyn Martinengo Cesaresso, Italy :—What I like in your Magazine is that it keeps within broad lines.

A. E. Castlestuart Stuart, I.C.S. :—I should say that the "New Reformer" should have a very useful future before it.

Hon'ble Mr. Justice D. D. Davar, Bombay :—You may put my name as a subscriber, and if the "New Reformer" continues to be what it promises, it will be an extremely useful publication

Babu Sasipadu Bannerjee :—Your "Reformer" is doing great good.

H. G. Keene, Esq., C. I. E. :—"Your excellent paper."

The United Empire, Journal of the Royal Colonial Institute :—An interesting little Journal dealing with the movement for Social, Economic and Religious reform in India showing the progress that is being made in the development of a new School of Indian Thought.

The *Christian Commonwealth* :—D. Gopal Chetty sympathises with all progressive movements and is making considerable sacrifice to advocate the cause of Reason, Justice and Love through this magazine.

The *Ceylon Standard* Paving the way for the reformation so much desired by high-souled, thoughtful people.

The *Siddhanta Deepika*:—We know the Editor to be a man of great earnestness and power.

The *Vivekanandam* :—The Editor is one who pleased His Royal Highness the Prince of Wales wit his English poem.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

WAR LITERATURE, ETC.

THE

"New Reformer" War Numbers

(from August 1914 to July 1915.)

Bound in Volumes. Each Vol. Rs. 4.

This contains very interesting, instructive and useful information about the war from the pen of eminent writers both in England and India.

The Great Co-operation,

By Col. T. F. Dowden, late R. E.

A brief sketch of the Co-operative methods of work of the world. Price Re. 1.

Co-operation with God and the Neighbour.

Co-operation arising from the spiritual sphere of thought and action. Price Re. 1.

Truths About India.

A compact and useful Reprint of Leaflets issued by the East India Association, with foreword by The Right Hon. Lord Ampthill.

These leaflets contain satisfactory reply to the violent attacks on the British Administration of India and thus spread a correct knowledge of Indian affairs. Price Re. 1.

More Truths About India.

Being a further issue of Leaflets by the East India Association in 1913-1914. Price As. 8.

Apply to :—

The "New Reformer" Office,

Park Town,

MADRAS.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

PRINTED BY VEE & CO., MADRAS.

Digitized by Arya Samaj Foundation Chennai and eGangotri

Monthly Number, As. 6. Annual Subscription, Rs. 4.

THE New Reformer

Oh, if you could dethrone that Brute-God Mammon and put a Spirit-God in his place!—*Carlyle*.

Man is his own star, and the soul that can
Render an honest and a perfect man
Commands all light, all influence, all fate,
Nothing to him falls early or too late;
Our acts, our angels are, or good or ill,
Our fatal shadows that walk by us still—

Beaumont and Fletcher.

Vol. X, No. 5.] AUGUST, 1916. [III to I

		P
I.	The Tamil Language. By the Editor	1
II.	Life Through Sacrifice. By Miss J. G. Weatherley, England ...	1
III.	Holy Communion, a poem. By Baroness De Malortie, Oxford ...	1
IV.	The Greatest Man and the Highest Life. By Revd. Walter Walsh, D.D., London...	119
V.	Education and Religion. By Mr. C. J. Varkey, B A. ...	123
VI.	The Duties of Woman. By Mrs. M. S. Jhabvala	125
VII.	The Meaning of "Lucifer." By Mr. F. W. Frankland, M. A., New York ...	127
VIII.	Exhortation. By Mr. B. V. Chandrasekara Aiyer	130
IX.	Steps to Prophet Zoroaster, a Review. By Col. T. F. Dowden ...	133
X.	Literary Notice	138
XI.	Editorial Notes	139
XII.	Topics from Periodicals	142

EDITED AND PUBLISHED BY D. GOPAUL CHETTY,

15, Venketroyan Lane, Park Town, Madras.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

PATRONS

Sri Raja Row Venketa Kumara Mahipathi Surya Row Rajah of Pithapuram.
Col. T. F. Dowden, R. E., (Retd.) England.
Sir Michael B. Nairn, Bart., Scotland.
Countess Evelyn Martinengo-Cesaresco, Italy
His Highness the Maharajah of Faridkot.
M. R. Ry. Mukunda Madhava Munipapi Reddi Garu Zemindar of Elagiri.
Ratan J. Tata, Esq., Bombay.

THE "NEW REFORMER"

D. GOPAUL CHETTY, Editor.

The "NEW REFORMER" is a Monthly Magazine devoted to the reform of Religious, Social, Economic, and other matters. It will chiefly endeavour to root out those selfish and false desires which now estrange men one from the other, and establish in their place Reason, Justice, and Love as the mainspring of all human actions. In other words, it will strongly protest against the moral deadness of the world.

It has an eminent list of Contributors, both European and Indian.

It is a nice medium for advertisement.

Our advertisement charges are as under :—

	Full page	Half page	Quarter page
Yearly	.... Rs. 48	Rs. 25	Rs. 15
Half-yearly	.... „ 25	„ 18	„ 10

The Magazine has been moderately priced so that it might be within easy reach of all.

Price per Annum Rs. 4.

All subscriptions are payable in advance. English rate of subscription is 6 shillings per annum.

Gentlemen who give Rs. 100 and upwards are styled Patrons.

All Literary Communications, Books for Review, etc., should be addressed to the Editor, 15, Venketroyan Lane, Park Town, Madras.

All Orders, Remittances, and Advertisements to the Publisher The "NEW REFORMER" Office, at the same address.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

THE NEW REFORMER.

Vol X] August, 1916. [No. 5.

THE TAMIL LANGUAGE

BY

THE EDITOR.

(*Concluded from our last issue.*)

The most important works of the age of the Third Sangam, not written by its poets, is the famous *Kural* by Thiruvalluvar. The others are *Athusudi*, *Konraiventhan* and *Moothurai*, by Avvai, sister of Thiruvalluvar.

The next period we have to consider is the age of the Buddhists (100 A. D. to 600 A. D). It was during this period the five great works *Chinthamani*, *Silappadikaram*, *Manimakalai*, *Valayapathi* and *Kundalakasi*, and the smaller works *Neelakasi*, *Sulamani*, etc., were written. Manickavasagar's *Thiruvasagam* and *Thirukoviar* belong to this period. The Jaina work *Merumanthirapuranam*, the two lexicons, *Thivakaram* and *Pingalandai* and *Muthollayiram* are some of the others.

This period was succeeded by the age of Religious Revival (600 A. D. to 1400 A. D.) It was then the sixty Nayanmars and the twelve Alwars established Sivaism and Vaishnavism respectively. It was also then that the Tamils foolishly joined the Brahmins in routing Buddhism and Jainism. This was the time when Thirugnana Sambandar, Thirunavukkarasu and Sundaramurthi Nayanar sang the *Devaram* and Vaishnavite Alwars, their *Nalayiraprabandam*. *Kalladam* came into existence in the tenth century. *Nannul*, *Neminatham*, *Puraporulvembamalai*, *Ahapporul Vilakkam*, *Yapparungala Karikai*, etc., belong to this century.

About the eleventh century A. D. the hymns of the Saiva devotees were collected and classified into eleven groups or *Tirumurais* by Nambi Andar Nambi. Of the eleven, the first three contain the hymns of Sambanda and the next three those of the Vellala Saint, Appar. The seventh comprises the hymns of Sundara. These seven form the *Davaram*, also known as *Adangal Murai*. *Thiruvasagam*, the greatest of

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the Saiva songs forms part of the eighth *Thirumurai* and takes the place of the Aryan Upanishads. *Davaram* and *Thiruvasagam* contain beautiful expositions of philosophical thoughts profounded by Siva Siddhantins. These hymns correspond to the Vedic hymns but with this difference that the principles they inculcate are peculiarly Saivite. Hence they are regarded as Tamil Vedas. There is nothing in the whole literature of the world that can be compared to them. Even the much praised Vedic hymns cannot be equal to them though they resemble them in being but praises and prayers offered to the deity. The ninth group is called *Thirussaippa* and consists of hymns in imitation of *Davara* hymns. The tenth collection consists of Tirumular's *Tirumanthiram*. The eleventh collection embraces a number of miscellaneous poems composed by poets from Nakkirar to Nambi Andar Nambi. The last ten pieces in the eleventh *Thirumurai* were written by Nambi Andar Nambi himself and of these ten pieces, the third *Thiruthondar Thiruvanthathi* forms the basis of the Tamil Purana, called the *Periapuranam*. These eleven collections together with the *Periapuranam* make up the Tamil Vedas of the Saivas, besides the later fourteen Siddhanta Sastras which contain the rationale of the Saiva Siddhanta philosophy and correspond to the Brahma Sutras of the Brahmins.

It was in the eleventh century, Kamban, Ottakuthan and Pugalandi adorned the court of Kulothunga Chola. Another Avvaiyar who wrote *Nalvali* and *Neethivemba* is said to have lived at this time. Kamban produced his *Ramayanam* and Ottakuthan his *Kulothunga Chola Kovai* and Pugalandi his *Nalavemba*. Just about the twelfth century *Kalingathuparani* and the Siva works *Kandapuranm* and *Periapuranam* were written. *Veerasolium* also belongs to this century. Pattinathar's poems and *Thandialamkaram* are others. We must not forget to mention here that the commentators Sevavariar, Parimalalagar, Nacchinarkiniar, Adiarkunallar flourished during this period.

The modern period begins in 1400 A. D. Just at this time the ancient dynasties of Tamil kings began to disappear and the Tamil language consequently lost its State patronage. But in later days the Siva monasteries which were the repositories of learning patronised Tamil. Athiveerarama Pandiyan published his *Naidatham*, *Kurmapuranam* and *Vettriverkai* while his brother wrote *Kasikandam*. Villuputhurar's *Bharatham*, Arunagirinather's *Thirupugal* followed. Nalla Pillay then wrote down his *Bharatam*. The mutts at Thiruvavaduthurai and Dharmapuram produced many a good work. Thiruvengada Mannanvar translated *Prabodha Chandrodyam* from the Sanskrit. Sivagnyanamunivar and Kacchiappamunivar produced many excellent works. Of these,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Sivagnynamuniver's *Dravida Maha Bashyam* deserves special mention Sivaprakasa Svami's *Prabulingaleely*, Thayumanavar's poems, Veeramamuniver's *Thonnul Velakam* and *Thembavani* and Menakchi Sundaram Pillay's works are the others.

During the latter half of this period, the non-Brahmins began openly to question the superiority of the Brahmins and their authority in all social and religious matters. This led to the rise of the anti-Brahmanical or Siddar school of poets who were said to be eighteen in number. These Siddhars did not like the Brahmins for all the corruptions they introduced into the country and ridiculed in their works, the social institutions of the Brahmins, their religious observances and their Sanskrit Vedas.

The scantiness of Tamil prose literature is a known fact. The whole of Tamil literature excepting some commentaries is all poetry and prose had no distinct place in it. There are no grounds for asserting that there were separate prose works before the beginning of the 17th century. The prose works of ancient days were உரைவீசப் பட்ட பாட்டை செய்யுள் which means composition in which poems are interspersed with the prose, *i.e.* poetical composition in which prose is intermixed. *Perunthavanar Bharatam*, *Thagadur Yathirai* and *Silapathikaram* are the only three works of this kind. *Sripuranam* and *Gadyachinthamani* are some of the Jaina works in prose. Some of the commentators who wrote in prose are Nilakandanar, Ilampuranar, Kalladar, Perasiriyar, Senavariar, Nachinarkiniar, Parimalalagar and Adiyarkunallar. The modern period starts with the name of Niramba Alagia Desikar and is followed by the other prose writers, Veeramamunivar, Sivagnyanaswami, Thandavaraya Mudaliar, and Arumuga Navalar and others. The famous Tamil prose writers of recent days are Thamodaram Pillay, Prof. Sundaram Pillay and Pandit Suryanarayana Sastriars. In recent years Novels and Dramas have come into existence in larger numbers. Many good Tamil journals are also being published.

Alone among the Dravidian languages, Tamil possesses a Literature, ancient, pre-eminent and interesting. Pandit Suryanarayana Sastri, B. A., calls Telugu, Canarese, Malayalam and Tulu as வழி மொழிகள் from Tamil, *i.e.*, languages derived from Tamil which is the மூலமொழி. This is also the opinion of many other Tamil scholars of note. Tamil can dispense with the assistance of all the other Dravidian languages and yet go on but those other languages cannot do so. Tamil alone possesses a rich and pure literature. According to Revd. Goudi, "in its literature is to be found *the*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

high water mark of Indian thought and life." Even Sanskrit is nothing before it. There is therefore every reason to call it a Classical language like Greek and Latin. Under such circumstances the University of Madras has committed a grave error in placing it on an equal position with the other languages like Telugu, etc. We hope that sometime sooner the error is rectified.

The Dravidians were a very enterprising, civilized and powerful race like the modern Europeans before they subjected themselves to the corrupting influence of the Brahmins. They were then men of action. They took a serious view of life, did their duty and enjoyed themselves like men. They had then no caste or other social evils. It was after their foolish submission to the social and religious corruptions and superstitions of the Brahmins, they became dreamers. Their life as described in ancient Tamil works is a standing example of what we should do. It therefore becomes the duty of every Tamilian to study the ancient Tamil Literature, to know the high, noble and happy and enterprising life of the ancient Tamils and then throw off the superfluous Social and Religious evils to which the Brahmins subjected them with a selfish motive and which they under the influence of their Maya foolishly accepted.

There are still many cadjan volumes lurking in the nooks and corners of the zealous Mutts and Pundits' homes and they must all be printed and widely read. Instead of Tamil scholars devoting their time to the production of useless novels, they may use it for some solid work of an original kind. Translation into Tamil of many an excellent work in English and other languages may also be made. The History of South India has yet to be written. Tamil scholars may help the Epigraphists and Archæologists in their praiseworthy endeavours in this direction.

LIFE THROUGH SACRIFICE

By

MISS J. G. WEATHERLEY, ENGLAND.

There is no one who can feel that as an Empire we are the same as before the war. A great and sudden change has come over us, and we are hardly yet able to realize what it is or how it has come, but one thing we know and that is that our values have changed.

Before the war we were occupied in seeing how we could make things comfortable for ourselves, how to ease the burdens of life, how to do away with anything that might cause disease, discomfort; we were thinking more of the welfare of the body than what was good for the well-being of the soul. How to make money occupied the minds of a vast number of men and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

women, and the great thing was the procuring of well-paid posts which did not involve too hard work. Gross materialism had enveloped us, and our ideals of better and higher things were in danger of their very existence.

Now all has changed and how? not merely by the war itself, but by the demands it has laid upon us for *Sacrifice*.

Twenty centuries ago the Lord Jesus Christ laid this down as a principle: "He that loseth his life shall save it." We had been trying to save our lives and so had been losing them. The things we thought meant *life*, we had to learn were not making for life at all, we must get another set of values.

With persistent reiteration this war has been calling men to find their lives in the only way possible—by Sacrifice.

Sacrifice really means to offer upon an altar something precious to you. Now, is that not exactly what we have been called to do? Is there a single person in this wide Empire from whom this war has not claimed the sacrifice of some of those things which we counted precious?

Did we value immunity from pain to the body, think of the millions who have been called to lay their own bodies on the altar of sacrifice for the suffering of death, mutilation, or wounds of indescribable severity. Were we anxious to live free of anxiety and care and sorrow, now every home almost has become a centre of suspense and anxiety, and in so many cases how many have been doubly and trebly bereaved! Some have been called on to surrender the most precious thing that earth held for them, and the end is not yet.

God has demanded the sacrifice of broken hearts, and it seems just now as if they would never be any thing else than broken.

Then as regards our material well-being, we are most of us much poorer; we cannot hoard our money, what we have we must give at the call of need.

Again take our pleasures and recreations, we thought we could not live without these, now we must find them in another way in ministering to the needs of others.

A Red Cross worker writes: "I have often found our hospitals a source of inspiration. Working in a "London Hospital I can testify to the magnificent heroism and endurance of our brave men, who, suffering untold anguish, yet turn their faces to the morning light." And I would have you note the next sentence because it shows exactly what so many have found recently to be the true value in life. "I am beginning to realize afresh that the real

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

things in life have to be won through blood and tears, and that nothing of value is gained apart from sacrifice and self-renunciation. Because this fact has woven itself into the very texture of my being. I press on, believing that ultimately right will conquer by the power of love."

Real things have to be won through blood and tears.—It is the one central thought of Christianity. The cross.—The one we think of as most Divine found all life for Him centred and focussed in the Cross. The cross of sacrifice, and we in our lesser measure if we are to find life, and if we are to impart it, can only do it by blood and tears

A writer has said : "at this moment we look out opon the world with wonder and worship in our eyes. We are standing before Calvary. In every Khaki-clad youth who has leapt to the service of his country, every woman wearing the garb of sorrow, every father lamenting his boy, every heart amongst the crowd of anxious watchers and waiters, every ministrant to pain and grief, every soul-giving itself in any way for love's sake, there is surely that divine self-giving which all of us have known on less conspicuous fields, but which now is being burnt in upon the consciousness of mankind as the one thing that saves. It is the blood of Christ flowing in the veins of humanity..... Numerous voices tell us that for the religious thinker these are days of "perplexity", but to us for whom the atonement of God and man is Christ's eternal work throughout all ages, a moral process in which we may be his media, these are days of revelation,

" The picket frozen on duty,
" The mother starved for her brood,
" Socrates drinking the hemloch,
" And Jesus on the Rood.
" The thousands who humble and nameless
" The straight hard pathway trod,
" Some call it consecration,
" But others call it God."

It is this God who is drawing very near to us now, and who is still saving his world by the blood of Christ—which is not something in which we are outwardly washed, but by which we are inwardly ennobled; it is that innate self-giving which is the divine answer to all self-seeking".

As never before are we having interpreted to us the inner meaning of sacrifice, so akin to the sacrifice of Christ—and its power of ennobling—stories come to us from all parts of the field concerning the wonderful self-giving of one man for another. Only to-day we have read " Sepoy Chatta Singh, 9th Bhopal Infantry, showed most conspicuous bravery and devotion to duty in leaving cover to assist his commanding officer who was lying wounded and helpless in the open. He bound up the officer's wound, and then dug cover for him exposed all the time to heavy fire. For five hours until night-fall he remained beside the wounded officer shielding him with his own body on

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the exposed side." And again Captain J. A. Sinton, M.B. "shot through both arms and through the side he refused to go to hospital, and remained as long as daylight lasted attending to his medical duties under very heavy fire."

It is not for the V. C. that men do these things, it is for the love of their fellowmen, the same love that took Christ to the Cross. It is the glory of self-sacrifice, the joy of self-giving!

When we have learnt this, the most wonderful things are possible. *Punch* had a trenching story a few weeks back, founded on fact. It was the eighteenth birthday of the third son in a family, his two other brothers were at the war. At the breakfast table the boy is opening his presents, and the father and mother enjoying his pleasure, when their attention is caught by two official envelopes. The father opens first one and then the other. The look on his face makes the mother cry out not both! He bows his head in assent. Then controlling his emotion he turns to his youngest boy, and says "to-day is your eighteenth birthday, you have my permission to enlist."

To such heights of self-sacrifice has the human spirit risen, who shall say that life has not become a far greater nobler thing to us all!

It is terrible that we needed so severe a monitor, and even yet the stern hand of God's judgment may continue upon us, until we are all purged of our self-seeking and we see our sin In many cases it is the innocent that are suffering for the guilty. Christ was an innocent victim, but in His suffering we see the awfulness of sin and so in the innocent victims of to-day we see suffering caused by man's sin, and may be the sinner will only turn from it when he is awakened by seeing the fruits of his evil doing.

Those of us who are going to reap the benefit of all this suffering ought we not to be more conscious than we are as individuals of the price of our salvation?—How much has not been won for us by the sacrifice of another beginning with the supreme sacrifice.

We constantly see appeals to us to remember the price that is now being paid for our liberty and freedom, and to see to it that our heroes, our brave beautiful boys, who have laid down their lives for us shall not have suffered in vain.

It is the same call as has always been sounded through the Christian gospel—"Look unto me and be ye saved"—as we look at a great sacrifice made on our behalf we cannot continue to be indifferent, it must create in us a like spirit. "Follow Me! Go and sell all that thou hast, and thou shalt have treasure in heaven." We may not permit any sinful desire, any earth-bound longing to prevent our joining the great march of heroic souls to the Kingdom of God through self-giving.

"On to the bound of the waste, on to the City of God." We think of the multitudes of India's young men, pursuing their studies with feverish anxiety.—Have they heard the call—"the Utmost for the Highest?" Do they remember that all knowledge gained is simply a talent in trust for the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

use of the world?—that the end of their toil is to have some worthy gift to offer in love for the service of others. Are they prepared to sacrifice themselves, not perhaps on the fields of France or Flanders, but for the deliverance of their own people from the bondage of ignorance and the thraldom of custom!

I remember once a little group of Indian students asking me what could they do in the service of humanity. I reminded them of the poor boys who had never even had a chance to learn to read, their own women-folk pining for knowledge, longing behind their prison-bars for freedom, and asked them could they not patiently and lovingly minister to such at their very doors.

Such service lacks romance and the enthusiasm that comes through numbers, so in a sense it may involve a more complete laying down of the personal life in order to find it. But those who are prepared to join their sacrifice to that which millions are offering to-day will not count the cost. They will be ready to give what they have, and not wait for something that *appears* better or finer. Wherever we find sin, apathy, ignorance they have to be met and conquered by the force of a Christ-like love and service. Man's part is to redeem the world, by his own self-giving, and then, and then alone will he be fitted to attain that longed for goal—oneness with God.

And all through life I see a Cross
Where Sons of God yield up their breath
There is no gain except by loss
There is no life except through death.

HOLY COMMUNION

By

BARONESS DE MALORTIE, OXFORD.

Before the Father's Face we kneel to pray;
Yet only through the best beloved Son
Can we approach that glorious array
Of world's unknown, all blended into One.

O Light Eternal guide our erring ways:
They fall among the thorns, the cares, the sin.
Let cleansed hearts feel love again, and praise,
In offering this Sacrifice to Him.

O mystic Life, that flows within the Cup,
O Strength of God, that hides within the Bread.
We languish! who by these are lifted up;
We hunger whom the Great Unseen has fed.

Increase our faith. O could we live by Thee,
Patience Divine! but waiting for our love
Making it part of Thy dread Majesty,
Round which the brightest Angels only move.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

THE GREATEST MAN AND THE HIGHEST LIFE*

By
Rev. WALTER WALSH, D.D., LONDON.

MARK: "The son of man came not to be ministered unto but to minister" (x, 45).

First Reading: "Parable of the Holy Shadow" (from the French).
Second Reading: "The Law of Service (*Message of Man*, p. 330).

I desire to summon every soul here to the consecration of self to God. And what more persuasive argument could I employ than a consideration of the *greatest man and the highest life?* And could I define the man and his life more powerfully than in words attributed to Jesus—"The son of man came not to be ministered unto, but to minister"?

Christian commentators have usually referred these words to one personage only—the traditional Jesus. But I think it would be truer to refer them to the entire human race. I must ask you to take a great deal of argument for granted; as a full explanation of my reasons would take the whole time at our disposal. In my opinion, the phrase "son of man" is a general term referring to humanity as a whole—to humanity as distinguished from the sub-human creatures. And it means that when humanity appeared on the scene as the result of the long evolutionary process, the age of service had begun, the age of conscious devotion to common ends and social aims with ever-increasing clearness and strength. Human nature reaches its highest expression in those aims and ends which make for the common good; in the life of giving instead of getting; the life of saving instead of destroying; the life of serving instead of enslaving. The purely and truly human type is realized in the men and women who seek "not to be ministered unto, but to minister." They represent the greatest souls and the highest lives.

It is hardly necessary to say that the word "minister" does not refer to preaching or to the work of an ecclesiastical official as such but to all manner of helpful work for and on behalf of others. And it culminates in the life (or death) indicated in the closing words of the drama we studied last Sunday morning—the last words of the Egyptian Reformer Satni—"We must sacrifice ourselves for those who suffer."

It would be a long review were I to attempt to show the transition from the life of mastery to the life of service. I can but indicate it in history. The ancient civilisations were founded on slavery; modern civilisations are based (theoretically) on service. That is the fundamental difference; and it shows an enormous stride upward. Aristotle distinguished between two kinds of tools, "lifeless" and, "alive"—the latter including the slave classes. The contemporaries of Plato were agitated by the question as to who would do the scullion-work in the kitchen of the world. The vast majority of human

*A Sermon preached in the Theistic Church, London.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

beings in those ages were doomed to be beasts of burden, cattle, chattels; groaning out the words of Shylock, the baited Jew, "sufference is the badge of all our tribe." The traditional view is yet with us and the object of life is still set before their boys by many excellant parents,—as being to resolutely gain positions of domination and wealth, since thus they will be able to command the lives and services of others. But the higher view is working like leaven in millions of the highest people and in society everywhere,—the view that service is the highest law of life, the noblest expression of humanity. The son of man is not come to be served, but to serve.

In one sense, the great Being we worship is the highest exemplification of this law of service. Suns and stars, clouds and rains and snows, valleys and mountains, winds and sea-currents, rivers and harvest fields and green pastures—what are all these but ministering agents through whom our Creator and Father ministers to his children ? The round year is crowded with evidences of his ministering goodness. What we describe as "the providence of God" is nothing less than the mightiest fulfilment of the truth that he who is greatest of all makes himself servant to all.

If then the prime duty of man consists in the imitation of God, it is clear that excellence and virtue and power are most abundantly displayed in the life of ministration. Among those who truly, love, and in the home, its working is clearly seen. For the most part of their actual years of contact the parent is servant to the child, the elder defers to the younger, the stronger yields to the weaker, the wiser things for the more foolish. The law which regulates the family in small is the right law for the family in large—the great human family—I mean the law of mutual service. That makes the happy family, the happy nation, the happy race, the happy world. All individual superiorities and exellencies are but so many calls upon their possessors, as is well expressed in the French motto, *Noblesse oblige*. The possession of rank or wealth or power is supposed to create so much and so many more opportunities for serving the poor and weak and lowly. That is the tradition of the age of chivalry. It is the rule of all chivalrous souls in every age.

It must in all honesty be admitted that the traditional picture of Jesus the Nazarene presents a luminous example of the law of service. In his early home he was the support of his widowed mother. Among the poor he was seen as a provider of food, a healer of disease, and a champion of their rights. Amongst his friends he girded himself and washed their feet. The splendour of this tradition has wrought powerfully in the best minds in the direction of the imitation of Jesus till we get a Francis of Assisi, an Ignatious Loyola, a John Howard, a John Pounds the Cobbler and so on.

We see the same brillance of sacrifice in the traditional life of the Buddha. Leaving his throne and palace he set forth on a life of poverty

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

and teaching and ministration. The glory of his sacrifice excited such admiration in men's minds, that they raised his example to the height of an ideal, till we got the long possession of mendicant missionaries pledged to poverty and service, and living and dying for others.

The son of man is, in fact, continuously giving himself to the service of others in ministration. We perceive that the true human type is Gotama or Jesus or Francis, or the Cobbler I have named—not Alcibiades, or Lucifer, or Dives, or Herod, or beau Brummel. The pure human type is not Alexander of Greece, but Socrates; not Augustus of Rome, but Seneca; not Charlemagne of Europe, but Francis. The fulness of human life is realised in service as in nothing else, To be consciously a servant is to realise the highest dignity of human nature. When I reflect how many servants wait on me, I am overwhelmed with gratitude and humility. Every ship that crosses the seas with our food supplies is manned by servants of mine. Every railway that carries my coal or transports me from one part of the country to another is engineered by servants of mine. I cannot get up in the morning without recalling those who have woven my garments for me written my books, printed my newspaper, prepared my breakfast. I cannot walk to business or the church without gratitude for the roads and pavements which surveyors and architects and navies innumerable have combined to make for my convenience. And I cannot lie down to rest at night without thinking of the firemen and watchmen who guard me while I sleep, and of the multitudes of night workers who are even then toiling to provide for my morrow. The world pours its tribute at my feet. The human race is my collective servant. I must therefore repay the debt as well as I can by becoming the servant of the race, and of such individuals of it as come within my reach. To my mind, the motto of our Princes of Wales is a nobler one than any other title in the long roll of pride with which earth's great ones have emblazoned their names,—*Ich dien*, "I serve." You remember the story? After the battle of Crecy, the Black Prince took it as a reminder, perhaps, that the greatest man was the servant, not the ruler; the highest life was ministry, not dominion, not glory. It is only fair to remember at the same time, that it was first the motto of the blind king of Bohemia who had pathetically laid down his life in the fight. "I serve!" Good! The kingliest man is he who gives most to the aiding and uplifting of others. But perhaps nobler exemplification than prince or philanthropist is the life of the average woman,—the filial daughter, the ungrudging mother. The entire life of the average woman is one of ministy. Woman's nature is to minister, So perhaps it would not seem extravagant to say that the greatest among men is woman. At any rate, one might back that opinion by the words of Mrs. Browning, in her Drama of Exile, when she makes Adam say to Eve,

> But, go to! thy love
> Shall chant itself its own beatitudes
> After its own life-working. A child's kiss

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Set on thy sighing lips shall make thee glad ;
A poor man served by thee shall make thee rich ;
A sick man helped by thee shall make thee strong ;
Thou shalt be served thyself by every sense
Of service which thou renderest. Such a crown
I set upon thy head.

Now I think it is important to impress upon ourselves the fact that this life of ministration does not involve any special ordination as monks or nuns or priests or parsons or philanthropists It does not imply any special vocation or call. It is the high life possible to all, incumbent upon all according to their capacity and opportunity. It is in the very run of human character. It is entirely native to the best side of us. It is man's mission to take all the powers and riches of the world and turn them into means of general service and happiness. It is the life of good-will among men, of friendliness to all. It is the taking of the powers and resources of the physical and moral universe, and turning them into the channels which flow towards the common good instead of the channels of personal enrichment or gratification. In this respect, to live the life of the son of man is also to live the life of the son of God. The true son of man is, in fact, the true son of God. There is no difference He or she who regards his life, her life, as a ministry, walks the world in truth a "Holy Shadow" according to our first reading this morning, blessing and being blessed in the long walk through life. In the words of a "sensible American," "the world is upheld by the presence of good "men. They make the earth wholesome."

It is evident that real religion is not creed and ceremony, but love and life. To love is alone to live. The church of the past has cared much for creed and rite and ceremonial pomp and pageantry ; has even coveted temporal supremacy and dominion over men's bodies as well as their souls. But these things have no connection with religion, which is the life of love, obedient only to the law of service. It is the consecration of self to God through devotion to the needs of man. The "sensible American" I have already quoted sets forth the truth in this parable,—"In the old days a father "built a home for his family. It was complete in every part, but the altar "around which they gathered in prayer was not yet set in. "The mother wished it in the kitchen; there she was perplexed "with her many cares. The father wished it in his study: God "seemed nearer to him among his books. The son wished it in the room "were guests were received, that the stranger entering might see that they "worshipped God. At last they agreed to leave the matter to the "youngest, who was a little child. Now, the altar was a shaft of polished "wood, very fragrant, and the child, who loved most of all to sit before the "great fire and see beautiful forms in the flames, said: 'See, the fire log is "gone; put the altar there.' So because one would not yield to the other, "they obeyed, and the altar was consumed, while its sweet odours filled "the whole house—the kitchen, the study and the guest hall—and the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

"child saw beautiful forms in the flames."* Thus do the non-essentials pass away from religion, and the world becomes sweet and fragrant and warm by the influence of those souls who have consecrated themselves to God in humanity. May that consecration be ours! In his sonnet to John Milton, Wordsworth combines in one view the great qualities of Milton's personality and the humility with which he pursued the humblest and poorest tasks. That is the ideal of true greatness. It is the way of the greatest men and the highest lives. May that way be ours! Listen.—

Thy Soul was like a star, and dwelt apart ,
Thou had' st a voice whose sound was like the sea :
Pure as the naked heavens, majestic, free,
So didst thou travel on life's common way,
In cheerful godliness : and yet thy heart
The lowliest duties on herself did lay.

EDUCATION AND RELIGION.

By

Mr. C. J. VARKEY, B.A.

Lala Lajpat Rai, in the course of his article in the *Modern Review* for July, points out different defects in the educational system now prevailing in India. But he has overlooked one of the important defects in our educational system—*viz.*, the complete separation between religion and science. In the Universities of European nations and of the United States of America, religious education is very much emphasized in the course of a student's scholastic career. But, on the contrary, in the educational course of the Universities of India, religious aspect of education is completely neglected. This fact has been often expressed by all sympathetic friends of India's regeneration. Sir Richard Temple, in a Bombay Convocation Address, points out this necessity in the following words:—"Moral philosophy ought not, in my opinion, to be left to incidental or indirect teaching, but ought to be taught systematically in all institutions from the highest to the humblest. A complete system of national instruction in ethics, adopted to the degrees of intelligence and capacity as found in the different grades of students." In the course of his speech delivered at the laying of the foundation-stone of the Hindu University at Benares, His Excellency Lord Hardinge observed that, more than anything else, a religious basis was necessary for the formation of character.

We will now ask ourselves—what is the necessity for a religious basis for education? To realise this necessity we must first grasp what is meant by education. Is it the acquisition of a certain amount of information about various subjects? By no means. This is a very common way of thinking among many Indians, and a very erroneous and mischievous one. The object of education is the formation of character. I do not know if this has been better stated by any one than by Milton. "I call," he says, "a

*Hibbert Journal, Vol. vi, p. 859.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

complete and generous education that which fits a man to perform justly, skilfully and magnanimously all the offices, both public and private, of peace and war." The true ideal of education for every child, whatever his position in life, is to fit him for the work appointed him in the world whatever that work may be—which, indeed, is a matter of comparatively little importance. That and not cramming the brain with knowledge, useful or useless, is the true end of education whether for the son of a peer or for the son of a peasant—to fit him "to do my duty in that state of life to which it has pleased God to call me," as the Anglican Church Catechism excellently puts it. We may put it even more shortly and say "The end of education is the formation of character." Now, the formation of character is not a matter of mere teaching; it is something more subtle, more vital, it is impossible without the basis of religious principles. This fundamental idea has been best exposed in the *Catholic Encyclopædia* (Vol V, article—*Education*) as follows:—"Intellectual education must not be separated from moral and religious education. To impart knowledge or to develop mental efficiency without building up moral character is not only contrary to psychological law, which requires that all the faculties should be trained, but is also fatal both to the individual and to society. No amount of intellectual attainment or culture can serve as a substitute for virtue; on the contrary, the more thorough intellectual education becomes, the greater is the need for sound moral training. Religion should be an essential part of education; it should form not merely an adjunct to instruction in other subjects, but the centre about which these are grouped and the spirit by which they are permeated. The study of nature without any reference to God, or of human ideals with no mention of Jesus Christ, or of human legislation without Divine law is at best a one-sided education. The fact that religious truth finds no place in the curriculum is, of itself, and apart from any open negation of that truth, sufficient to warp the pupil's mind in such a way and to such an extent that he will feel little concern in his school days or later for religion in any form; and this result is the more likely to ensue when the curriculum is made to include everything that is worth knowing except the one subject which is of chief importance, sound moral instruction is impossible apart from religious education. The child may be drilled in certain desirable habits, such as neatness, courtesy, and punctuality; he may be imbued with a spirit of honour, industry and truthfulness—and none of these should be neglected; but if these duties towards self and neighbour are sacred, the duty towards God is immeasurably more sacred. Training in religion, moreover, furnishes the best motives for conduct and the noblest ideals for imitation while it sets before the mind an adequate sanction in the holiness and justice of God." This kind of education by which intelligence is developed, knowledge acquired and character formed, is possible only by devoting sufficient time and attention to the study and practice of religious and moral principles. Now let us briefly examine how far such an education is imparted by Indian educational institutions.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Of all the educational institutions those conducted by Missionaries approach to that ideal system of education by which not only knowledge is acquired but character is formed. This result is attained in different ways. In the first place, the study of religion is made compulsory. In the Protestent Missionary schools and colleges, the study of Christian religion as contained in the Bible, is obligatory on every student, whether Christian or Mahomedan or Hindu. In the Catholic schools and colleges, only Catholic students are obliged to this system of compulsory religious intruction, consisting of the study of the Bible, and Christian Theology and Philosophy, and the period devoted for this special study is generally outside the working sessions of the institution. Secondly the religious principles theoretically studied are put to practice in the course of the student's life in the school of college, The Protestant Y. M. C. A. organisations and Hostel establishments and Catholic Boarding Houses enable the inmates to have a practical training in the exercise of religion, such as prayer, attendance at divine worship and reception of the Sacraments. Thirdly the mutal contact and intercourse of several students, living together in such hostels and boarding houses, gives them sufficient opportunities to exercise the moral virtues of self-sacrifice, self-denial and self-control. Due to these factors, the Missionary institutions have the necessary facilities for sending out to the world men who have not only acquired an amount of knowledge, but also formed their character so that they might do their duty in that state of life to which it has pleased God to call them.

In Government institutions too there is some scope for the formation of character. Residence in a Victoria Hostel will help the formation of character but without the religious basis the system of education is defective and imperfect. In some of the Hindu institutions there are more facilities than in Government institutions for the students to form their character. For, the students begin their classes with a short prayer as they do in Christian schools and colleges, and the class rooms and lecture halls have their walls adorned with the portraits of religious reformers like Swami Vikekananda, military men like Sivaji, philanthropists like Pachaippa, and patriots like the late Mr. Gokhale. Indeed these portraits help the students in imbibing the noble spirit which animated the lives of these great sons of India. But wit hout the proper religious basis, the education imparted to young India remains incomplete, defective and fallacious if not injurious. Hence all thinking men among us should give their serious attention to attack the problem of *Religious Education.*

THE DUTIES OF A WOMAN

By

MRS. M. S. JHABVALA.

The word woman as understood in these civilized days, when the correct ideas of womanhood are fairly comprehended, is charming and divine to those who have studied the human nature. In times when woman was

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

held low and an out-cast beyond the pale of society, when woman was looked upon as an instrument of masaculine passion, the whole fabric of human civilzation had been loose and the various threads of human happiness disunited. But now better ideas prevail and in the place of malice and hate there exists a better understanding of love and faith.

A virtuous women is a sort of a blessing upon the man who understands her nature and appreciates her virtues. It lies in the hands of a woman to be loved or hated. If she performs her duties well, she is honoured and respected everywhere both in family and in society ; but negligence of duty lowers her position, and while degrading herself in the eyes of the world, she brings a man down too on a lower stage of life and existence for well has Tennyson said in his " Princess." " That man and woman will both rise and fall togethtr. Their spirits are so mixed together, their ideas and lives so wrapt together."

Much has been written and much will be written in future about the duties of a woman but education alone will bring about wholesome and rapid changes for improvement among women. In a country like ours without continual training, it will be rather difficult for them to hold their acknowledged place in the community of the world's nations.

" What are the duties of a woman " asked a poor blind girl of fifteen to a well-known poetess of the modern age and the answer was " To think rightly and to do rightly is the real meaning of the above phrase, " The duties of a woman."

Now we shall see what are the means to make a woman virtuous and noble.

Maidenly sweetness and modesty, decency in her words and neatness in her clothes, these are the ornaments of a woman that make her charming. "To minister to those that are in need, to feed the hungry hearts with words of peace and to cheer the sad and lonely with a smile " is one of the foremost duties of a woman that helps her in gaining others love. Worldly environments urge a woman to inconstancy, but she is the woman who stands firm against all the trials and temptations love is heir to.

A woman can be firm-minded if she establishes for herself principles of action and sees that she ever acts according to them. How should her actions be right if she has no rule of life? The woman who suspects evil in others does harm to herself. The woman who sees true honour in nothing except in virtue is the woman that will attain the goal she wishes to attain. The woman who obeys her elders, who commands with judgment and who is obeyed is the woman a husband should be proud of. The law of love must be burning in her soft breast. Sincere prayer, virtue and prudence must be her guide, peace and joy her reward.

There are very few women who possess all the abovesaid virtues but happy will be men, golden will be the age if only half the number of the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

women of the world were to possess these virtues; and if a woman practises all these virtues in her home then alone is she prepared to serve society. The thought that a woman's duty is centered in her care of the family, diminishes the significance of her duty.

"Devote thy whole time to your family but spare a little for your friends so that they may love you sincerely in return" says a poet.

Indian women lack in all the general matters of education, hence results that social degeneration on account of which the Indian society has been corrupted.

There are some educated women who have opened schools as well as Samajas in order to impart education to others. For example there is a Samaj in Bombay called "The Bhagini Samaj" where girls meet and receive different kinds of education. Such helpful branches should be encouraged if we want to improve our women in order to make them able to hold their position in this world.

THE MEANING OF "LUCIFER" IN THE BIBLE AND THE BIBLICAL DOCTRINE OF THE ORIGIN OF SATAN AND EVIL

By

Mr. F. W. FANKLAND, NEW YORK.

[The portions of the letter not under quotation marks are largely a paraphrase, sometimes close and sometimes free, of the article on "the Origin of Evil," by JOHN H. NOYES, the Founder and Leader of the World-famed Oneida Community.]

Our Lord says Satan "was a murderer *from the beginning*" (John viii, 44), and His beloved disciple says (1 John iii, 8) "the Devil *sinneth from the beginning.*" The same "beloved disciple" is behind the most precious gospel which opens with the sentence "*In the beginning was the Word*, and the Word was with God, and the Word was God." I infer that Uncreated Good and uncreated evil were at the beginning of Time, for "*in the beginning* God created the heaven and the earth" (Genesis i, 1), and "God saw *everything that* HE *had* made, behold, it was very *good*" (*not* evil).

We find no substantial foundation in the Bible for the Miltonian hypothesis that the Devil is a fallen angel. The idea that the person described under the name of 'Lucifer" in the 14th chapter of Isaiah, is Satan, cannot be harboured for a moment by any one who will candidly read that chapter through. The prophet foretelling the deliverance and prosperity of Israel, says:—"It shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy hard bondage, that thou shalt take up this proverb against *the king of Babylon*, and say—How hath the oppressor ceased! the golden city ceased!.....The whole earth is at rest, and is quiet: they break forth into singing .....Hell from beneath is moved for thee, to meet thee at thy coming: it stirreth up the dead for thee, even all

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the chief ones of the earth; it hath raised up from their thrones *all the kings of the nations. All they* shall speak and say unto thee, Art thou also become *weak as we*? Art thou become *like unto us*? Thy pomp is brought down to the *grave*, and the *noise of thy viols*: the worm is spread under thee, and the worms cover thee. How art thou fallen from heaven, O, Lucifer, son of the morning! How art thou cut down to the ground, *which didst weaken the nations!*.....They that see thee shall narrowly look upon thee, saying, 'Is this *the man* that made the earth to tremble, that did shake kingdoms?' &c," It is quite evident that this language refers not to Satan, or to an angel of light, but to *a man* who had exercised an oppressive dominion over the nations. Yet this is one of tho main props of the common traditions,

Following is the text of article ("*Lucifer*") by Rev. Francis Hendry Woods, M. A., B. D., Vicar of Chalfont St. Peter, and late Fellow and Theological Lecturer of St. John's College, Oxford, in Hastings' "Dictionary of the Bible":—

"LUCIFER (. . 'shining one,' *i. e.*, the morninig star, as explained by the following words . . .. 'son of dawn', Isaiah xiv, 12).—The word is applied by the writer of the prophecy to the king of Babylon, partly in reference to the astrology for which Chaldaea was famous in ancient times, partly to the prevailing belief in the deification of heroes. The king of Babylon had complacently looked forward to the time when he would ascend into heaven and exalt his throne above the stars of God. But in reality his dead body would be treated with the utmost contempt, 'a carcase trodden under foot; while his soul would descend into Sheol, and there receive but an empty honour from the shades, astounded that the great and mighty king could become like one of themselves.

From a *supposed* reference to this passage in our Lord's words, 'I beheld Satan fallen as lightning from heaven' (Luke x, 18,) in connection with Revelation ix, 1-11 (the language of ix 1 being in part probably derived from this passage), Lucifer came *in the Middle Ages* to be a common appellation of Satan. The star of Revelation ix, 1-11 is a fallen angel who has given to him the key of the abyss, from which he sets loose upon the earth horribly formed locusts with scorpions' tails, who have, however, power to hurt only such men as have not the seal of God on their foreheads. But this angel is not actually indentified with Satan by the writer of the Apocalypse. The imagery of Isaiah was no doubt suggested by a meteor, and possibly it was so in Revelation also."

The Encyclopædia Britannica and Encyclopædia Biblica both take exactly the same view as the above, viz., that "Lucifer" in the Bible means *a certain King of Babylon.*

All the proof we have that God is at war with evil, establishes the CERTAINTY that he has not, either by creation, by decree, or by permission, given birth to it *Himself.* "He afflicteth not *willingly* neither grieveth the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

children of men," "He *desireth* not the death of a sinner, but rather that he should turn from his wickedness and live".

Just as there is no evidence that Satan was ever an angel, so we have no account in the Bible of his creation and no statement that he was originally* holy and subsequently fell; and the adherents of these dogmas are therefore left without any scriptural support.

The fact that it was found necessary to send an Uncreated Being into the world to *overcome* the Devil, suggests the same thing. Had the Devil been merely a fallen angel, some stronger angel might have been found to overcome him. But, as he was an uncreated evil being, it needed the Eternal Son of God to vanquish his diabolical power. The Bible shows that one of Satan's ruling passions is for *divine worship*. He asked God the Son of Himself to "fall down and worship" him. (Matthew iv, 9). It is hardly credible that a mere fallen angel— necessarily conscious, as all mere creatures must be, of a finite, subordinate nature, should seriously make such a suggestion to Him whom he knew to be the Eternal God,—the Eternal Word, the Agent of the Father in the work of creation. But that an *uncreated* being should do so, if he was sufficiently wicked, is not incredible.

The Bible says that 'God is Love;" that He "is Light, and in Him is no darkness *at all*;" that "He tempteth no man;" that His gifts are "good and perfect." Now the gift of a nature capable of developing as Satan has developed, is *not* a "good and perfect" gift, but QUITE THE OPPOSITE. And I am therefore convinced that Satan's nature was *not* given to him by God —neither is *any* of the evil in *our* nature given to us by God. *Our* nature, —good *at first* (and plenty of unsophisticated tribes at the present day retain considerable traces of this primitive goodness)—has been CORRUPTED, by Satan, and *his* nature—so far from being the *gift* of God—is the logical antithesis or OPPOSITE of God.

EDITORIAL ADDENDUM. The plain truth is that the age-long problem of reconciling the existence of Evil with the goodness of God can only be solved on this quasi-Hegelian assumption of the essentially *logical* nature of the Time-process. Evil, culminating in Satanic volition; emerges as the *dialectical antithesis* of Primal Good (which in turn culminates in the far-seeing Divine Providence that has been triumphantly guiding all human affairs toward the perfect goal ever since the establishment of Christ's Kingdom of Heaven in the invisible world). The principles of the solution are too abstruse to be capable even of *comprehension* (let alone *acceptance*) by the human race till recent metaphysical developments made this comprehension possible. "Brain-benumbing Hegel," as he has been called (to say nothing of the long line of his spiritual predecessors,—stretching back through Fichte Kant, Leibnitz, Hume, Berkeley, Spinoza, Descartes, to the ancient Greek

*On the contrary, our Lord says that Satan "abode not (or, rather, *stood* not) in the truth because THERE IS NO TRUTH IN HIM." (John viii, 44).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

philosophers and Hindoo sages) was an indispensable pre-requisite to the bare *possibility* of understanding that true Theodicy which "justifies the ways of God to man." Hence a cruder solution of the problem of evil, like the Zoroastrian, which, though *morally* unobjectionable, is *intellectually* irreconcileable with the facts of the Universe—had to be negated by the Divine prophetism of Biblical Religion (*vide* Deutero-Isaiah XLV, 7), while the *true* solution was refused by God to Job (as incomprehensible to his immature powers) in the sublimest poem of the ancient world. The "Voice from the whirlwind" gives no countenance to the hard-hearted and wicked the odicies of "Job's comforters," but merely appeals to Job's own sense of his necessary impotence to *understand*.—F. W. FRANKLAND.

THE EXHORTATION

By

MR. B. V. CHANDRASEKARA IYER.

Looking back through the dim avenues of Time into those days of Buddha Sri Sankara, Chaittanya, and a host of other brilliant luminaries, who poured forth floods of lustrous Truth into the Soul of India, inspiring her with Ideas of Self-abnegation, Self-sacrifice and total abstention of all hopes of reward of any action, which were to lead to Eternal Life, Blessedness and Beatitude; into those good old days, when men and women alike deemed Truth, Virtue and Purity as indispensably essential adjuncts to the attainment of everlasting Glory; into those days when men vowed to Brahmacharrya, passing courageously through many ordeals, assailing and overcoming many obstacles until they triumphed over all the animal nature of self-life, gradually developing and manifesting their Divine Nature in all its resplendence, and women covered themselves with a halo of spotless chastity, performing many wonderful and miraculous deeds; and comparing that glorious Past with the blank Present, we are certainly struck stark dumb to note how precipitously our Mother India is hastening her steps from spirituality towards the verge of that yawning chasm of moral degeneracy and decadence.

What is the cause of this? Why, we ourselves are the cause. We hate, despise, contemn, malign and avoid our own dear countrymen as though they were plague and pestilence. Our country was doomed to fall and die the day we began to neglect the masses, who constitute two-thirds of the population, and since then every look of contempt, every frown of scorn and every attempt to withhold and deny them that liberty, which is their birthright, and every act of suppressing the poor in obtaining wealth, education and knowledge on the plea that if the ignorant poor be given that liberty, and their children the same opportunity to better their condition and acquire knowledge like those of the rich, they would become perverse is only aggravating the havoc all the more. "Who will serve us if the lower classes get education?" is the general cry of the rich. How diabolical is it that for the luxury of handful of the rich, some millions of men

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

and women should be submerged in the 'hell of want,' should remain steeped in the vortex of destitution and ignorance. How foolish is it merely to talk of spirituality, and let millions sink in savagery and starvation. True it is certainly in India that selfless service of the most exhalted type was, preached, but then are we now strictly practical? No, no; we are in practice awfully cruel and heartless.

We have entirely lost sight of the material prosperity of our people. Not only that, but something—more we spurn our own people as if they were brutes. We deny them that freedom, that power, that liberty, which we ourselves so anxiously covet to possess. Do you suppose any one deserves liberty, who is not prepared to give liberty? No, no; a hundred No's to that. It is an utter impossibility in this world of "Give-and-Take."

Do we not see around us the hungry poor, needy and Pariah Indians? Are they not fluttering in the mire of ignorance? And yet how callous, and devoid of all proper feelings we are. We do not even pity them, sympathize with them, have compassion on them. We only spurn them with cold-heartedness—yea, repugnantly too, as if their presence is contaminating. "Don't touch; don't approach" is all that we have for them. And, what is after all the result of these brayings? National degeneration!

Oh, how cruel, relentless, monstrous and barbarously hideous is it to slip these innocent poor along the brink of that terrible precipice of demoralization. Why should we forget that they are the very salt of the country and "sucking whose blood, we pride ourselves as gentlemen and continue to remain so;" why should we not do something for their well-being? They are day by day hurrying down helplessly into the fen of vice and demoralization. What do the so-called rich know of this deplorable situation in which our poor forlorn and forsaken brethren are; what notion can they possibly entertain about the cause of this terrible depravity which exists in such wildly spread and intricate ramifications among those, whom we arrogantly denominate as "depressed classes."

The root of all this is poverty. But whence comes this poverty? It is through the grinding vanity, the selfish agrandizement, and the avaricious monopoly of the rich and the atrocious and pernicious tyranny of the Priestcraft. Woe to them that reduced the once glorious, well-civilized, and intellectually-advanced nation to this condition.

What did our priests do to wipe this away? Where is the remedy? No, nothing is done to uplift the fallen millions. Our people are very busy in making grand, declamatory speeches upon ths greatness of India and her people, especially those past heroic men and women, who had raised India so high in the estimation of other nations but never do they bestow one moment's thought for the amelioration of the present day masses. But worse than poverty is the utter *negligence of the educated class, the supreme contempt* of the rich and *priestly classes* towards the masses.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The rich do not care a fig for all these poor, deprived classes. Their peace is never disturbed, rudely by the wail of woe, of misery, of degradation and of poverty ; their fat incomes never dwindle; and their money which is made up of the flesh and blood of hundreds of starving labourers, supplies almost all their needs. And it is equally nothing to them even if the poor, driven to extreme desperation seek to escape the miseries of life through the avenue of suicide.

But there are some heroic souls, who feel the burden, and toil courageously knowing no despair, though single-handed, to improve the condition of our people and if ever death is to approach them, they never shrink back; they welcome it with a clear conscience and firm hope that if the work is incomplete God will send some one to take it on. Our Swami Vivekananda was one such hero. His one care was India's welfare, his heart was for the toiling millions ; his Gospel was for the weak, depressed, and helpless; his work was to bring comfort to the troubled and afflicted. Education of the masses, uplifting of the masses was the one burning question of his life. He has dinned into our ears constantly that

> "India lies prostrate ; only her sons can raise her up. They must come not by tens, but by hundreds and thousands."

For this, our educated people must first begin to love with all their heart the people of the country. He has admonished us to organize and found Societies in various parts of India for the training of Sannyasis as teachers and bearers of education both moral and religious. By education he does not mean book learning. But the training by which the expression of the will is brought under control. "Through such an education, faith in one's own self is gained, and through faith in one's own self, the inherent Brahman will wake up." For this grand work, he wanted a hundred a thousand men and women "fired with the zeal of holiness, fortified with the Faith in the Lord, with nerves of iron, and hearts and that know no quaking, with deep sympathy for the poor and the fallen, and the downtrodden, who would fearlessly go over the length and breadth of the land, preaching the Gospel of Salvation, Gospel of help, —the Gospel of equality". His one great idea was to elevate the massss by means of education. His plan was to have a central Hindu University wherein to train men as carriers of education as well as religion to the very door of the poor. With unfeigned joy do we behold the patriotic sons of India plod with great energy and zeal to bring this idea into complete realization. Our beloved Swamiji has bequeathed us this grand work of uplifting the masses. He has again and again asked us to take up this task and hold on to it with strength and purity and then all obstruction will be overcome. He admonished us to give no way to despair, but to be bold and fearless, to have faith, strength, truth, honesty and purity. "Have courage" he said, "have faith and above all, have love and character which can cleave through the adamantine walls of difficulties. Fear be at your back, swerve not an

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

inch from the path of duty; look up on every being as divine as God. The force of purpose is certainly great; therefore be not beguiled by any passing temptation."

Know the price of life is effort, the acme of effort is accomplishment and its reward is joy. So struggle on and on while there is life in you. If you die at all, die gloriously on the field of Duty. For that is the highest thing a man can do. Elevation of the masses, amelioration of their fallen condition regeneration of this degenerated India should be your one care, one idea, and then hold fast to that idea, that project, that plan; do not let it slip. Cherish it, brood upon it, tend and develop, uutil yon achieve the purpose. That is the great exhortation of our great Swamji. He said his hopes lie not to the rich but in the young.

Therefore it behoves evey true son of India to put his shoulder to the wheel in right earnest, and bend all endeavours to bring the idea to complete fruition. Then and not till then will we "march in the vanguard of civilzation with the flag of harmony."

STEPS TO PROPHET ZOROASTER*

A REVIEW

BY

COL. T. F. DOWDEN.

This excellent book comes at a particularly good time when the position of Persia is becoming an important matter in regulating the world's work for the 'Daily Bread' of Humanity in the future.

The struggles to get the Bread in peace and quiet ever since the world began are pretty familiar to most of us, and Christians are in a particularly good position to trace the course of them through the concise history contained in the Bible.

The efforts of Germany to insert a wedge between Russia and India with a view of holding a pistol—or something bigger—at the head of Asia to get its money or its life, have shown even the least intelligent of us that the Bagdad Railway scheme is only the straw that indicates the way the Teutonic wind blows.

Railways and Steam vessels are the moving forces of the present age, either for good or evil. If it is to be in the power of any combinations of states to use these aids for their own good by destroying other peoples, then they will have turned out an unmitigated curse to humanity.

The curse has begun to act through Germany's extremely high Kultur!! If we did not see it in the war, she has raised, we should know what to expect by the Kaiser's speeches, which are excellent for the one purpose of making out a 'necessity' for a strong Germany with a Kaiser at the head of it! But the world prefers a strong 'Europe' to a strong personal despotism

*Steps to Zoroaster. By Manecji Bejanji Pithawalla, B. A., B. S. C., Principal of the Sardar Dastur Hoshang High School, Poona.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

of any kind, and will certainly prefer to find it in a Democratic Federation of the Soverign independent States found to be successful in the case of the United States of America.

The world has seen and heard enough of 'Militant Imperialism' to be sick of it; and merely regards the long lines of Dynasties that have risen and departed—leaving nothing but heaps of ruins behind—with no desire to resuscitate them or the conditions that allowed them a transitory elevation.

Persia figures largely in the Bible History; and at the time of Darius 1 (500. B. C.) possessed an immense territory, right away from Turkey on the west to Sindh on the East and from Egypt on the South to Turkistan in the North.

Possessing this vast area with very little local civilisation, the Empire was practically a military despotism, where all were liable to serve. It is little to be wondered at that the enormous hosts that confronted Greece and Europe were a contiunal source of anxiety down to the time of Alexander the Great, when the superior organisation of the Greeks, and dissensions in the Persian Royal family caused a collapse.

Napoleon I, hoped to imitate Alexander; and the Kaiser dreams of accomplishing what Napoleon failed to do; but he forgets Russia is in the field, with India to follow, while Japan and China will have no mind for Asia to become the playground for Teutonic intrigues directed from Berlin.

Interest in Persia for Christians commences with the appearance of the Magi after the birth of our Lord.

In the popular imagination the Magi were magicians, who worshipped Fire. Mr. Pithawalla tells us however that Fire is regarded as the evidence of 'Power' and that the Religion of Zoroaster is pure Monotheism. That Fire represents the purifying element, just as the Christians regard Water in baptism, as the sign of regeneration of spirit.

John the Baptist preaching in the wilderness told the people of Christ's coming, and that he would baptise them with the Holy Ghost and with Fire.

Those who wish to know something of the Religion of the Parsees will find in the book under notice an introduction to the Zend-Avesta giving the essential features of Zoroastrianism. It is followed by Songs for daily prayers, and a picture of Zarathushtra from the Gathas.

The date of the prophet seems to be very uncertain. It is stated at any thing between 5000 and 1000 B. C. He is said to have been a practical Reformer. The Songs are remarkable for their near relationship to the Indian Vedas in everything that inspires holy and good thoughts. Zoroaster is represented as a Religious Reformer, preaching the knowledge of 'Good and Evil'

The student longs to be able to dive into the precise history of the event and environments that produced the Prophets; but in this case there is little to be gleaned beyond the fact that a king Gustasp became the Constantine

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

of the Avesta. That the Avesta was probably evolved dnring the struggles between the Turanians and the Iranians; and that in a Reformed Monotheism the Emperors of Persia found the support of a priestly class conducive to the establishment of a strong Military despotism, suitable to the conditions of a sparsely inhabited territory of vast extent.

The fact of the survival of the glorification of the sun, moon, waters, fire, &c., in the midst of the Central dogma of Belief in One God is accounted as a concession to the masses; and is intelligible enough when we consider the momentum of the mass moving under established customs is difficult to arrest or turn aside, while it is less difficult to influnce a mass with a leaven of a new thought that without serious disturbance may rise to the pinnacle of the Religious system and ultimately become the Ruling power working in harmony with the 'Needs' of the Government of the mass at the time and place.

History proves that for useful social and 'work'-purposes the democratic form of Government is *par excellence* the one that gives best results, producing collectivism in towns and cities. For the Jungle the Millitary Government and Monarchical form is only one that is practicable to keep the peace, but it is inefficient for local, social and 'work' developments.

The intelligent individual is therefore a Socialist in his ideas of Government for all social and work purposes, but becomes a Monarchist the moment his country is, threatened by the filibuster and pirate. The loyalty he desires or is forced to give to either system is as occasion commands, not as any person arrogates to himself to dictate. Duty is dual; to the Supreme Government for protection, and to the People for 'co-operation' over work for the 'DAILY BREAD.'

But history also proves that Monarchies with the interested, Camarillas behind them have always hindered social and 'good-work' developments, not necessarily by set intention, but from defect, through over-centralisation; in other words by faulty design and system of government of the 'World'.

We in India say 'the world' because it is quite clear there can be not security for Local Government anywhere except it forms part of a unified system of one comprehensive whole 'world Government'. The 'Will' for it already exists in the basic thought underlying all Religions. It has come now to the present generation to realise it, by administrative skill that will materialise the Central Ideal all men have in their minds. With one mind and one will the thing is almost already accomplished!

It is not possible to notice in detail the excellencies of '*Steps to the prophet Zoroaster*' or the sublimity of the Religion of ancient Persia as it may be gleaned from a perusal of Mr. Pithawalla's book. To us the importance of it arises out of the possible and indeed probable revival of Persia as a useful factor in the Government of Asia.

The book shows us that the leading idea behind Zsroastrianism is the duality of the personality in the individual. A special Hymn is devoted to

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

impress that 'work is worship', while others show the 'Path to the Lord'. The Great Creed praises the—'Peace producing and Disarming; the self sacrificing and holy,—which is of *One God*, and of Zoroaster the Prophet.'

If there be any tangle in this it was elucidated by Jesus, the Master Workman and World Administrator, working between the materialism of the west and the Spiritualism of Persia and India, to resolve both into One Practical Example, out of which World Government could be in due course developed, through a Right Spirit of work, and giving 'force' right 'direction'.

Gradually the World Scientists in the course of the world's work have been approaching this true World Government by which the peoples of the world will be protected by the Universal Will and Action, while they proceed to work for the Daily Bread of The Lord's Prayer,

It is not coming about by any Centralised personal despotism; but by Democratic decentralisation over the world's work, combined with Imperialism of the Holly Spirit, and common sense arrangements for enforcing International Law.

Jesus defined in the briefest manner the duty of the Individual to God and the Nieghbour; and said that all the teachings of the Law and the Prophets hung thereon.

If Governments consider themselves in a position of superior Wisdom and Power to the Individual, then how is Government really superior that does not act up to the Christian ideal dominating all Christians ?

Every Local Government must give up its initiative for war, or some of its Freedom to secure proper World Government to the extent necessary to secure the peace of the World,—just as the Individual has to do in order that work and Local Government may be carried on in his own country.

But it wants more than a recognition of the fact; action and organisation is required. A simple system of Federation of States for defined purposes has been found successful in many instances, and only requires extension into a World System, designed on such Principles that the *great majority* of independent sovereignties will spring to arms the moment any attack is made on the integrity of any State.

The attack at present comes from the German policy of applying to a materially well developed Europe the Centralised military despotism suitable to the Jungle. The idea of carrying the influence of Europe into the other great continents by force of arms is antagonistic to all Religions and Local Governments. Commercial influence is a unifying world power on practical lines, if the integrity of all Nationalities is guaranteed. This is shown to be impossible without the government of Europe is first settled. The effort of Germany to spread commercialism from the sole centre of Berlin means 'Monopoly', whereas commercialism thrives through economic competition, which requires maximum Decentralisation. For economic competition not to degenerate into hostility, malice, and idiotic militarism

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the world must be prepared for unified resistance to attack; either through breach of the 'Faith' or the 'Peace', from any quarter.

The resuscitation of a Persian Empire on the old lines is not necessary; but revived as a Local Government co-operating with the other government of Asia for peaceful economic developments it will fill a useful place in the world's developments.

The success of World Government depends in future on systematic Federal Union of Continents for defensive purposes against the attacks of the filibuster and pirate, whether appearing as a Thug or Dacoit or a Seditionist working the 'Black Art' with Philtres, Poisons, Financial juggles, or the deceits of the false Prophet.

The representatives of Old Persia form a thriving community in India, principally domiciled in Bombay. In a Persian revival India is bound to take a leading part, and the Parsees can furnish the personnel for economic developments.

Mr. Pithawalla seems to say that in the need for assimilating certain Western methods there is danger of the beauties of the Old Religion being lost sight of, and that considerable reforms of ruling thoughts are in progress.

Scientists have pointed out that the Religion of ancient Persia with the Spiritualism of India forms the foundation of most other religions. They have none of them any practical value unless they serve to direct the work of humanity into right courses of action.

The materialism of the West is purely a matter of the Sciences, in which the world is certain to go wrong without the Religious Control of their application. We see it in the German mind which has brought on the war.

It was to clear the Universal Mind in matters of self-control that Jesus took up the reins of World Government. He said. "Think not I am come to destroy the law or the Prophets; I am not come to destroy but to "fulfil."

He spoke with a complete knowledge of the beauties of all Religions; and it is easy to trace in His summing up of the needs of Humanity, a complete knowledge of the working of the world.

There is nothing in His recorded sayings that cannot be accepted as a practical guide to conduct by the followers of any religion; and it is clear that He did not aim at the destruction of any system of Spiritual or Secular government, but at the *refinement by the Refiner's Fire* of all Conduct and Thought, as the true foundation of World Government.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

LITERARY NOTICE.

Kurum-thokai. By Pandit T. S. Rangaswami Iyengar, Madras Islamia, Vanyambadi. Price. Rs. 2.

The Tamil Grammarians from the time of Agastyar and Tholkapiar hava incorporated into their grammatical treatises composed on Sanskrit models a portion of the old Dravidian Literature called *Porul* which does not fall within the scope of Grammar in general. *Porul*, literally meaning a thing or object, was in this case limited in its application to two out of the whole range of physical objects or objects of human pursuit, viz., Love and War. The reason of this will be obvious when we look at the condition of society which invented the term. Love and War were the two things in a primitive state of society to which all others were subordinated. Now *Porul* is divided into two parts, viz., *Ago-porul* and *Pura-porul*, literally meaning internal object and external object respectively. The sum and substance of the former is Love and the latter, War.

Love is *true or natural or untrue or unnatural.* True love is considered under five aspects, viz., புணர்தல், பிரிதல், இருத்தல் இறங்கல் and ஊடல். and these are made to fit in with the five kinds of soil, viz., குரிஞ்சி, பாலை, முல்லை, நெய்தல் and மருதம். Further it is made to turn on the six divisions of the seasons, viz., கார், கூதிர், முன்பனி, பின்பனி, இளவேனில் and முதுவேனில் and on the six divisions of the day. Besides these the natural peculiarities of each of the five divisions are made to bear on the aspect of love peculiar to it. Such peculiarities are comprised under fourteen heads. Love again is *wedded* (Karpu) or *furtive* (Kalavu). This is a bare outline of Aham.

Kurunthokai is a treatise on *Aha-porul.* It is one of the eight collections called "எட்டுதொகை" of the Third Sangam. The other seven are நற்றினை, ஐங்குருநூறு, பதிற்று பத்து, பரிபாடல், கலித்தொகை, அகநானூறு and புறநானூறு. Of these அகநானூறு and பரிபாடல் have not yet been printed.

This Kurunthokai was compiled by Purikko. It contains 402 stanzas on Love by 205 different poets including Perundevanar who wrote the Invocation to God Muruga., It is said that all the lyrics but the last twenty were annotated by Per-Asiriyar. The last twenty abstruse lyrics had a commentary by Nacchinarkiniar. These annotations are lost to us. Great credit is due to our Pandit for printing this Kurunthokai for the first time with annotations.

The second stanza,

"கொங்குதேர் வாழ்கை யஞ்சிறைத்தும்பி
காமஞ் செப்பாது கண்டது மொழிமோ
பயிலியது கெழீஇய நட்பின் மயலியற்
செறியெயிற் றரிவை கூந்தலி
னறியவு முளவோ நீயறியும் பூவே."

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

has a wonderful story connected with it. It is said that one Shanmuga Pandiyan set up a valuable prize of a thousand gold coins and promised to give it to him who would satisfactorily resolve his doubt whether women's tresses are naturally fragrant or obtain their fragrance from the flowers worn. The god, Siva composed these lines and gave them to Tharumi, a poor man who had invoked his aid for a long time. Tharumi presented them to the king and anxiously awaited his reward. The king sent them to the fellows of the Sangam for approval. All but Nakkirar set their seal to their excellence. Then Siva in the guise of a poet shed the lurid light of his frontal eye and Nakkirar being unable to withstand it, jumped into the lotus tank and while floating there composed one அந்தாதி in praise of Siva.

The stanzas in this collection are noted for their elegance of poetry. The thoughts are incomparable. The attribute கல்ல given to it in the stanza beginning with "நற்றிணை கல்ல குறுந்தொகை யைங்குறு நூ" is really worthy of it. In this book are to be found some historical facts, the customs of the ancient Tamilians, rare words, etc. Many of the stanzas are by female poets, thereby showing the widespread nature of female education in those days.

The annotations of our Pandit are excellent and they show his wide knowledge of Tamil literature. He has laid the Tamilakam under a deep debt of gratitude to him by this excellent publication.

EDITORIAL NOTES.

"The man who has a wife and children has given hostages to fortune," says, Lord Bacon.

* * *

Baho "O"lla suggests the following remedy for the peace of the world: "Ye are all fruits of one tree and leaves of one branch. O ye discerning ones of the people: verily the words which have descended from the Heaven of the will of God are the source of unity and harmony for the world. Close your eyes to racial differences and welcome all with the light of oneness. Be the cause of the comfort and advancement of humanity. This handful of dust, the world, is one home: let it be in unity. Forsake pride, it is a cause of discord; follow that which leads to harmony. Consort with all the people with love and fragrance. Fellowship is the cause of unity and unity is the source of order in the world."

* * *

Sir W. W. Hunter says: "If we examine the religious life of the Vaishnavite community, we find their rules are Buddhistic with Brahmanical reasons attached."

* * *

In answer to the preaching of Buddha that all men are equal, Sunkara-charyar later on said that everything was God. No sooner Buddhism declined, the differences were once more emphasized and equality was for the saint. When Buddha was forced to be taken as an Avatar, the Brahmin said that Vishnu took the form of Buddha to put the faithful to test by

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

preaching error. According to Badayuni, quoted by Professor Lakshminarasu, "The Brahmins now composed a new string of the thousand one names of the sun. They pretended to consider the Emperor as an Avatar like Rama and Krishna. They cited texts from their old books, prophesying the birth of a king in India, who should be of foreign extraction; but who should protect cows, patronise Brahmins and govern the world with Justice. They showed these prophesies to Akbar and he gave credit to them."

* * *

The Brahmins would not now allow the Ezhavas of Malabar the privilege of walking along the public road. Is it not absurd to say they will do so if Home Rule is granted?

* * *

In a contemporary we read: "We in Madras are not unaccustomed to incongruous combinations of East and West in the toilette of educated Indians, Staring *namams* with diamond ear-rings, standing guard on either side, presiding over neck-tie and collar and driving in a fashionable landau or a motor car is not an uncommon sight in the Madras Marina. But it has been given to a pleader in Sindh to cover a well shaven head with an European hat. Whether the Judge who declined to listen to him in Court was right or wrong is another question"

* * *

The former existence of Lemuria the now submergned continent South of India has been confirmed by evidences of Geologists. Professor Haeckal assures us that the Indian Ocean formed a continent which extended from the Sunda Islands, along the coast of Asia, to the East Coast of Africa, and which is of great importance as having been the probable cradle of the human race. Another scientist writes that the "locality of the origin of the earliest race from recent researches appears to have been on lands now submerged beneath the Indian Ocean." Sir Walter Raleigh's *History of the World* strongly supports this hypothesis regarding the first nursery of man and affirms that India was the first planted and peopled country after the flood."

* * *

The Universal Republic says: "Teach German or Geography, Algebra or any other subject now taught in our schools to a class of boys and girls for a year. Then go to work and teach morals and humanity for the same length of time and with the same skill and persistence and compare the effects of the two different kinds of instruction on the lives of those boys and girls Is there any doubt which subject would be the most useful?

* * *

The establishment of free libraries in Baroda is one of the many modern innovations in the State of Baroda for the removal of the ignorance of the people. From an account published in the "Local Self-Government Gazette" for May we learn that while in 1910 there were only about 188 subscription libraries in the State with next to no readers and not any vitality to speak of, we find towards the end of July 1915, a total of 385 village libraries, 35 town libraries, 3 district libraries and a handsome central library in the city of

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Baroda itself, having a total stock over 210,000 books and a total circulation in the preceding year of over 220,000 books. To understand the full significance of these figures, it should be borne in mind that the total population of Baroda State is only two millions, that the number of towns in it with a population exceeding 4,000 is only 39 and the number of villages exceeding 1,000 inhabitants is reckoned at 426.

* * *

In March last the Government of India agreed to the Hon'ble Mr, M, B. Bannerje's Resolution in favor of enquiry as to the feasibility of opening schools for Medical Education through the Vernaculars in order to meet the great and keenly felt want which is hardly supplied by the present Local Board Dispensaries. The Resolution was carried and now the Government of India have addressed the Local Governments to enquire whether such schools would be useful, welcome and feasible.

* * *

An order has been served on Mrs. Besant by the Government of Bombay to the effect that the Governor-in-Council is pleased that Mrs. Besant shall not enter and shall not reside or remain in the Province of Bombay and that she would be punished with three years imprisonment and would also be liable to a fine if the order is knowingly disobeyed. The reason assigned is that she would endanger public peace.

* * *

The Report of the Madras Brahmo Mission up to June 1916 shows the excellent work the mission has been doing. The new activities of the mission are 1. The Open Air preaching. 2. The *Humanity*. 3. The Brahmo Book Depot. 4, Forward's Fellowship. 5. "Ram Mohan Home." 6. Brahma Srmaj Free Reading Room. The average attendance at open air addresses every week is 100 persons and the average attendance Reading Room is 70 per day. We congratulate the mission for the excellent work it does,

* * *

Messrs Methuen & Co., have much pleasure in advising that they are publishing during the coming autumn the following among other novels:— 1. The Vermillion Box, by E. V. Lucas. 2. The Guiding Thread, by Beatrice Hurradar. 3. Human Boy and the War, by Eden Phillipots. 4. William, by the Grace of God, by Marjori Bowen. 5. "1914," by John Oxenham. 6. The Side of the Angels, by Basil King. 7. A New Novel, by Miss A. Sidgwick. 8. The Adventures of Judith Lee, by Richard March. 9. April Folly, by St. John Lucas, etc, etc.

* * *

As the Allies will have a strenuous commercial campaign before them when the war is over they have to be fully and speedily prepared for the combat. By way of a preliminary the Economic Conference of the Allies in Paris has issued a series of recommendations, which, briefly, mean: (1) During the war no German goods of any kind and suppression of Hun-owned firms here. (2) During the time of recuperation after the war measures to keep all our own industries, raw material, merchant shipping, and the like for our own benefit, and prohibition of or penal duties on "dumped" goods.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

and German ships. (3) Permanently after the war our right to give bounties to special and basic industries, to encourage shipping, and to encourage trained men in industry who shall prevent any German attempt again to dominate the world. These plans have first to be adopted by the Governments concerned and embodied in specefic legislation. The Allied Governments are urged by their delegates to proceed "without delay."—"HOME AND COLONIAL MAIL". *June, 23-6-16.*

* * *

Much may be learned about oil seed and oil nut products and their uses by a visit to the Public Exhibition Galleries of the Imperial Institute, at South Kensington. The manufacture, for instance, of palm kernel cake can be traced in a series of exhibits showing the fruit and nut of the oil palm, the extracted kernel, the palm kernel oil obtained from the latter, and finally, the cake. Much of the existing knowledge of the palm and its economic products (the report points out) is due to the work of the Imperial Institute, and in the exhibition galleries of the institute the results of some of this work can now be seen.—"HOME AND COLONIAL MAIL," *June. 23-6-16.*

* * *

HERR LIEBKNECHT'S OFFENCE,

AMSTERDAM, MAY 4.

Herr Liebknecht's May Day appeal summoned workers to tolerate no longer the "hell of war and the crime of human butchery." The appeal continued that only the people could terminate the war and they should no longer forge their own chain. Workmen all over Germany and in enemy countries should raise the manner of a class war as a protest against Imperialistic butchery. Herr Liebknecht summoned the people to make war against junkers, capitalists and the executive committee, the German Government.

Herr Liebknecht was a Social Deputy. He committed an indiscretion in taking part in a Peace demonstration while holding office as a member of the Reichstat. He was arrested and sentenced to 2½ years imprisonment.

ACKNOWLEDGMENT.

We tender our heartfelt thanks to the following gentlemen for the Donations they have given us in aid of the "New Reformer" during June and July 1916:—Dr. Josiah Oldfield, England, A "friend", Messrs J. P. Cotelingam, M. A., A. J. Bilimoria, Khan Bahadur H. M. Malack, Horace Robinson and Miss F. W. Winterbottom, England We trust that our other friends of the "New Reformer" may come forward to help us in lightening our financial burden.

TOPICS FROM PERIODICALS

LIBERTY

BY MRS. JAMES ALLEN.

(From the *Epoch*)

"The glorious liberty of the children of God."

"If ye lay bound upon the wheel of change,
And no way were of breaking from the chain,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The Heart of boundless Being is a curse,
The Soul of Things fell pain.
Ye are not bound ! the Soul of Things is sweet,
The Heart of Being is celestial rest ;
Stonger than woe is Will: that which was Good
Doth pass to Better—Best"

Sir Edwin Arnold.

So long as an individual is in bondage to self he can neither know nor experience the joy of liberty.

A man is in bondage to self when he is under the sway of his feelings ; when, instead of bringing Reason to bear upon his actions, he is governed and controlled by just how he happens to *feel* at any moment.

How often one hears it said ; " Oh, I *do not feel* like doing that just now," or, " I *do not feel* like going." Such are the expressions of slaves and not of free men and women ; slaves in the prison-house of their own feelings.

There is also another form of slavery, iron bars indeed, which hold men and women in bondage, but which are often disguised so as to look like Liberty, namely, *likes* and *dislikes*.

Just so long as one gives way to likes and disikes so long is that soul a stranger to liberty.

Prejudices and partialities ; selfish desiring and the craving for pleasure ; fretting and sorrowing ; grumbling and worrying ; envying and discontent ; repenting and regretting—all these are bondage, and so long as one gives way to even one, then Liberty will remain unknown.

Do you desire Liberty ? Would you know what that saying means, " *the glorious liberty of the children of God* " ? Then you must conquer those things that in the past have conquered you ; you must burst open the door of your self-made prison-house, and no longer remain a slave and a bondman.

Master your moods.
Refuse to be swayed by feelings.
Bring calm and deliberate reason to bear on all things.

Say to yourself : This is a matter of right and wrong, and my feelings have nothing whatever to do with it. It is not *how do I feel* but *what must I do* ? Children may cry, " I do not like this," or, " I do like that," but such words ill become the lips of men and women. If your life and conduct is ordered by your likes and dislikes then are you a weakling and a slave.

Prejudices and partialities blind the eyes to realities, and he who comes under the power of either is unable to judge righteous judgment. He is like a man wearing coloured spectacles, everything he sees through them takes on the same colour. Prejudice and partiality are byways for the feet of slaves; wise men walk by Principle, and judge by righteousness.

The slave to passion is ever desiring but never attaining.

Passion promises much to its worshippers, but like the will-o-the-wisp on the mountain it ever eludes the eager hands stretched out to grasp its promised happiness, and leaves the soul crying, *more, more, more !* He who would know Liberty must cease from passions and desires.

Craving for pleasure is perhaps the worst kind of bondage, leading men and women into the deepest slavery. He who ceases to crave for pleasure will find more than pleasure, even happiness and blessedness.

To fret and complain are sure signs of ignorance and spirltual darkness.

Will fretting and complainig ease a burden, remove a difficulty, or smooth a rough road ? If so, then to fret and grumble would be wisdom. Nay, they but make the darkness more dense, increasing the difficulties, causing the feet to stumble and fall in the rough places.

The liberated man considers calmly his position : he neither frets nor complains, but with judgment and reason he weighs pros and cons, looks for and *always finds a way out* of all his difficulties.

A wise man never envies another, and is never discontented with his share of things. He knows that *envy* is a blighting and withering poison. He rejoices with great joy in the happiness and good fortune of another. He knows that no good can come to himself but what he earns and deserves. He stands in his *own place*, and his neighbour in his. He knows that discontent is foolish and futile. If he aspires to something greater, higher, more beautiful and satisfying than he now possesses, he bends all his energies in the direction of that Good, cheerfully and faithfully works for, and expects it, calling all his

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ll and strength to his aid, and day by day he watches with joy the coming of it into his life.

The slave to feelings and passions is ever sinning and ever repenting. He acts to-day and repents to-morrow. He who sins and repents, acts and regrets, is not a wise man or ree, but is held in bondage. The wise and free, acting from *reason*, thought and udgment, repent not, they need not repent, knowing that their actions were according to their highest judgment, and after their holiest convictions. Regrets they know to be an utter waste of time and energy, for no regretting can ever alter one jot or tittle of the past, or undo what is done. Therefore the liberated man is strong, calm, and just; he is governed, in all things and under all circumstances by the Light of Reason which shares the throne of his heart with that Love that sees no evil, thinks no evil, speaks no evil, and does no evil.

Thus enters the soul into Liberty.

LILY L. ALLEN

JUDAS

From the *World's Advance Thought.*

The orthodox denounce Judas as a betrayer of the Christ—meaning Jesus of Nazareth. There are many that are daily a Judas. Whenever we think an unkind thought, or speak an unkind word or do an unkind act, we are a Judas; we betray the Love in us. Love is the binding tie that connects all in One, and the link that binds that One to the Fatherhood.

Belief in the Christ, if it means anything, means a full faith, a deep inner conviction that mankind is One. The idea of separateness is heresy, which only exists where men withdraw their cognition from the higher principles, and live in the "lower quarternary," or four animal principles. The process of evolution is its progress to its spiritual source of the Ego laden with the rich experiences of his sojourn in the wilderness of material ideas, and yet to become a Son of God.

Among the twelve sons of Jacob the prototype of Judas is Issachar, who "cometh between two burdens," of whom his father Jacob said, he "saw that rest was good, and the land that it was pleasant, and bowed his shoulders to bear and become a servant unto tribute."

This has two meanings, positive and negative, spiritual or carnal. The negative meaning is that Issachar chose the flowery path; the broad easy road of carnal prosperity, the love of luxury and the things of the world. This is where Judas fell.

In the twelve signs of the zodiac, Judas and Issachar are symbolized by Gemini, which controls the hands and arms and shoulders, hence Judas seized by the shoulders.

Judas after first choosing the right hand path, bowing his right shoulder to bear the cross of adversity, found his resolutions weaken, and fell in with the popular current. He saw that "rest was good, and became a servant unto tribute" to the rich and powerful, or a worshiper of Mammon.

We have a great sympathy for Judas. It is much more pleasant to be able to take things easy, than to have a continual struggle. The staunch Paul found the struggle to keep the path tremendous; "How to do that which is right I find not, for the good I would, I do not, and the evil I would not do, that I do."

Peter was also a temporary renegade. His prototype is Reuben—unstable as water, and his sign Libra, the Balance.—**Lucy A. Rose**

COURSE OF LIFE*

What is the course of the life
Of mortal men on the earth?—
Most men eddy about
Here and there—eat and drink,
Chatter and love and hate,
Gather and squander, are raised
Aloft, are hurl'd in the dust,
Striving blindly, achieving
Nothing, and then they die—
Perish;—and no one asks
Who or what they have been,
More than he asks what waves,
In the moonlit solitudes mild
Of the midmost ocean, have swell'd
Foam'd for a moment, and gone.

* * *

We, we have chosen our path—
Path to a clear-purposed goal,
Path of advance!—but it leads
A long steep journey, through sunk
Gorges, o'er mountains in snow.

Matthew Arnold.

*These lines have been used as greetings to present the former members of the Wardlaw College Dialectic Union.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

SAMPLE FREE

THE WORLD FAMOUS

KAMINIA OIL (REG.)

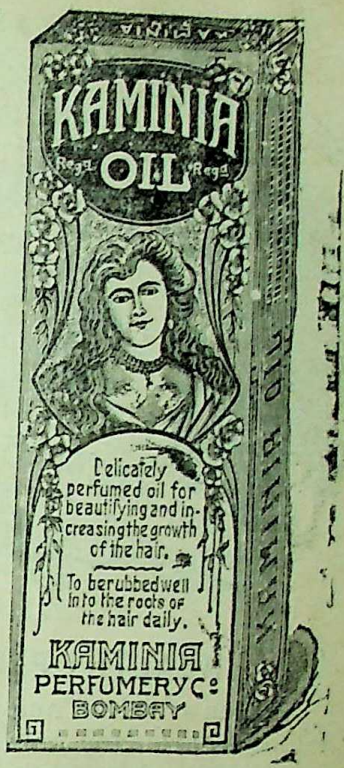
THIS Oil is composed of excellent drugs, is delightful to use, is the very essence of refinement. For beautifying and increasing the growth of hair, to prevent it falling off, to restore its natural colour, nothing equals Kaminia Oil.

It cures baldness, nervous dizziness, weakness of memory, headache and similar diseases. In all skin diseases its effects are marvellous.

Kaminia Oil has the most idyllic fragrance which lingers delicately in a way to be pleasing to the dainty.

BE CAREFUL TO GET "KAMINIA OIL" ONLY AND ACCEPT NO SUBSTITUTE IN ANY WAY.

Price Re. 1-0-0 per bottle, V. P. P. annas four extra; for 3 Bottles Rs. 2-10-0, V. P. P. As. 7 extra; for 1 doz. bottles Rs. 10-0-0, V. P. P. Rs. 1-8-0 extra.



N.B.—SAMPLE FREE on Receipt of Half Anna Postage Stamp.

Read the following evidences:—

Mr. M. S. Pillai, Assistant Master, K. V. S. High School, Virudupati, S. I. Ry., writes:—"I have tested your Kaminia Oil, and I am of opinion that it is the most useful Oil for promoting the growth and beauty of the hair. Please send one more bottle and oblige."—15-5-11.

Mr. Ahmed Bux Jamalji, Merchant, Erinpura Road, writes:—"I am glad to certify that your Kaminia Oil possess marvellous efficacy, as in many cases I have experienced, and seen that people suffering from dandruff, and from other diseases of head and brain, proclaim your preparation is unrivalled over the whole surface of the world, and it is my everlasting prayer that its fame may ever increase and you may be blessed everywhere on this account."

Otto Dilbahar (Regtd.)

THE PERFUME OF ORIENTALS

SWEET. DELICATE. LASTING. EXQUISITE. Made from the pure extracts of selected natural flowers, without any mixture of alcohol or spirit. Just a few drops on your handkerchief or coat sleeves, give the smell of a real flower garden around you No matter however powerful the scents others may be using, this

OTTO DILBAHAR PERFUME

comes up above them all and attracts notice in spite of them. Write for a phial to-day.

Price small bottle As. **8**. Price Midium size As. **12**. Price large ½ oz. bottle Rs. **2**. V. P. P. As. 4 extra. Sample phial As. **2**. Perfumed Card **one anna.**

Sole Agents

ANGLO INDIAN DRUG & CHEMICAL COMPY,

16 Market, Bombay,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

FIVE GOOD POINTS!

☞ OUR WORLD RENOWNED KESH-RANJAN IS FAMOUS FOR

1st.—Excellence of quality.
2nd—Delicious and sweet fragrance.
3rd—Perfectly cooling virtues.
4th—Hair-preserving property.
5th—Perfection on all points.

TRY ONLY—FOR ONCE AND BE CONVINCED.

Price of one Phial	...	Rs. 1 0
Packing and Postage	...	Rs. 0 5
Three Phials	...	Rs. 2 8
Postage extra	...	Rs. 0 11

HEALTH! PROSPERITY! LONGEVITY!

A man's highest ambition is always to attain the above three, and unless your *blood* is pure, you cannot be healthy and prosperous. If you are bothered with any of the following troubles, *viz.*, Chronic Skin-diseases, Scrofula, Anemia, want of blood, paleness, impure blood, lack of ambition and vigor, debility, weakness, ulcers, loss of appetite, tired feelings, emaciation, and worst form of syphilis and mercurial eruptions, commence at once with our world-renowned blood-purifier and restorative *Amrittaballi-kashaya* which will virtually, purify, revitilise, renew the blood and restore hope, pleasure, happiness, vigor and cheerfulness of mind! it is not a new thing but already cured lacs of patients during last 20 years.

Price per phial	....	Re. 1 8
Packing and Postage	....	As. 0 11

PRESCRIPTIONS with or without Medicines are sent to every part of India, Burma, Ceylon, Straits Settlements, Cape and the British Isles, on receipt of concise conditions of disease.

Kaviraj Nagendra Nath Sen,

GOVT. MEDICAL DIPLOMA-HOLDER

Member of the Chemical Society (Paris), Society of Chemical Industry (London), Surgical Aid Society (London), Chemical Society (America), &c., &c

Nos. 18-1 & 19, LOWER CHITPUR ROAD, CALCUTTA.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The Man who knows Atank Nigrah Pills

usually knows enough to buy them.

This advertisement is meant for those who need

ATANK NIGRAH PILLS

But Don't know them.

They soothe the tired nerves, make digestion easy, give strength and vigour to the system, cure brain fag, Constipation, etc.

Price Re. **1** for a tin with **32** pills.

Vaidya Shastri Manishanker Govindji,

ATANK NIGRAH PHARMACY,

157/8, Broadway, Madras.

96, Mount Road.

LONG LIVE THE KING

AND

EVERY ONE

WHO TAKES

BATLIWALA'S AGUE MIXTURE or BATLIWALA'S AGUE PILLS

Batliwala's Genuine Quinine Tablets gr. 1 each bottle of 100.

Batliwala's Genuine Quinine Tablets gr. 2 each bottle of 100.

Batliwala's Ague Mixture for Fevers, Malaria, Influenza, etc.

Batliwala's Ague Pills for Malaria, Fever, Influenza, etc.

Batliwala's Tonic Pills for pale people and nervous breakdown.

Batliwala's Tooth Powder for Preserving Teeth.

Batliwala's Ringworm ointment for ringworm, Dhobi itch, etc.

MAY BE HAD FROM ALL DEALERS IN MEDICINES OR FROM

Dr. H. L. Batliwla Sons & Co., Ltd.

No. 191, WORLI 18 BOMBAY.

TELEGRAPHIC ADDRESS:—"**Doctor Batliwala Dadar**

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Our Head-quarters have been removed from Porto Novo to Tanjore.

P. SUBBAROY'S

World-renowned and most Efficacious Ayurvedic Medicines.

Awarded several medals and certificates of merit at various Exhibitions

37. Chandramrita Ras.—Cures even difficult cases of cough, bronchitis, asthma and consumption. In simple cough and bronchitis, it gives immediate relief; gives good digestion and is a good tonic. Price per box **Re. 1.** V. P. P. charges for 1 to 6 boxes **As 5** only extra.

38. Dysentery Cure.—This is a very superior and effective preparation for dysentery in all its stages. It certainly cures the disorder, checks abnormal motions and thus restores permanent health. It is a panacea for dysentery and diarrhœa as well. Price **Re. 1** per box. V. P. P. charges for **1** to **3** boxes As. 5. only extra.

39. Vishnu Thila.—An instantaneous cure for headache. A sovereign remedy for Rheumatic Pains in any part of the body. **As 8** per bottle. V. P. P. charges for **1** to **6** bottles **As 5** only extra.

PLEASE APPLY TO:—

P. SUBBAROY,

Ayurvedic Pharmacy,

SRI VENKATESA PERUMAL KOIL SANNATHY,

TANJORE.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

WHAT YOU CAN DO FOR YOUR HAIR.

YOU CAN—Kill the harmfull germs in the hair-roots which make the hair fall out and become prematurely grey, by using daily our deliciously scented **Surama.**

YOU CAN—Make the hair soft, silky and remove all the brittleness if you daily use our highly-sented **Surama** in bath and dressing time

Price per phial As. 12. Packing and Postage As. 7.

BATARI TAILA
OR
THE ANTI-RHEUMATIC OIL.

Acts as a charm in acute or chornic Rheumatism, Sprains, Bruises, Stiffness or swelling in the Muscles or the Joints, Spasmodic pain, and affections of the nerves, etc. It allays pain and irritations, encourages general absorption, and regulates the circulation of blood in the affected parts.

It eradicates those obstinate diseases thoroughly, effectually and permanently.

One single phial will convince the patient of its supreme efficacy

Price Re. 1-5. Post free.

S. P. SEN AND CO.,

Manufacturing Chemists,
19-2, Lower Chitpur Road, CALCUTTA.

Premature Decay . . .
DUE TO
. . Nervous Breakdown.

Has been so **COMMON** now a days that a sufferer often thinks there is no sure remedy for it. He suffers patiently and very often is deluded by so many "**CURE**" in the market but he finds no substantial benefit. At last he becomes desperate and resolves not to take any medicine at all. In this way many a promising career is ruined for ever To such men there is the lat but surest hope and that is

Dr. BURMAN'S
NERVINE TONIC PILLS.

Prepared by the renowned Dr. Burman after acquiring vast experience in the line for a long time. This isno exaggerationbut a fact proved by the users themselves who will tell you that these wonderful **PILLS** are the best medicine for **NERVOUS DEBILITY, BRAIN FAG, LOSS OF MEMORY, INDIGESTION** and other complaints due to Nervous breakdown. Please write for Catalogue which contains testimonials.

Price Re. 1 a phial of 30 Pills.

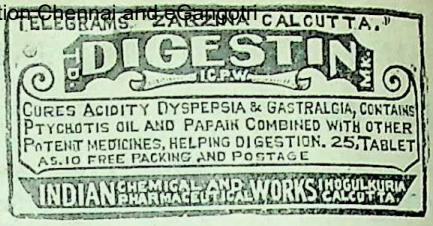
Packing and Postage 5 As.

DR. S. K. BURMAN,
5, Tarachand Dutt's Street, CALCUTTA

AGENT:—**Messrs. KARTIK & Co.,**
33 South Tank Square, MADRAS.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



The Indian Polytechnic Co-operative Association.

Working for the establishment of neo-co-operation which **in the opinion of foremost economists promises to be the solution of India's greatest problems.**

The attention of all who realise the vital importance to India of industrial development and popular and technical education is earnestly directed to the Indian Polytechnic Co-operative Association established to restore the old essentially co-operative industrial system in the modernised form of neo-co-operation. It is the true system of India, the only one that suits the character of the Indian people, and that will bring India prosperity and not exploitation with the notorious evils of the capitalist system.

The following are some quotations from men standing in the very front rank :—

Hon'ble Mr. D. E. Wacha, regarded as the leading practical economist of India wrote "You will always have my support" "Those who have patiently heard you readily recognise **that yours is a scheme which.....would ultimately bonefit society.**"

Among statesmen of the first rank :—

The Late Lord Roberts wrote "It appears to me an honest attempt at the solution of problems of the greatest moment to the State."

Sir Horace Plunkett the eminent member of the Indian Industries Commission wrote "Your essay on the co-operation of the future **is intensely interesting and well thought out**.....I assure you you have the deepest sympathy of a feellow worker."

Lord Crewe and **Lord Milner** are among the eminent statesmen who have expressed interest. Mr. J. B. Pennington, I. C. S. retired, Hon. Sec. Educational Colonies Association called attention to this plan as "**the only one that will ever solve India's problem of popular education.**"

For inpormation apply to the Indian Polytchnic Association, 5, Royal Exchange Place, Calcutta.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Some Select Opinions about the "New Reformer."

The Hon'ble Mr. S. H. Butler, Member for Education, Government of India :—

Mr. M. Sharp, Joint Secretary to the Government of India, writes: Mr. Butler has purused some of the issues of the "New Reformer" with interest and thinks the paper will be useful.....We shall be glad to subscribe for a copy of the "New Reformer" for use in this office.

His Excellncy the Right Hon'ble Sir George Sydenham Clarke, G.C.M.G., G.C.I.E: Former Governor of Bombay:—

His Excellency will be glad to subscribe to the "New Reformer" which he thinks a thoughtful periodical well calculated to do good.

L. ROBERTSON, *Private Secretary.*

Sir Murray Hammick, K.C.S.I., C.I.E.:—I wish you all success in your work.

Col. Sir J. B. DunlopSmith, K.C.S.I.:—It seems to be doing a great deal of good.

His Honor Sir John Hewett, K.C.S.I., Lieut.-Governor of United Provinces:—

I am desired to say that His Honor the Lieutenant-Governor has read the copy of the "New Reformer," which you have forwarded for his perusal, with interest, and sympathises with the objects aimed at by you.

Sir J. E. Du Boulay, Private Secretary to the Viceroy and Governor-General of India:—I have laid your letter of July 29th before the Viceroy, and I am to say that much as he sympathises with all efforts to produce well-informed, well-conducted and instructive journals.....

Dr. J. M. Peebles of Los Angeles,:—Surely you get-up a very handsome monthly and I wish it very great success, for its tolerance and liberality are most admirable.

Count Leo Tolstoy: —The aim of your work, as you put it in your letter, is the highest that can be pursued by man's activity.

The Right Hon'ble Lord Avebury, P.C., F.R.S., D.C.L., LL.D., D.L.:—It is written in the true spirit of religion, and I wish you success.

Sir William Lee-Warner, K. C.S. I.:—I admire your enterprise and your work.

Edward Carpenter, Sheffield, England:—It seems a useful little paper.

Revd. Charles Voysey, B.A. London:—Your admirable Monthly Magazine.

Countess Evelyn Martinengo Cesaresco, Italy:—What I like in your Magazine is that it keeps within broad lines.

A. E. Castlestuart Stuart, I.C.S.:—I should say that the "New Reformer" should have a very useful future before it.

Hon'ble Mr. Justice D. D. Davar, Bombay:—You may put my name as a subscriber, and if the "New Reformer" continues to be what it promises, it will be an extremely useful publication

Babu Sasipadu Bannerjee:—Your "Reformer" is doing great good.

H. G. Keene, Esq., C. I. E.:—"Your excellent paper."

The United Empire, Journal of the Royal Colonial Institute:—An interesting little Journal dealing with the movement for Social, Economic and Religious reform in India showing the progress that is being made in the development of a new School of Indian Thought.

The *Christian Commonwealth*:—D. Gopal Chetty sympathises with all progressive movements and is making considerable sacrifice to advocate the cause of Reason, Justice and Love through this magazine.

The *Ceylon Standard* Paving the way for the reformation so much desired by high-souled, thoughtful people.

The *Siddhanta Deepika*:—We know the Editor to be a man of great [illegible] and power.

The *Vivekanandam*:—The Editor is one who pleased His Royal Highness the Prince of Wales wit his English poem.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

WAR LITERATURE, ETC.

THE "New Reformer" War Numbers

(from August 1914 to July 1915.)

Bound in Volumes. Each Vol. Rs. 4.

This contains very interesting, instructive and useful information about the war from the pen of eminent writers both in England and India.

The Great Co-operation.

By Col. T. F. Dowden, late R. E.

A brief sketch of the Co-operative methods of work of the world. Price Re. 1.

Co-operation with God and the Neighbour.

Co-operation arising from the spiritual sphere of thought and action, Price Re. 1.

Truths About India.

A compact and useful Reprint of Leaflets issued by the East India Association, with foreword by The Right Hon. Lord Ampthill.

These leaflets contain satisfactory reply to the violent attacks on the British Administration of India and thus spread a correct knowledge of Indian affairs. Price Re. 1.

More Truths About India.

Being a further issue of Leaflets by the East India Association in 1913-1914. Price As. 8.

Apply to :—

The "New Reformer" Office,

Park Town,

MADRAS.

PRINTED BY VEDA & CO., MADRAS.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Monthly Number, As. 6. Annual Subscription, Rs. 4.

THE New Reformer

Oh, if you could dethrone that Brute-God Mammon and put a Spirit-God in his place!—*Carlyle.*

Man is his own star, and the soul that can
Render an honest and a perfect man
Commands all light, all influence, all fate,
Nothing to him falls early or too late;
Our acts, our angels are, or good or ill,
Our fatal shadows that walk by us still—

Beaumont and Fletcher.

Vol. X, No. 7.] OCTOBER, 1916. [179 to 212.

		Page.
I.	Christ's Kingdom. By Col. T. F. Dowden	179
II.	Reform in Service. By Mr. Draviam, B.A.	181
III.	Caste Evil. By Mr. S. H. Jhabvala, B.A.	183
IV.	Higher Life. By Mr. Sheveram N. Pherwani, M.A. ...	187
V.	The Significance of the Child. By Revd. Alexander Webster. ...	190
VI.	Dream Pictures. By Mr. W. S. Haskell, Calif, U. S. A. ...	193
VII.	Hymn to Adversity. By Mr. R. R. Gunaramam, B. A. ...	19
VIII.	The Working of War. By Mr. R. S., (Cambridge) ...	19
IX.	War Notes. By Col. T. F. Dowden	19
X.	Review. By Col. T. F. Dowden	20
XI.	Editorial Notes	20
XII.	Topics from Periodicals	21

EDITED AND PUBLISHED BY D. GOPAUL CHETTY,

15, Venketroyan Lane, Park Town, Madras.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

PATRONS

Sri Raja Row Venketa Kumara Mahipathi Surya Row
Rajah of Pithapuram.
Col. T. F. Dowden, R. E., (Retd.) England.
Sir Michael B. Nairn, Bart., Scotland.
Countess Evelyn Martinengo-Cesaresco, Italy
His Highness the Maharajah of Faridkot.
M. R. Ry. Mukunda Madhava Munipapi Reddi Garu
Zemindar of Elagiri.
Ratan J. Tata, Esq., Bombay.

THE "NEW REFORMER"

D. GOPAUL CHETTY, Editor.

The "NEW REFORMER" is a Monthly Magazine devoted to the reform of Religious, Social, Economic, and other matters. It will chiefly endeavour to root out those selfish and false desires which now estrange men one from the other, and establish in their place Reason, Justice, and Love as the mainspring of all human actions. In other words, it will strongly protest against the moral deadness of the world.

It has an eminent list of Contributors, both European and Indian.

It is a nice medium for advertisement.

Our advertisement charges are as under :—

	Full page	Half page	Quarter page
Yearly	.... Rs. 48	Rs. 25	Rs. 15
Half-yearly	.... „ 25	„ 18	„ 10

The Magazine has been moderately priced so that it might be within easy reach of all.

Price per Annum Rs. 4.

All subscriptions are payable in advance. English rate of subscription is 6 shillings per annum.

Gentlemen who give Rs. 100 and upwards are styled Patrons.

All Literary Communications, Books for Review, etc., should be addressed to the Editor 15, Venketroyan Lane, Park Town, Madras.

All Orders, Remittances, and Advertisements to the Publisher, The "NEW REFORMER" Office, at the same address.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

THE NEW REFORMER

Vol X] October, 1916. [No. 7.

CHRIST'S KINGDOM

By

COL. T. F. DOWDEN.

The Spirit of Anti-Christ working behind Prussian Militarism and the grasping for power and gold prompts the employment of every means to accomplish a selfish end.

There is no halting in the endeavour to upset all Local Government and even the foundations of all Religions.

The "Morning Post" of 7th September, contains an account of a summons against a Mr. Moore by Lord Alfred Douglas, for publishing a blasphemous libel concerning the Holy Scriptures.

The Magistrate said that he had carefully read the book, the principal theme of it being that Christ was merely a man. That it had been held over and over again that to assert in a book that Christ was a man and not Divine was not necessarily blasphemy. Therefore he declined to grant process.

It says much for the freedom enjoyed in England that such a knotty point could be settled in an ordinary Police Court by the authoritative decision of the local Magistracy.

Personal opinions are not law; but they may have sinister motives behind them when they are put forward at a critical juncture in the affairs of men. Those who are ill-informed on matters of World Government and desirous of exercising personal rule are liable to fall into any amount of error in support of their pretensions.

The natural result of the issue of a book of the class at this time in England is to ascribe its origin to the system of 'Treason' which is part of the Feudalistic *modus operandi* laid down in an authorised Code! It puts the author on the side of the enemy, whose success depends on spreading anarchy and 'unbelief' in the inspired prophets.'

The Prophets taught in presence of the great failures of World Government. They showed that before a man can be credited with the wisdom to govern the world he had better learn to govern himself; and as a test of his capacity Jesus laid down that before anyone should essay to move a mass of humanity he should be able to move the Neighbour through Righteousness and all the Virtues proclaimed by the Prophets.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The efficiency and economy with which a mass can be moved to an object increases with the belief in the Holiness of the object and the righteousness of the means by which it can be attained.

Everybody with an object tries to show it is God's object, and the methods by which they are to be attained are His.

Accordingly the difficulty that meets any propaganda having the object of a monopoly of power and profit is, to reconcile the processes by which it is to be attained with the will of God.

In the impossibility of doing this by measures that include massacre of one portion of humanity for the benefit of another, it be comes incumbent on the stronger power to invent a Theology to suit its objects. German Professors and Theologians did their best to proclaim a New Theology to fit in with an extension of the Feudalistic Capitalism that has brought all Empires and Kingdoms to an end at all times.

At no time was humanity faced by a greater failure of World Government than when the civilisation of Greece fell before the Capitalistic militarism of Rome, which in turn tottered to its fall from the obliteration of all Local Government and the power of the people to work for the daily bread. Jesus the man showed the world where the original Error in World Government lay; the responsibility of reforming the thoughts and systems which humanity works is then not only that of rulers, races, castes or creeds, but of every individual working man whatever his occupation. In the perfection of His Instructions to the individual, Jesus the Reformer of Work systems is recognised as The Master Workman. In all that He Taught which humanity accepts as the will of God it recognises THE CHRIST in JESUS the man.

This definition of the Christ is clearly explained in the Church of England Common Prayer Book; not the essay of one man but a concentrated essence of the wisdom of many taking into account the wisdom of the scientists of all ages.

In all that a man thinks and acts with God it is accounted as the power of God working through him. In all that he does as a working factor in the social or material spheres of action he is a responsible agent under the Law and the Government if he rises to it. The man works under systems either good or bad. He is not a free agent under them, and his power to get them improved is hampered in proportion as the systems are cumbersome or unwieldy. It is to his interest to prevent the growth of unwieldy systems of Government. The Prophets and the Law provide for individuals governing themselves; but for material work, co-operative organisation necessitates good work systems.

But the object of all work is the chief concern; and systems to meet it come next. If we take the object to be that defined in the Lord's simple prayer, we are not left in doubt but the first necessity of humanity is 'The Daily Bread'. Then let no man come between another and his God from

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

whom all receive the Bread if they are allowed the place to work for it. The wisdom of present day experts is evidently required to so organise World Government that the work of humanity may proceed on the instructions laid down by Jesus. The present war has come about from the set-back by Germany to the evolution of Chirst's kingdom on earth in the endeavour to prevent any man getting the daily bread except at the will and pleasure of Germany.

REFORM IN SERVICE

By

DRAVIAM, B.A.

India is a continent and has a congeries of nations differing in culture and civilisation. The fair and calculating Parsi is as unlike the emotional and eloquent Bengali as the hardy and military Punjabi has a wide gulf fixed between him and the mild craven Madrasi. The Government of a big continent must, therefore, be adapted to the nature and traditions of the constituent races. To impose one form of government on such a diversity of peoples is not conducive to their welfare. What is sauce to the gander is not sauce to the goose. One good rule obtaining in one Province is likely to be harmful to another and to corrupt the rest. The forward will find the backward a drag and will get impatient, while the latter looks upon the former as a go-ahead and an accelerator of ruin. These facts will warrant a differing mode of government for each Province and people. In these circumstances the Home Rule propagandist must be an unpractical man and the craze for self-government or for the government of India by the Indians is much too ridiculous.

Whatever be the condition of North India for the vaunted Home Rule for which the white skinned Irish neighbours have fought for about fifty years, South India cannot but wait for another half-a-century, though the angle of vision of the European towards the Indian has 'suffered a change' on account of the unparalleled war in Europe in which the North Indian has not spared his blood. If any part of India is absolutely caste-ridden and priest-ridden, it is the Presidency of Madras, and even here the energetic Andhra who has a fine sense of political and racial compact deserves a better treatment than the conglomerate Aryo-Dravidian who is utterly selfish and narrow-minded and has no *espirit de corps*. The bifurcation of the southerners into Brahmins and non-Brahmins by the good-intentioned Government has done more evil than good and has accentuated the cleavage between them. The non-Brahmins outnumber the Brahmins in point of wealth, but the Brahmins bulk largely in respect of education. The brain devises subtle ways for its ascendancy. The self-respecting but stiff non-Brahmin goes to the wall in a temporal contest with the self-aggrandizing but pliant Brahmin. If one has the grit, the other has the grip; but for purposes of Government grit is more valuable.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

In all countries and among all nations, the predominating class gets out of hand, grows supercilious, and spells the ruin of the ruling power by trampling down the less fortunate brethren and hoodwinking the Imperial delegates. The patricians of Rome and the mandarins of China brought about the downfall of their countries and their governments, and it took ages for the plebs in either country to make bold and assert themselves. But the parallel breaks down in one respect. In South India the predominant patrician is the educated mendicant, and this topsy turveydom argues a political helter skelter unless the evil is checked in time and kept out of hand. What applies to a free country like Great Britain ought not to be flung-upon a country where individual freedom is a mushroom growth. The bodily transportation of a luxuriant plant from its native cold climate into an enervating hot region does it no good, and the exotic proves the worthlessness of the soil in which it comes to be transplanted. The free constitution —paradoxical though it may sound will for a long time to come be an alien growth, an excrescence, in this land.

Thanks to Lord Ripon, a semblance of local self-government was inaugurated, but this has not prospered, partly for the gardener's overscrupulousness and partly for the hard quality of the soil. The well-meant Minto Morley reforms have but opened the door to a few aspirants for high offices and grander titles. A single swallow does not make a spring, and to have a few men pitch-forked into coveted places does not inspire the country with a hope for the dawn of a golden era. The demos must be sufficiently educated before democracy may be hoped for. The politicai play of *Julius Cæsar* by Shakespeare inculcates a very useful lesson, the lesson needed for the Madrasi of to-day. Noble Brutus wrought for the republic, but the citizens who had Cæsar's gifts and bequests hailed Brutus as a living Cæsar, The Madrasi has not risen above looking for favours, and has no due sense of the common weal—the boasted brain of this Presidency. So long as things are in this plight, the dream of Home Rule for India cannot be realised, nor can a cataclysmal realisation of ths dream bring forth an unmixed good.

What has a statesman to do to advance the welfare of the people? What must he adopt to give a quietus to the clannish supremacy which is likely, to deepen and widen the chasm between section and section? High statesmanship in India consists in maintaining the balance between the discordant elements in the socio-political fabric. Repression does well for a time but fails in the end. Instead of encouraging vile competition between man and man, let the seeds of co-operation be sown broadcast. The jarring sects will not co-operate unless each sect gets the loaves and fishes of office and until the unlicensed monopoly of a single sect is put an end to. It is well known that high educational qualifications are not needed for the lower ffices, and men of mediocre talents for business can be had of every sect. he heads of departments may be highly educated men, and the number of

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

men required for the headship being few, there will be no great difficulty in coming upon duly qualified men in each community. One evil result of the competitive system which is alien to this land is the entertainment in all offices of men of one sect or division in preponderance, and a European brought up in the free atmosphere of England—in a country unridden by caste or by priesthood cannot and does not see the many headed evils that have fallen upon this land as the outcome of mere competition introduced here without the necessary safeguards. Let the Governor of a Province or the head of a district try for once the principle of distributing higher and lower offices among the various communities that make up the local population in the ratio of their numerical strength, and he will see that co-operation and contentment will rear their heads where clique and monopoly and heart-burning bear sway, when almost all the appointmente in each and every office in British India are held by the members of one section, the other sections have no tittle of a chance for their betterment, and fair or just dealing becomes a byeword and a reproach. The other sections are forced to hang upon the one favoured section for favous and have to be content with what crumbs they may be good enough to let fall from their mendicant boards.

Under the benign British Government which holds all classes equal in the eye of the law the introduction of English education in this country which has made it possible for all to appropriate the treasures embedded in the European classics and which has imbued all Indians with a sense of personal freedom and social independence is a great blessing, and it has further awakened in them the idea of national unity, however long it might take to mature and bear wholesome fruit. But this nascent freedom is inevitably curbed by the domination of one class and nipped in a large majority of cases by the tyrant custom. The combination of hereditary enslavement of the intellect and one-class domination even under the present enlightened Government shuts the gates of mercy on mankind, and man's inhumanity to man makes countless thousands mourn.

If India is ever to be a peaceful and contented country, no matter what the disparity be between one Province and another in point of culture and civilisation, the Government of the country must bear in mind the wholesome rule of fair and equitable distribution of official favours among the enlightened sons of each and every community according to its numerical strength, and also do everything possible to see that the schoolmaster is abroad, disseminating not merely literary, but agricultural, industrial and commercial education.

CASTE EVIL—A GLIMPSE OF PAST HISTORY

By

MR. S. H. JHABVALA, B.A.

Differentiation of human race by a system known as caste was the fundamental principle to which the weak state of society is to be attributed

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

With the distinctions of race and birth comes into the mind the idea of hatred and disregard of the Brotherhood of Man and naturally that of the Fatherhood of God creeps in. Thence arise all misery and unhappiness we find so current in those days in ancient India. The first element of social unity and harmony of social ideals was thus done away with. The Hindu was always under the over-governing power of caste-prejudices and racial superstition while in sleep or awake, at day and at night, at home or abroad. From very ancient times India was known as the Land of four castes as instituted by Manu in his famous Code, these being the Brahmans, the Vaishyas, the Kshatriyas and the Sudras. The first claimed direct birth from Brahma and were eligible for high professions. The second were confined to the industrial department. The third were warriors from birth till death. The last were Pariahs fit for nought but low occupations and service of the lowest type. The Brahmans who were better off by the existence of caste promulgated the system, and later on, became a source of priestly tyranny who could, prior to the Buddhist revolution, hold authority even over kings. On them depended the fate of existence of the empire; on their prophecies success or defeat in the war; by their mantras an auspicious event could bless the royalty or an ominous one could be averted. They proved to be the most disastrous and blighting of human institutions. Their condition and actions became horrible to depict like those of the priories and monasteries ere Luther arose. They ruled over ignorance that paid a willing homage thinking them to be the incarnation of the deities thay presided over their actions and worships. They became the means of intercourse between God and Man. No institution of the like kind was expressly laid down in the Vedic Shastras but the Brahmans took advantage of the popular ignorance, self-interestedly and perverted the sense of a sacred religion. "There is no authority in the Hymns of the Vedas" says Max Muller, "for the complicated system of castes. There is no law to prohibit the different classes of the people from living together, from eating and drinking together; no law to prohibit the marriage of people belonging to differant castes; no law to brand the offspring of such marriages with an indelible stigma. There is no law to sanction the blasphemous pretensions of a priesthood to divine honours, or the degradation of any human being to a state below the animal." The influence of caste-system told upon the narrowness of ideals and limitedness of social actions. A Sudra could not appear where the sacred gods of Brahmans assembled; nor a Vaishya stand in the meeting of the bold Kshatriyas.

The result was as Pandit Shivnath Shastri puts forth: (1) It produced disunion and discord by inculcating various and different doctrines nto the minds of the people—which is more obvious than can become in writing. Continual strifes for one's own temple or the preservation of one's own god and goddess in mud form, the up-to-date typical instance of which, is the Parasnath disturbance of the Jains with the Government, were no less common than discord that was oftenheeth result of

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

caste feasts and caste ceremonials. A low-caste Hindu could not breathe in the Brahman's street but with a shower of imprecations and abuses lavished upon him. To see him first in the morning was as ominous as to see the sweeping broom in the dark corner. The foul words of his tongue were worthy of abominable places but not of the dwellings of the Brahman's or the strong and the god-fearing Kshatriya's: (2) It made honest manual labour contemptible in the country: (3) It checked internal and external commerce for all communications that should have passed from one hand to another, and on which the stability of prosperity and furtherance of commerce depended were suddenly put a stop to. Seven times was a thing to be washed clean of its noxions sin and nefarious polution ere it could be only touched by a Brahman, In the common mother-land of all such internal communication became ended. Just as a Jew was in Christian countries an abominable sow to them, a Pariah was a dog untouchable to Brahmans. His services were dispensed with everywhere. He was confined to those limited tasks which were grinding and overburdening. In shorts he was in the country what an African slave was in the West in time-gone by. The caste-prejudices became developed into the sources of race hatred till the Indian began to look upon a Feringee and a Mahomedan as merely enemies. The internal disturbance in the organism produced a corresponding one in the external and foreign articles of commerce were equally held in disgust, and commerce began to fall into a lethargic condition owing to superstition. It requried the drawing in of foregin wealth into the country. How could it be ? for, was it not coming from impious hearts and polluted hands ? (4) It brought on physical degeneracy by confining marriage within narrow circles. Once an African slave in America had the unfortunate fortune of falling in love with an American girl. When the people of the district knew this they hounded the wretch and burnt the poor knav alive. The same was the case in India. A Kshatriya could not marry a Brahman woman, nor could a Brahman, a Vaishya. If that did happen severe puuishments required by caste retricti ons were imposed upon the poor creatures who were excommunicated amid the enveloping darkness of sorrow and shame of an uproarious populace. So marriage was allowed in small circles and confined to narrow limits. As it is a rule that physical degeneracy creeps into the bones of the people if the scope of their marriage is narroved down to those among relations, only it was natural that bodily debility began to be felt owing to such marriages ; abve all, weakness of character was imminent whose prevention was the in tended indirect aim of such institutious. Thus as the people grew weaker and weaker compatible with the march of time the furtherance of social grievances tended to enhance day by day the caste prejudices and rigorous punishments subsequent to the breach of the chains of caste. Above all, marriage limitations became impervious, social objections to the formation of oneness of nationality : (5) It became a source of conservatism in everything. The high-class Hindus and Brahmans, wherever they could

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

be, were all, in all. In the time of war, of peace, at marriage, at festival, in law-courts, etc. . . . theirs was the predominance, and theirs were the views necessarily to be adopted for they issued from minds omnipotent. Nothing could be done without them; and, thus, others, however worthy and refined were not wanted at all This restricted the liberalness of views and imbred a reservedness in others. "Why should I educate myself" a Dher would say, "as I am nowhere wanted but driven out like a Pariah dog. The work of governing politically and religiously belongs to the Brahman. That of fighting is the privilege of the Kshatriya, and that of manual labour is that of the Vaishya. How can I take up the sacred profession of the one or the honored ones of the others? They are too high to be touched, too noble to be thought of by an out-caste like me." Thus, circumstances ground down the polished intellects of the many for the sake of the unpolished ones of the few. Ignorance made headway among the low classes: (6) It suppressed the development of individuality and independence of character. This followed, as a result, the want of broadness of spirit and sympathy with others who were not less than friends and brothers. The social barriers had closed their gates against those who sought to enter into them. Their works to the social orgainsation, or their words to the procreation of social practices, were discarded high-handedly by those of the high caste. Thus self-assertion turned futile. Individuality was nipped in the bud wherever found and known. "For a Mahar to have independence of character! He is worth for filth and stubbles. He must go clear the stables and remove the cow-dungs ere he dreamed even of it." The aspired mastery of the few totally annihilated a single exponent of individuality or independence: (7) It helped in developing other injurious customs such as early marriage, the charging of heavy matrimonial fees, etc. . . (8) It successfully restrained the growth and dovelopment of national worth; whilst allowing opportunity of mental and spiritual culture only to a limited number of privileged people, it denied these opportunities to the majority of the lower classes, consequently it made the country negatively a loser. This is the direct inference that can be drawn from the opposite statements viewed above. From moral, mental and physical point of view caste-system proved to be the most pernicious evil existing in India, that bore down the rising growth of society, and based its general ideals on the sandy foundation of futility. The carelessness and abject negligence for such as could be literated, and the over-growth of carefulness for an impotent class reduced the social fabric into a disunited condition till the country was rendered fit for foreign rule by previously enslaving the people by this most abject kind of tyranny and "Monstrous injustice" as Mr. Gokhale once put it. Religious views were narrowed down, and they told upon the social views without a guiding element to lead the various people with a Bable of Sociale, when they wandered about asserting themselves in what would Nature have the glory of viz., fury, hatred, murder and ruin. "No institutio has wrought so much mischief and don

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

such incalculable harm to our conntry as the stupid ignorant system of caste" said an enlightened native prince. Indeed the ruin has been incalculable and incalculably has India paid for it. Even to-day it is the bane of India. There are several castes which will not dine, eat, talk and live together with others that are equally formidable to them. The evil started since the days of Manu has been still yielding its cruel fruit in disunion which the unifying power of the British spares no pains to repair and convert into peace and happiness.

This was one great social evil prevalent in India when the English found her first, and, when the dawn of western civilization actually arose upon the soil of her society.

HIGHER LIFE—II.

LOVE IS THE FULFILLING OF THE LAW

By

Mr. SHEVARAM N. PHERWANI, M.A.

'Think of loving and being loved
I swear to you, whoever you are, you can
Interfuse yourself with such sweet things
That whoever sees you shall look
Longingly upon you.'—Walt Whitman.

The first and foremost vow that the man of higher life observes is the vow of non-injury and service, the vow of harmlessness as far as may be and utmost helpfulness to all around—man, beast, plant and physical surroundings. Higher life means the life of being the least harmful and most helpful. 'We should pay in good works, the rent of life given us. Good works are those which increase love in man! Loving relation towards all that lives—first of all of course towards men the nearest of them—the experience of his feeling and of its stimulation in others is an indicatfon of higher life. 'The ideal is to bear no malice, exorts us ill-will and to love all men. For this we must labour now to acquire by degrees habits of self-restraint, until such habits become second nature,' The chief aim, infinite joyful and worthy of the powers which are given us is the increase of love. And ncrease of love is attainable by one definite effort—by the cleansing of one's soul from all that is personal, lustful, inimical.'

Says Drummond, 'The Spectrum of Love' has nine ingredients, Patience—'Love suffereth long' and kindness 'and is kind'. Generosity love envieth not. Humanity love vaunteth not itself, is not puffed up, courtesy does not behave itself unseemly; unselfishness, 'seeketh not her own'. Good temper 'is not easily provoked'. Guilelessness. Thinketh no evil. Sincerity 'rejoiceth not in in inquity but rejoiceth in truth.'

It is by meditation on thought, such as the above, by entering into the spirit of such thoughts and devoted effort to realise them in one's life that love is developed. It is by the fourfold means of intellectnal effort through medi-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

tation, of emotional effort through hymns and songs, of introspective effort of self-examination and self-reform and volitional effort of repairing wrongs done and planing and doing all the good we can that we gradually develop the wonderful soul force.

For meditation the material has been provided in the opening paras, for emotional effort we need to feelingly repeat hymn and lines, such as the following culled from 'Hymns of Love and Duty' by Gustav Spiller a wonderfully cheap and excellen t collection published by Watts & Co., costing annas six only.

'Loving be my highest goal
Loving that is with gladness fraught
May I have more self-control
Quick to do the things I ought
May I hurt no human soul
Injure none in word or thought
More for others I would care
Others burden learn to bear.'

Self-examination and self-reform is best conducted in the form of definite self-questionings with the set purpose of realising a high and holy resolve, a sacred vow. Many such vows are included in the vow of love. The very first set of resolves in the vow of love is the resolve of ceasing to do evil and going about doing good to others. The first part of the vow—the first resolve is the resolve to cease to do evil, the vow of renouncing harmfulness to others. In order to develop the wonderful soul force, living love one must systematically search his soul, carry on the process of self-purification from tendencies to do evil unto others. This process of self-purification from harmful tendencies in ourselves is necessarily a slow one. We are so forgetful of the evil we do unto others both by positive acts (commission) or effortless neglect of duties we owe to others, that at first we find it very hard to make a right estimate of ourselves, a right estimate of our weakness in this direction. Through inordinate love of our own life and derad of death, through blinding pursuit of pleasure or dread of personal pain, through our passions and our pride, or through sheer ignorance and neglect, we often do a lot of wrong to other men, animals, plants and things Under the sway of these lower tendencies we rob others of their riches or property of life and limb, health, strength and beauty of character and reputation, of happiness and peace, of their time and energy and they create discord and strife. The student of higher life has always to remind himself whether he has ever been guilty of such injuries to his parents, brothers and sisters, wife and children, friends or foes, city or country, plant or animal, etc. He retires into the silence and peeps into his own life recalling his conduct towards all with whom he has had any dealings and sees if he has not through acts and omissions been doing injury to any one in any form. And if he has done, he records the injury done, apologises to the injured party

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

if an apology will mend matters and does his best to repair the wrong done by reparation or service done to the party injured. Thus does he prepare his heart for renouncing harmfulness to others, thus does he train himself to cease from doing evil.

'To love is the great amulet which makes the world a garden.' Do you want to make your little world a garden? The first step is to cease to do evil to those around you. Dear reader, call each one with whom you ever have had to deal, call those with whom you deal every day, call them one by one before your mind's eye and see wherein you have ever injured or harmed that one in thought, word or deed and whether you have uprooted the tendency that led you to injure that human soul. Apologise, redress the grievance, repent and sin no more. This is the deeper sort of self-examination that must be conducted from day to day and results and resolves put down in private diary to mark the progress towards love which is the fulfilling of the law.'

But love is more than this negation, than harmlessness, than this uprooting of evil tendencies in us which harm others and thus divide them. Love expresses itself in positive service, love shows itself in fearlessness, love shows itself inmaking others fearless, love showsitself in minimising of others' miseries soothing away others sorrows, and love shows itself in due respect and reverence, appreciation and admiration of the noble in all around, love expresses itself in spreading sunshine in taking protective care, in overcoming sense of injury, in forgiveness. All these are attained by slow self descipline All these may be taken up one by one.

Now just a few lines to complete the first set of love resolves. 'Cease to do evil and go about doing good.' The effort to systematically examine ourselves in this particular so far as ceasing to do evil is concerned has already been indicated. Now just a few thoughts that will enable us to go about doing good that concorned will showus how unfair we are if we do not do so. Dwell on these dear reader and take the resolve to do all the good you can, to create the habit of serving others with hand, head and heart. Put yourself the question 'How far have I made myself actually serviceable to others? And that you may be in mood to seriously put that question to yourself just attend to the words of Edward Carpenter.

'Let a man pause just for once in this horrid scramble of modern life and ask himself what he really consumes day by day of other people's labour, what in the way of food, of clothing, of washing, scrubbing and the attention of domestics or even of his own wife and children, what money he spends in drink, dress, books, pictures at the theatre, in travel. Let him study and as well as he may reckon up the sum total by which he has thus rendered himself indebted to his fellows and then let him consider what he creates for their benefit in return. Let him strike the balance. Is he a benefactor of society? Is it quite between him and his countrymen or women or is he a

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

dependent upon them, a vacuum and a minus quantity, a beggar, alms receiver, or a thief?

A thief, yes, that is the most horrible situation. If we want to develop love, let us cease from that, cease from doing evil and go about doing good Resolve then to do all the good you can as a fair return for all the good you get. Pay in good works the rent of life and through love fulfil the law.

THE SIGNIFICANCE OF THE CHILD

BY

REV. ALEXANDER WEBSTER, ENGLAND.

There may be good ground for supposing that the term *babes* in Matt. XI; 25, is metaphorical and refers to a class of mind which, though mature, is simple and unsophisticated and contrasts with the stimulating and conceited sort.

But while this may be so, there can be no mistaking the action of Jsuse in setting a child before his disciples as an illustration of the attitude and spirit of mind proper to the subjects of the Kingdom of God. We need not here ask what the particular qualities of the child nature were in which there was likeness to the elements of the heavenly state. What we are alone concerned with here is whether Jesus intended a basis for the *Father* in setting forth the child. We may suppose that he saw that the existence of a father is implied in the personality of a child and that there is a natural identity or likeness between parent and babe.

Jesus never gave his affirmations or actions the form of argument, but he meant them to be suggestive. Probably there was always in his mind a theological intention which permeated his words and deeds.

However, we may take his presentation of the child as significant of his thought of the *Father*. He was deeply impressed by the characteristics of childhood. We need not suppose that he had such ideas of the Cosmic meaning of a child as those expressed by Henry Drummond in his *Ascent of Man*, and yet it is possible that he discerned intuitively what science tells.

In his illuminative treatment of the human ascent, Drummond begins with the human embryo. In order to develop the human characteristics it was necessary to start with the life germ and modify it so that the parent should recognize its young. Nature always makes her changes with marvellous economy, and generally, as in this case, with a startling simplicity. She did not then start making new embryos. She did not even touch up the old embryos. All that she did was to *keep them hidden* till they were presentable. She left them exactly as they were, only she drew a veil over them. Instead of saying, "Let us recreate these little things," she passed the word, "Let us delay them till they are fair to see." and from the day that word was passed the embryos were hidden in their eggs and the eggs were hidden in the nest, and the young ones were hidden in the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

body, retained in the dark for weeks and months, so that when first they caught the mother's eye they were strong and of a good liking.

If we can reasonably imagine any such dealing with the embryonic atoms, we are obliged to assume a love power at work, an evolving paternity. Not the poetry only, but the philosophic logic of the evolution of the embryo requires the parent at the beginning.

And as we proceed with the history of the atom which became human, and find that at one time there were no children in lower nature, but only offspring—springers off—the young forsaking the mother at the moment of brith and setting up an independent life. But by degrees the progeny were taught to remain and feel their attachment of their mother. Childhood, as we know it, was evolved, and parenthood, as we have realised it was developed. To the humanizing physical stages there were added the humanizing spritual stages, the most influntial of which was the lengthening of the period of infancy. That extension, made necessary by the complex mental apparatus of the human subject, gave time for care to ripen into sympathy and sympathy into love.

Now, when we come upon love at all as an element in life we are warranted in presupposing a Divine Lover. The modern chemist tells us of a natural *thinking* substance and by the same sort of analogy we may speak of a *loving* substance, and thereby we have ground for speaking of an Eternal Love, Everlasting Father.

If we take the brain as the seat of thought and feeling, we find a thing to marvel at. That which constitutes the difference between the baby monkey and the baby man is an extra piece of machinery which the last possesses and the first does not. It is this which is keeping back the baby man. What is that piece of machinery? A brain, a human brain. The child, nevertheless, is not using it. Why? Because it is not quite fitted up. Nature is working hard at it, but owing to its intricacy and delicacy the process requires much time, and till all is ready the baby must remain a thing. And why does the monkey brain get ready first? Because it is only required to do the life work of an animal; the other has to do the life work of a man. Mental, evolution, in fact, here steps in and makes an unexpected contribution to the ethical development of the world.

If we consider collective man as a child under Divine treatment, Humanity in the process of mental evolution, we cannot get rid of the parental conception; we must speak of the treatment in terms of human experience, and the highest element in that experience is affection. And the evolution process enables us to see how love wrought throughout the ages of the upgoing.

Infancy, physiologically considered, means the fitting up of this extra machinery within the brain, and according to its elaboration will be the time required to perfect it. A sailing vessel may put to sea the moment the rigging is in: a steamer must wait for the engines, and compensation for

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

its longer time in dock is discovered by and by in the vastly greater usefulness, the power of varying its course at will, and the superior safety in time of war or storm.

Childhood in the early stages is a series of installations and trials of a new machinery, a slow experimenting with powers and faculties so fresh that heredity in handing them down has been unable to accompany them with full directions as to their use.

The series of installations by which the human brain was fitted up took ages in their accomplishment. The consummation of it in the wonder of the savage mother over her child is thus described by Drummond: "While man, restless, eager, hungry, is a rover in the earth, woman makes a home and though the home be but a platform of sticks and leaves such as the gorilla builds on a tree, it becomes the first great schoolroom of the human race, for one day there appears in the roofless room that which is to teach the teachers of the world—a little child.

"The appearance of the child in the home had striking moral implications. The reactions, especially upon the mother, are too obvious to dwell on. Till the child brain arrived everything was too brief, too rapid for ethical achievements. Animals were in a hurry to be born, children thirsted to be free. There was no helplessness to pity, no pain to relieve, no quiet hours, no watching, to the mother no moment of suspense, the most educative of all when the speck of life in her little one burned low. Parents could be of no use to their offspring physically, and the offspring could be of no use to their parents physically. The young required no infancy: the old acquired no sympathy. Even among the mammalia or the birds the mother's chance was small. Their infancy extends to a few days or weeks, yet is but an incident in a life preoccupied with sterner tasks. A lioness will bleed for her cub to-day and in to-morrow's struggle for life will contend with it to the death. A sheep knows the lamb only while it is a lamb. The affection in these cases, fierce enough while it lasts, is soon forgotten, and the traces of it left in the brain are obliterated before they have furrowed into habit. Among the carnivora it is instructive to observe that while the brief span of infancy admits of the mother learning a little love, the father for want of even so brief a lesson remains untouched, as wholly untouched indeed that the mother has often to hide her offspring from him lest they be devoured. Love then has no chance till the human mother came. To her alone was given a curriculum long enough to be her graduate in the school of the affections. Not for days and weeks, but for months, is the cry of her infant's helplessness sent forth, she must stand between the flickering flame and death: and for years to come, until the budding intellect could take its own command, this love dare not grow old or pause an hour in its unselfish ministry."

After describing the education of this ministry and the production in the mother soul, and by it into Humanity of Patience. Carefulness, Tenderness,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Sympathy, and self-Sacrifice. Drummond bids us see what the savage mother and her babe-love brought into the world. When the first mother awoke to her first tenderness and warmed her loneliness at the infant's love, when for a moment she forgot herself and thought upon its weakness or pain, when by the most imperceptible act or look of sympathy she expressed the unutterable impulse of her motherhood, the touch of a new creative hand was felt upon the world.

However short the earliest infancy, however feeble the sparks they fanned, however long heredity took to gather fuel enough for a steady flame, it is certain that this fire began to warm the cold hearth of Nature and give humanity a heart, the most stupendous task of the past was accomplished.

A softened pressure of an uncouth hand, a human gleam in an almost animal eye, an endearment in an inarticulate voice, feeble things enough, tye in their faint awakenings lay the hops of the human race. Then (to quote Fiske) " From of old we have beard the montition. 'Except ye become as babes ye cannot enter the kingdom of heaven." The latest science now shows us, though in a very different sense of the words, that unless we had been as babes. the ethical phenomena which gives all its significance to the phrase, 'Kingdom of Heaven,' would have been non-existent for us. Without the circumstances of infancy we might have become more formidable among animals through sheer force of sharp-wittedness. But except for the circumstances we should never have comprehended the meaning of such phrases as 'self-sacrifice' or 'devotion.' The phenomena of social life would have been omitted from the history of the world, and with them the phenomena of ethics and religion."—*Cosmic Philosophy*, Vol. II. p. 363.

Surely we do not mistake when we identify the power directing the ascension on the ladder of Evolution as that of *Our Father!*—(*From Faith and Freedom*).

DREAM PICTURES USED TO ILLUSTRATE SPIRITUAL PROBLEMS

By

MR. W. S. HASKELL, CALIF, U. S. A.

I passed a shop where two guns were on display in the window, later in the day I met a friend who had a cheese under his arm that he had just bought. Still later in the day I was riding on the car and read in a newspaper of a man who shot a fox while out gunning in the hills. These several things impressed me at the time, but not particularily so, I had forgotten all about them by night. That night in dreamland I seemed to be in a strange country, and as I walked along I observed two rifles sticking in the mud. I picked them up, brushed off the mud and as I looked over the hill I saw a fox. I raised my gun and fired, wounding the fox but not killing him. I took the other gun and getting nearer made sure shot and bagged my game. I wended my way home, which seemed

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

to be a village where I had lived a long time. (in reality I live in a large city, and never resided in a small village.) Going through the main street I met a friend who took me into a restaurant and ordered cheese, sandwitches for two. The waiter brought a whole cheese and told us to help ourselves. We were hungry, and ate the whole cheese. I awoke just as I had swallowed the last morsel.

If the human mind can thus construct a natural scene from a series of detached experiences during the waking state, and make the dream picture logical and convincing to the mentality, might not the same thing be expected in the transition from mundane life to the "after life?" Human experiences during an earth life may be as stimuli for a dramitization on a spiritual plane quite removed in point of conception from the ideas first entertained in the detached earth experiences. The ego under new conditions may form conceptions that the earth mind has never dreamed of, yet, while forming these conceptions, the data may have been drawn from earth life and woven into the picture of spirit life around a new central idea. Perhaps, as a whole, earth life is not remembered, but it would seem that memory might be awakened as regards the source of the data used for the super-mundane picture or setting. In other words, a disincarnated spirit might recall certain scenes or conditions of earth life that vividly fixed their impressions on the astral or soul sense during earth life. A friend might be remembered as he or she looked in earth life; though, under the stimulus of the new dramitization of data drawn from earth experience it is doubtful if the spirit memory would care to dwell on such a picture, while presumably conscious of a more pleasing relation to the friend is spirit land. A mother's love for her child might draw her spirit back to earth conditions, but as soon as the normal spiritual sight was obtained the ego would perhaps look at things differently, and might not be concerned with personalities at all, but with individualities and spiritual qualities. The eyes would be opened to new vistas and new conceptions. Hence, we cannot justly condemn the spirit friends who have passed over, for not communicating with us at every possible chance (allowing that such a chance exists). Their new conception of life, with the cobwebs brushed away, may make it unprofitable for them and for ourselves to hold communion, even if it were possible. It might tend to take away, or weaken the individuality of mortals and cause them to lean on the invisibles, thus retarding individual progress. There are other arguments for and against spirit communion, and each individual must judge for himself. It is well, whatever our choice, to recollect that a purely selfish desire to draw our spirit friends back into earth's atmosphere, will not help them, and may do them, and ourselves harm.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

HYMN TO ADVERSITY

(After Gray).

By

Mr. R. R. GUNARATNAM, B. A.

Though dreadful looks thy face
There dwells in thee a grace
Which power, wealth or pride can scarce secure,
Or pleasure's lordly hall
With flowing wine and ball,
But simple pious thoughts, and living pure.

Thou art the darling child
Of nature undefiled;
With hermit heart, in humble roofless shed,
In shivering cold and rain,
In sickness, want and pain
Thou mak'st thy sleepless, thorny bed.

And yet thou smilest free
'Midst all thy misery;
And without wailing loud against the Fate,
That rules unyielding, stern,
Thou waitest still to learn
The sacred source of wisdom's happy state.

In musings slow and wise,
Thy pensive soul doth rise,
And pour its strains inspired, in measures sweet,
To soothe the aching heart,
And health and life impart
To souls aweary of this world's deceit.

The tuneful bards of yore
Did get from thee their lore,
And *Rishies* old in mountain shades reclined
Did under thy control
Subdue their wand'ring soul
To keep commune with nature's inmost mind.

May power, wealth, and pride
Receive in thee a guide
To check their want on course from ruin fell,
And teach them how to love
The mighty God above
And feel alike for brother-man as well.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

THE WORKING OF WAR

By

R. S., (CAMBRIDGE)

Many kind and pious minds are perplexrd with the wholly insoluble question, "Why does God permit war?" It is no new problem; it is the old puzzle which found a solution, not quite satisfactory to modern men, in the conception of a struggle between God and satan, between Ormazd and Ahriman, the puzzle of the existence, side by side, of good and evil, of virtue and vice, of joy and pain. In this mortal life, these opposites are to one another as sun and shade, so familiar to our observation that we fail to note them save when the eclipse brings darkness at midday, when famine or pestilence slay innocent millions, when the culminating horror of a great and destructive war, waged with all the pitiless engines of destruction that science can supply is before our eyes. Then no wonder that evils so huge and so palpable should be permitted. We have too implicit a trust in the goodness and benevolence of the Father of all, that public calamities awake in us a sense of revolt and remonstrance, as against something foreign to our conception of this infinite love for his creatures.

We see, every day, that this love is not incompatible with the infliction of pain and decay on each and all of us. Those who are, as we say, most "fortunate" in our earthly careers, least afflicted with sorrow, and disease, and loss of friends and fortune, must still submit to the ultimate removal of all the most cherished privileges of those who, in our clumsy human phrase, are most "lucky." It does not occur to us to repine against that inevitable incident of our life on earth. We accept, stoically enough, the fact that some are doomed from birth to poverty, and racking pain, and insanity, and, perhaps worst of all, an inherited tendency to sin and crime, fatal to the consideration of our fellows, and to a contented self-respect.

But our social life in great communities is different, somehow. We feel, instinctively, that our communal existence, at least, should make for human happiness, since it is for mutual comfort, and safety, and understanding that we group ourselves into sects, classes, castes, churches, nations. When the result is not happiness but the incalculable sorrow and pain imposed on humanity by a great war, we feel a pang of alarm and surprise, a vague sense that even the most civilized and advanced communities are capable of relapsing into crude barbarism, more atrocious and more destructive because modern nations can and do use the accumulated treasures of knowledge and capital to inflict deeper and more cruel wounds on one another.

You may see the working of this very natural sentiment in Europe now. There are the pacifists, whose method of peace-making is the extremely simple one of refusing to take their share in the common task of defence. There are the idealists, who find a queer comfort in the illogial and wholly

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

unfounded belief that this will, at least, be the last war in the world's history, although all the familier causes of national contests remain in full force. Why do we, more even than earlier generations, regard war as a monstrosity, a thing out of nature, a sin that should make us shudder?

But what, after all, is the ultimate cause of war? Surely that in all vigorous and healthy communities of men, all classes and both sexes will still give their lives and their money in defence of the community, the nation to which they belong. Modern men, unlike their ancestors, are not now often called upon to die or suffer in support of their religious beliefs. The reason is obvious. We are what is called "more tolerant." In other words, religion tends to become, not so much a matter of indifference as a personal, an individual affair. We are less convinced of the necessity and the validity of communal religion. We come into contact with good men and women of other creeds. We find by intimate experience that they are at least as happy and virtuous as ourselves. The belief in tribal gods and national religions grows fainter. We still recognize the value of religion, of faith, hope and charity, to the individual. We are less convinced that our own, much less that any other community, has alone been inspired by Divine Providence to choose the true path to spiritual liberty, and equality and fraternity. We still try to convert one another to our own convictions, but it is by argument, not by armed force. We no longer feel that unity of religious belief is a social necessity. It is rather an agreeable aspiration, practically unattainable, but pleasant to look forward to, an end to which we might attain if all men were as reasonable and sensible as ourselves, or were born into the same blessings of opportunity!

In the political sphere, however, we are still at the stage of tribal belief, as we may see when the Kaiser frantically appeals to a Teutonic god of battles to give his aid to the German armies in their attempt to impose the German will on the rest of humanity. For many busy and expensive years the Germans have accumulated materials for war and the other nations (unwillingly and therefore inefficiently) have prepared means of defence. In the actual stress of war, defence has grown into defiance, and the assailed nations become daily stronger in new weapons of attack. For at least thirty years we have known that Germany was not preparing colossal enquiry of war for mere show. The "shining mailed fist" has been shaken in our faces often enough. Why is the moral sense of mankind outraged by the inevitable outcome of patent and undisguised, unashamed preparations for attack? Is it simply because our prescience, our own tribal will to defend our common rights and securities was imperfect?

Or is it because we had a puerile belief that, because we ourselves were inclined to peace and desired nothing better than to be allowed to develop our own common industry and commerce and polities, the Germans would not use the terrible tools they have so resolutely and openly prepared?

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The secret of our dismay is, of course, deeper than that. It is probably in the last resort, due to some vague sense that in polities as in religion, the individual will has become so much stronger than communal and tribal beliefs that in the political sphere too we may have attained to something like mutual toleration. In India this end seems to have been actually attained. War between the Indian races who fought so fiercely through many centuries seems inconceivable. It survives, if at all, in the rash acts of political theorists, of anarchists and others, who deem that they can attain political ends by the use of violent means. Perhaps we had hoped that the kindly peace imposed on India by an impartial, because alice, administration might be possible in Europe too, by a common sense that war is a suicidal folly. We forgot, perhaps, that the Germans were convinced that they could attain a prize worth the losses and pains of war. The rulers knew that the Germans would fight for victory and its spoils, and we now know that the rest of the world is determined that liberty and independence must be defended at all costs. We know that, politically, individual happiness and freedom are only possible in free and independent communities. Whether we shall ever attain to such a compromise of toleration as we have reached in the religious sphere is a question which men will answer according to their personal prepossessions. Meanwhile, there is the example of India to show that the thing is not wholly impossible. India may yet be the focus and nucleus of social and political compromise and peace making. But the war is at its climax, and such speculations as these have no other value than that they supply a faint distraction from anxiety and from sorrow that so great a calamity should have been added to the burdens of mortal men.

One lesson, at least, we can immediately learn from the prodigious contest which is causing so much sorrow, suffering. and expense. That is, simply, the value of the peace and security within our own borders, and the necessity for settling our political and other difference in the same way as, by common consent, we have learned to settle our religious and philosophical disputes. Let us not merely demand but supply toleration and kindliness and good humour to those whose ideas are (necessarily) different from our own. Let us cultivate a sense of humour. Let us remember that others are at least as likely to be right in their conclusions as our wise selves, or, if you prefer to put it that way, are not more likely to be mistaken. Let us give others, and especially our seeming opponents, credit for kindly intentions, unless and until the contrary be proved. Good humour, after all, is contagious, and a sense of the comic is a great preventive of the fatal temptation to take things too seriously—even ourselves. Let us in our dealings with one another within the King-Emperor's wide dominions, shun that solemn self-sufficiency and lack of humour which has plunged half the world into pain and sorrow. We shall be the filter to defend ourselves and one another if civilization is once more plunged into barbarous contest by an arrogant and unscrupulous autocracy.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

WAR NOTES

By

Col. T. F. DOWDEN.

Miss Elizabeth Severs, a Theosophist denies the right of any of the Society to pledge it to political agitation which states that the work of the hour rotates round Home-Rule for India.

She says:—"is this the time for any English person much less the President of a Society whose one object is 'brotherhood' to initiate political activity when the very existence of the British Empire" (and we may add all that it it stands for) "is at stake to cause bad feeling against British rule in India"?

Miss Severs notes the fact that Mrs. Beasant's essays are characterised by the spirit of Anti-Theosophy.

She concludes that the ignorance which endeavours to establish a lead by charging the Civil Service with 'greed and selfishness' has established good grounds for the *Madras Mail's* charges against Mrs. Beasant of "unbridled abuse."—(*South India Observer, 19th August*).

* * *

It seems clear that Reform in working arrangements is a matter for the intelligence, and not for the passions to decide—as the Germans would have it

* * *

Mrs. Beasant does not appear to realise that the whole of Europe is almost equally divided into two warring factions on the principle of Feudalistic government as against Democratic forms of administration; and though there is no harm in scientific enquiry into the merits of either, it is a very different thing when organisations are started to force propaganda into active operation against the will and intelligence of the masses affected, who look to their governments as the responsible agents.

* * *

Until International relations are settled it is futile for any local government anywhere in the world to say what is the next step that can be taken with efficiency and economy of the National resources. Meanwhile irresponsible prattle working on the passions and suggesting the evil motive in the government is merely playing into the hands of the enemy and encouraging the Thugs and Dacoits in our midst.

Mrs. Besant's public acts and the spirit accompanying them illustrates the difference between Theosophy and Christianity as a guide to world government.

While Christ the Workman and Master Mind gave the world the 'true Light' as regards the work of humanity and the spirit in which it should be conducted, Theoretical Theosophy merely lands us in the clouds without any *pied a terre*, and we are in a complete fog in matters of world work and practical world government.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The *Madras Mail* of 11th September containing its London Correspondent' letter of 17th August shows that a New Party is forming in Parliament, the natural result of the British system, which lends itself to adapt machinery to the needs of the time, circumstance, and occasion.

Mr. Lloyd George of course is the working man, but so is Lord North. cliffe (Press), Carson, Churchill, Milner and Mr. Hodge said to represent Labour for all in it.

* * *

Here we may pause a second to tootle a trumpet. It does not speak badly for the British system, which without a destructive Theosphical Kaiser at top of it, yet finds an Asquith, a Lloyd George and a Kitchener ready to tackle the toughest job on earth at short notice. Not only were they ready to reply in the name of the world's Democracy to the devilry of Feudalism by paying it off in the tricks it introduced into warfare, but they are keeping the Empire smiling at the same time till the Dragon is scotched!

* * *

This is not all. A practical reformation is going on in the Administrative system; not at haphazard on any theory, but at the push at all points of the work in hand.

* * *

The inspiration comes partly from Australia. It idealises Democratic-Imperialism.

* * *

If this means anything, it is a machinery in the abstract that admits of preparation before hand for making either function efficient and available for the particular occasion which at any time may present itself, both in respect of Domestic and also International work and relations.

* * * *

But as Mr. Asquith has said in connection with the Imperial Zollverein (and we may remark as touching the 20 year boycott of German trade that is suggested), it is better to see how for agreement can be arrived at in England on such policies before such proposals can be deliberately put forward for adoption generally.

* * *

Meanwhile it is thought that the New Party if sufficiently influential and well advised, would sweep away all petty quarrels of the old 'critical' system, irrelevent to the expanded business to be undertaken in future.

* * * *

The party is understood to aim at a fusion of the interests of Capital and Labour, and also of Conservatism and Democracy for the one object of stability of work organisations and increase of National productiveness.

* * *

This ideal substitutes collective intelligence for exaggerated individualism in the big measures of Policy in Government; and tends to suppress the irresponsible action often resulting in a tyranny of majorities with pet axes to grind.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

It is said to be thought that this new reformation will enable all outstanding contentious questions to be settled on business lines, including all principles of Local and Imperial 'Systems' of work and Government.

* * * *

If England with her experience can solve these problems satisfactorily for her own work and business, it will be safe to follow in the wake of her policy. It would be idle to attempt to dictate to England or the world in a matter which both Christianity and practical business and work methods demand shall be treated on a system of voluntary and intelligent co-operation, and not by coercion except under good Law.

* * *

The whole question is one of 'World Government' on a unified place which will develop out of the great war.

* * * *

Already the papers show that Germany is working up the folly of the militant Empire which the States voted after the previous war with France. There was a great struggle at the time between the advocates of the Democratic co-operative ideal, and the Feudalistic party as to the future policy.

* * * *

It is said that a secret understanding is being agitated in Bremen Munich, and other centres, for reverting to the conditions existing in 180;, and that Prussia should be relieved of the onus of Empire, which even the Kaiser acknowledges he has been unable to control.

REVIEW

By

CoL. T. F. DOWDEN.

Mary Littlefair an English girl much attached to Germany and certain German friends, had to pass through considerable inconveniences before she could get away from them a little book published in 1915 by John Long entitled "*An English girl's adventures in hostile Germany*" gives us a kind and well stated view of the situation at the time.

Miss Littlefair's book must be read to be fully appreciated; but the following extract will throw light on the Internationl situation as it affects the problem of 'World Government'.

(*a*) "A few Germans in Nauheim (a health resort much frequented by those suffering from heart complaints) knew to some extent how things were really going with the country, and received their information from other sources than the papers.

(*b*) "They understood only too well how false their diplomats had played them, and realised how utterly inefficient they had been, contriving to make Germany hated by nearly every nation"

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(*c*) "If we had our diplomats in Nauheim now, we should hang them, every one, for they are the ruin of our country said one man in confidence to my father"

"It was very interesting to hear the various opinions of the Germans on the war.

(*d*) "What particularly touched them on the raw was—having Indian natives and uncivilised savages set on them, as they put it; it was a stain on English Kultur.

(*e*) "England's reason for declaring war on the ground that Germany had violated Belgian neutrality they regarded as the very flimsiest of excuses though an invalid Dr. of Science admitted that the Germans had undoubtedly done wrong.

(*f*) But he told a friend of ours that war would do his country a world of good, and callous as it might seem, he said, and horrible as it was, the wholesale slaughter was necessary, for Germany was over-populated, and there was no room for the race to expand, which was bad for a nation physically and otherwise"

A few remarks on the above may be made as regards the bearing on the problem of 'World' Government.

(*a*) The Feudal 'system' out of which it is hoped Germany will emerge, subsists on deceit and treachery to the neighbour. Control of the *Press* is essential to Centralised military despotism, especially when it is bent on aggression or is forced to control it as a defensive measure, owing to the use of it to spread inconvenient 'Truth' or propagate 'Error' in justification of a faulty policy.

Irresponsible prattling in war time merely muddles up the business in hand, and helps the enemy to persist, while weakening the defence.

(*b*) It is easy to be wise after the event. If the establishment of a German Empire could have been discounted by Europe at its real value as a governing factor in the affairs of Europe (and the world), it would have been foreseen that it promised to provide an accentuated from of Feudalism, owing to the magnitude of the combination, which would be bound to impinge on and conflict with the interests of Democracy working—under the aegis of Christianity—for Freedom of Nationality everywhere, and for the common object of the daily bread.

The only chance that this danger might be averted rested on the will and ability of the Kaiser to direct Germany out of the Feudal maze into a holy co-operation with the other States of Europe through the lead of the Master Workman and Divine leader Jesus the Christ, who had conducted His Ministry in exactly the circumstances that have arisen through

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the German policy of aggressive Capitalistic militarism with its avowed intention of forcing its mastery on Europe and the world.

All then depended on the action of the Kaiser, who himself has said that he alone is master in Germany, and who opposes his 'will' he will crush. There is consequently no mistake about the responsibility for action. The only question then for Europe, the world, and the Democracy of Germany, is, whether the system and constitution of a German Empire is a good working proposition for all concerned.

The general trend of opinion appears to be that it is not. But it would have been impossible to alter it, without the war which has been forseen to be inevitable. For it is a clash of 'Systems' of the World's Work, which are rreconcilable with efficiency and economy in life and effort for the common object of the whole of humanity, viz., working for the daily bread. If any Power is to be allowed a free hand to disturb the working organizations and system of work at the 'will' of any one man, then there will be endless wars.

It was wrong of the German States to put any man in a position to do this or to create a system that shoud call on him to constitute himself an agent of it, knowing its failure in the time of Jesus.

(*c*) Christ told us not to hate, but to love—even our enemies. So we do not hate Germans at all ; bnt we do hate with unmitigated fury the things their Government has done, and the anti-Christian Spirit infused into the mind of the people by the Government,

We would caution Germans however against hanging every one of the displomats responsible for the ruin of the country who seem to, have been ignorant of what they were doing. If there is any sanity in the public mind it will admit that the people should have put themselves into a position to check exeeses in the Government, diplomacy, and have kept themselves informed of what the world was thinking.

(*d*) We in India can afford to laugh at the idea of Indian natives and uncivilised savages being bracketted together, and their employment in ettling true principles of world Government being objected to as a stain on English Kultur.

It is a 'World was' for a 'Principle' that is being waged, which affects every home in all lands. The failure of the German Imperial Government to recognise what would come of its diplomacy is responsible for the avalanche of 'conscientious objectors'. The Feudalistic mind of the ruling

 CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

classes in Germany, is warring against the Spirit of Christianity dominating the mind of the world, hiohis the the 'Hom mind ofe',

(*e*) The flimsiness of the excuse for England to join in the war owing to the 'Scrap of paper' episode vanishes with the fact that all business is conducted on the 'record' which forms the 'law' till it is altered 'by agreement'.

If the law is taken into a person's own hand and he proceeds to alter it on his own will and pleasure, then he puts himself out of court ; further business is impracticable.

For business is done by agreements to terms, not by compulsion, Germany could live by isolation at her pleasure ; but if she wished to live by co-operation with the rest of the world, then the only safety lies in working to the 'record'

The preservation of all Nationality inviolate from oppression and attack is a fundamental condition of World Government and work, But the fundamental proposition of Militant Commercial Feudalism is to destroy Nationality and the homes of the people by combinations and intrigues against them worked on the Demonolo gical mind of the Dark Ages. India is fighting against this which it regards as barbarism and is helping the democracy of Germany to emancipate itself from a horrible nightmare ! !

(*f*) As an example of the action of the mind of the Anti-Christ it is interesting to note that the holocaust of Germans being made under the Imperial system is thought by those qualified to judge, to be a ' necessity ' to get rid of a surplus population, for which there is no room to expand.

As a work proposition of Nationality, it is clear that every Nation should be in a position to exercise absolute control over itself in respect of all Domestic matters ; and to keep the population within the limit of possible sustenance is a first prime necessity.

For any home to do this means not unlimited expansion but control of the feelings and senses by the ' will ' exercised in giving effect to intelligence above the passions.

When we come to look into the enormous percentage of children that die before their first year is out, it is easy to see that Nature is a conscientious objector to expansion of the population under existing conditions. While this is so the women are called on to bear burdens they have a right to object to, owing to a faulty principle, sanctioning effacement of their 'will', and making agreement compulsory !

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

In Germany the most frantic State compulsion is exercised to induce population, by which it is thought to squeeze out of being the rest of humanity. The percentage of illegitimates is higher in Germany and Austria than anywhere; and the laxity which allows the Junkers a lead in the matter is reckoned a powerfpl asset in providing recruits for the armies intended to be used in wars for raising indemnities from unsuspecting friends. The Military strategists and Financiers of Berlin are engaged night and day in elaborating Feudalistic schemes of attack to be put in action at any moment by a nod of the Kaiser.

The attack takes the form of undermining by sedition or secret financial juggling to crush out competition, and by educating the young in propaganda of hate and deception, with a view to stimulating the public mind to attack

It is to remedy this state of things that the world war is proceeding, and it is most important that a system of World Government should be at once decided on before any peace can be agreed to.

In this matter Germany herself could take an important lead through her own Democracy, just as France and England did at the end of centuries of varied experiences.

The landed gentry are the obstacle to Democractic initiative, but if commercialism is to rule they will have to give way. Feudalism and Commercialism are irreconcilable ideals as Mr. Asquith has pointed out.

EDITORIAL NOTES.

The very word *history* has no corresponding Indian expression. In Sanskrit authors the word *Itihas* means simply a legend.

* * *

Mr. T. Ponnambalam Pillay says: " I may also point out that its influence was not confined to India. For the language that is spoken at the present moment at Kamuskatka at the North-East corner of Asia is considered to be a dialect of Tamil by eminent authorities. The language spoken by the Mories in the far off New Zealand which denotes the utmost Southern limits of the 700 Kathams of the Tamil land from Cape Comorin as referred to in the Silappadikaram, as well as the languages spoken by the inhabitants, of the numerous groups of islands between the two boundaries are similarly allied to Tamil. I may also inform you that scholars have found out that the language spoken at Tuscany in Italy is a dialect of the Tamil. Researches

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

have not sufficiently advanced so as to bring about the relationship between mother Tamil and other languages of the world, but it is said that the Chinese has some affinity to it."

* * *

The same writer says in another place: "It was the Dravidians that fought at Arcot to lay the foundation of the British Empire in India It was the Dravidians that fought at Plassey for the consolidation of that Empire and it was the Dravidians that fought during the Great Mutiny, one hundred years hence to preserve it from destruction.

* * *

Caste prejudices have been sanctified by a certain class of Theosophic teachings. The ideas about the human *auras* are made use of by the orthodox Brahmin members of the Society to lend sanction and justify the caste tyrannies. The Brahmin has a pure *auric* zone about him and the Panchama an impure one—not to speak of the various gradations of purity and impurity in the *auras*; and it works against the final good of the Universe or Brahman if the *aura* of the twice born should intermingle with the *aura* of the low caste man. Is it on this very ground, the Tanjore orthodxy in Meeting assembled protested against certain European gentlemen having stood in the same boat with a Hindu God. Has God also an auric zone? Pity for such ideas of God.

* * *

The Report of the Census of India of 1911, contains the following observation on the proportion of the population living on agricultural pursuits: "As already pointed out, India is pre-eminently an agricultural country. Of its total population, 72 per cent. are engaged in pasture and agriculture, viz. 69 per cent. in ordinary cultivation, and 3 per cent. in market gardening, the growth of special products, forestry, and the raising of farm stock and small animals. The 217 millions supported by ordinary cultivation comprise nearly eight million landlords, 167 million cultivators of their own or rented land, over forty-one million farm servants and field laborers and less than a million estate agents and managers and their employees.

* * *

The Statistics of Presses and publications of a country possess a special interest as affording an easy way of determining the extent and range of the intellectual activities of the people. In India during the year 1879-80 there were 751 presses, 328 newspapers and 322 periodicals. The number of books published in that year was 523 in English and 4,346 in Indian

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

languages . . . in 1913-14 the number of presses was 3.020, or about four times the number existing in 1879-80, of newspapers 827 and of periodicals 2,848, that is nearly 9 times the number in 1879-80; of books in English 1,477 and in Indian languages 10,712—*Hindu.*

The Kolar Sakkya Buddhist Society has published a booklet called "சங்கரூத்தி பண்டிகை விவரம்" in which it is stated that சங்கரூத்தி is a Buddhist festival adopted by the Hindus. It says that சங்கரூத்தி is சங்க + அறர் + அந்தி, சங்கம is the Association of Buddhist saints and அறன் is Buddha and அந்தி is last day. It is said that Buddha's last day on this earth was celebrated as a festival and called சங்கரூத்தி and that the so-called போதி பண்டிகை is போதிபண்டிகை, போதி being the tree under what Buddha preached his principles. Enough of authoritics are of course quoted from சூளாமணி, மணிமேகலை and சிலப்பரிகாரம் to support the statements.

* * *

The South Indian Missionary Association composed of missionaries belonging to various Protestant Missions working in Southern India collects and publishes annually statisties of a varied and interesting nature. According to the statistics there were in 1915, 29 different Societies working in this field. Some of the larger Societies are the Baptist, the London Mission, the Methodist, and the Anglican. As regards foreign agents the total including female missionaries is 918 which is less by 47 as against that for 1914—a decrease which is accounted for by erman expatriation. Deducting 352 female missionaries there are 566 male workers of whom all but 148 are married. Of the Indian Agents 510 are returned as Pastors, *i. e.*, men in charge of congregations. Teachers, male and female totals 12,000 persons besides 5,711 Evangelists or preachers from amongst whom pastors are selected The total baptized community amounts to 644,390 to which may be added some 112,000 unbaptized Baptists, because children in this Church are not baptized except on the individual confession of their faith. But as regards the unbaptized adherents of other Missions no notice need be taken, this being an item which generally indicates candidates awaiting baptism. Thus on the whole the Protestant Christians number about seven and a half lakhs in Southern India. But in this total are not included a million Roman Catholics and over six lakhs of Syrian Christians in Travancore. Out of the seven and-a-half lakhs abont 18,000 are empioyed by the Missions which implies provision for about a lakh. Out of this total population nearly a lakh and seventeen thousand boys and girls are under regular daily instruction. There are about 1,200 graduates which is almost equal to those non-Brahmin Indians numbering about 35 millions. In the Sunday Schools of the Protestants there are about 2½ lakhs of scholars. In addition to

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Christian scholars in these schools, there are also more than a lakh and three-quarters of Hindu pupils.

* * *

The peculiar character of Osiris, his coming upon earth for the benefit of mankind, with the titles of "Manifestor of good and truth," his being put to death by the malice of the evil one; his burial and resurrection, and is becoming the judge of the dead, are the most interesting features of the Egyptian religion. This was the great mystery; and his myth and worship were of the earliest times and universal in Egypt.

* * *

Before the Semites and the Indo-Europeans appeared upon the stage of History, the civilization of the Hamites or Cushites had spread over a considerable portion of the ancient world. According to the genealogical table in Genesis X, Cush is the first born of Ham. This branch of the Hamitic family accordingly appears to have had a wider range and to have been of more importance than the Egyptians or the Cannanites. The Cushites or Ethopians, according to the genealogical table, inhabited Abyssinia, South Arabia and Mesopotamia. We have good reason to believe, however, that the Cushites extended much further still towards the East. This is indicated by the very frequent occurrence of the word *Cush* in Central Asiatic names, In this place it will be sufficient to mention the "Hindu Kush" (the Indian Caucasus, Chusistan (the ancient Susiana), Kusan in Baluchistan and *Kushan*, the name of the aborigines of Asia in Persian legnds. Homer also knew that the Ethopians dwelt in the regions of the rising as well as those of the setting sun, that is to say, in Asia as well as in Africa.

* *

We understand that in future the *Star of the West* will publish words and news which will not only cheer the friends but shall make known to the enquiring spiritual minds of our day the great contribution which the Bahai Gospel of light and unity is bringing to world peace and universal religion.

* * *

Mr. McKenna made an important statement on War Finance in the House of Commons in reply to Sir Charles Henry. He said: "It was estimated that our total indebtedness by March 31st next would be 3,440

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

millions and taking out of that the sum of 800 millions advanced to our Allies and the Donimions, there would be at that date a net of indebtedness of 2640 millions sterling. Our total national income might probably be put at 2,700 millions so that our total national indebtedness on March 31st would be just about equal to one year's national income. As the capital wealth of the country had been conservating estimated at 15,000 millions this meant that our national indebtednees was only one-sixth of our total national wealth ".

* * *

No finer instance of devotion has ever been known in this world then tat of Greyfrairs' Bobby, a dog who slept on his masters grave for twelvelh iyhars, until he died, A memorial has been erected to this remarkable animane the city of Edinburgh where he lived.—*The Universa Republic.*

Messrs. Methuen will shortly issue a new important book entitled "RAYMOND", a Treatise on Life and Death, by Sir Oliver Lodge, with examples of the evidence of memory and affection, beyond all bodily catastrophe, with illustrations, Demy 8vo.

The book is rather a personal one, and consists of three parts.

The first portion "In Momoriam" is devoted to "Raymond" as one of the multitude of vigorous young men who have been killed in the war, and includes specimens of his letters from the front.

The second, which is the largest portion of the book relates occurrences since his death and efforts apparently made by him to demonstrate survival and to communicate with his family.

The third part consists of chapters by Sir Oliver Lodge on the meaning of Life and Death, on the continuity of existence on the means of communication, and on the bearing of all his experiences on his own religious belief.

This book is the one for which there has been considerable demand ever since Sir Oliver Lodge made his statement that he was convinced that survival and communication by actual experiences exists.

The facts on which that statement was based have now been supplemented by further phenomena which have followed on the death of his son in the war: and the present book gives an account of these.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The general teachings with which the book concludes though strengthened by this further experience are not of recent origin, but represent the result of a life time of study in various branches of science.

* * *

Acknowledgement.

We tender our heartfelt thanks to Mr. F. K. Lalana, Bombay, for the Donation he gave us in September last and hope our other friends of the "New Reformer" will help us in lightening our financial burden.

TOPICS FROM PERIODICALS.

WHAT IS THE WORTH OF MAN?

Success depends upon one's trust and faith in himself. Is measured by his own estimate of himself. Mental conditions that kill arise from self-distrust, self-criticism and self-condemnation. The only atheism and the only infidelity possible is for one to underrate himself. He should always think and live as a Son of God. In tracing the history of race development we learn that there has always been a tendency in the average individual to belittle himself. He has centred his respect, and his fear, in powers outside himself. Any teaching that causes man to lessen his faith in himself and which tends to cause him to place reliance upon any authority except his own reason and conscience is detrimental to health and happiness, and to the unfoldment of his powers along each plane of expression. He cannot be physically, mentally or spiritually the person hecould be, did he rely upon himself.

Whatever causes a person to realize his worth, first of all to himself and then to the race, is worthy of acceptance and of expansion. The common experience is to center worth in some institution, some man, some government, or some condition of wealth, power or intelligence. We thus lose the real significance of the affirmation: I A M! This appreciation of authority grows in proportion to the age of the institution and to the appearance of material strength The story of the youth who when asked if he had been to confession replied, "To whom shall I confess?" and was told "to the priest!" And then asked to whom the priest confessed and was answered: "To the bishop!" Still continuing his question: "And the bishop?" "To the Cardinal!" "And the Cardinal?" "To the Pope?" "And the Pope!" "To God!" "Then," said he, "I'll confess to God and save my shilling!" By some such ladder the ordinary person rises in conception of power. It is generally believed that nature has made some persons superior to others, and to such homage is due. Now.—*The Universal Re public*:

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

I Will

By

A MOTHER.

"Stronger than Woe is Will."—*The Light of Asia.*

"NEVER say I can't" said a mother to her little child.
The child opened its eyes very wide, and wonderingly asked,
"Why, Mother?"

"Because it is weakening," said the mother, "and robs you of moral fibre and stamina. Every time you say 'I can't,' you *let go*, as it were, and become negative, leaving an open door through which many enemies may pass, who will rob you of things too valuable to lose.

"Tell me some of them, Mother," said the child, and sitting down at her mother's feet,—her favourite attitude,—with her earnest face resting on her little hands, she gazed with her deep, thoughtful eyes into the mother's face. Gently the mother smoothed the fair curls on the high, broad forehead, as the child learned one more lesson.

"First, darling," said the mother, "we will take *Will Power*. We all have greater or less will power, as we have either strengthened and cultivated our wills, or weakened and destroyed them by saying, 'I can't,' and acting 'I can't.' Will is man's greatest faculty, his grandest power; it is that which, used properly, makes him a divine being. If *we will*, we may rise above every weakness, and conquer every sin. With a strong will nothing will be too hard to accomplish, no task will seem impossible to our minds, we shall set ourselves great tasks, and by the power of our well directed will we shall ride over every difficulty, and all things will tend to serve us. 'I will be what *I will* to be,' said the poet, and our Divine Master said: 'Allthings are possible to him that believeth.'"

"Shall I write them down, Mother, and then I can read them over and over again and try to put them into practice?"

"Do, dear," said the mother,—and well pleased indeed was she to see how deeply her words entered into the heart of her little child.

"Then," continued the mother, "it robs you of *Self Confidence*. It's a bad day for the soul when it loses confidence in itself and in its own power to accomplish. Don't you see that when you say 'I can't,' you are suggesting weakness and failure to yourself? Suppose you sat down for ten minutes and shut your eyes and said over and over again to yourself, *I can't, I can't, I can't*, how do you think you would feel when you opened your eyes and looked life in the face? You would feel weak and helpless, and quite unfit to face your life and its work. And this is why we see so many sad failures around us, they belong to the 'I can't' band, and become more weak and helpless every day. Further it destroys *Self Respect*. I will not think of myself as a helpless straw driven about by any wind of difficulty and temptation. Rather will I see myself strong and self possessed, a master not a slave, a strong, active, working, accomplishing, victorious being, not a reed shaken by the wind."

"Go on, Mother dear" cried the child, as the speaker paused thoughtfully, and then with a smile the mother continued:

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

"One of the finest qualities we can cultivate is 'poise!' It is that fine characteristic which makes one strong and calm under every circumstance. We all admire the well poised mind which shows itself in many ways; we feel the power of it when coming in contact with those who possess it. It is indeed power in itself. It calls forth admiration, respect, and confidence. Well-poised minds never say 'I can't'. It is the mind that knows it 'can' and 'will' that is calm, strong and poised. If we would be 'heroes in the fight,' we must seek daily to cultivate a steadfast and poised mind. Remember '*I can't*, never conquered one difficulty; never made a strong man, or a beautiful woman. Remember '*I will*' carries the soul through every storm, overrides every obstacle, and makes life a daily victory. In times of perplexity, '*I will*' finds the 'pathway in the clouds.' In times of sorrow it lifts up our heads, and we see the 'waters divide hither and thither,' and we 'pass over.' In times of tempation it shows the real from the unreal, the true from the false, the abiding from the fleeting. Never forget we are all what we are, and where we are to-day, not through the force of circumstance, I not through any arbitrary power not through environment.—*we are what we are* and *where we are* because we *willed* it to be so consciously or unconsciously.

'*Stronger than woe is Will*'.

And now, dear child, I think you have quite enough to learn for once about '*I will*' and '*I can't*,' but just add these verses to your notes and commit them to memory:—

"I will be what I will be,
Let failure find its false content
In that poor world 'environment,'
But spirit scorns it, and is free.

'It masters time, it conquers space,
It cows that boastful tricksters chance,
And bids the tyrant circumstance
Uncrown, and fill a servant's place.

'The human Will, that force unseen,
The offspring of a deathless soul,
Can hew a way to any goal,
Though walls of granite intervene.

'Be not impatient in delay,
But wait as one who understands.
When spirit rises and commands,
The gods are read to obey."

(*From The Epoch*).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

SAMPLE FREE

THE WORLD FAMOUS
KAMINIA OIL (REG.)

THIS Oil is composed of excellent drugs, is delightful to use, is the very essence of refinement. For beautifying and increasing the growth of hair, to prevent it falling off, to restore its natural colour, nothing equals Kaminia Oil.

It cures baldness, nervous dizziness, weakness of memory, headache and similar diseases. In all skin diseases its effects are marvellous.

Kaminia Oil has the most idyllic fragrance which lingers delicately in a way to be pleasing to the dainty.

BE CAREFUL TO GET "KAMINIA OIL" ONLY AND ACCEPT NO SUBSTITUTE IN ANY WAY.

Price Re. 1-0-0 per bottle, V. P. P. annas four extra; for 3 Bottles Rs. 2-10-0, V. P. P. As. 7 extra; for 1 doz. bottles Rs. 10-0-0, V. P. P. Rs. 1-8-0 extra.

N.B.—SAMPLE FREE on Receipt of Half Anna Postage Stamp.

Read the following evidences:—

Mr. M. S. Pillai, Assistant Master, K. V. S. High School, Virudupati, S. I. Ry., writes:—"I have tested your Kaminia Oil, and I am of opinion that it is the most useful Oil for promoting the growth and beauty of the hair. Please send one more bottle and oblige."—15-5-11.

Mr. Ahmed Bux Jamalji, Merchant, Erinpura Road, writes:—"I am glad to certify that your Kaminia Oil possess marvellous efficacy, as in many cases I have experienced, and seen that people suffering from daudruff, and from other diseases of head and brain, proclaim our preparation is unrivalled over the whole surface of the world, and it is my everlasting prayer that its fame may ever increase and you may be blessed everywhere on this account."

Otto Dilbahar (Regtd.)

THE PERFUME OF ORIENTALS

SWEET, DELICATE, LASTING, EXQUISITE. Made from the pure extracts of selected natural flowers, without any mixture of alcohol or spirit. Just a few drops on your handkerchief or coat sleeves, give the smell of a real flower garden around you No matter however powerful the scents others may be using, this

OTTO DILBAHAR PERFUME

comes up above them all and attracts notice in spite of them. Write for a phial to-day.

Price small bottle As. **8**. Price Midium size As. **12**. Price large ½ oz. bottle Rs. **2**. V. P. P. As. 4 extra. Sample phial As. **2**. Perfumed Card **one anna.**

Sole Agents

ANGLO-INDIAN DRUG & CHEMICAL COMPY,

16 Market, Bombay.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

FIVE GOOD POINTS!

☞ OUR WORLD RENOWNED KESH-RANJAN IS FAMOUS FOR

1st.—Excellence of quality.
2nd—Delicious and sweet fragrance.
3rd—Perfectly cooling virtues.
4th—Hair-preserving property.
5th—Perfection on all points.

TRY ONLY—FOR ONCE AND BE CONVINCED.

Price of one Phial	...	Rs. 1 0
Packing and Postage	...	Rs. 0 5
Three Phials	...	Rs. 2 8
Postage extra	...	Rs. 0 11

HEALTH! PROSPERITY! LONGEVITY!

A man's highest ambition is always to attain the above three, and unless your *blood* is pure, you cannot be healthy and prosperous. If you are bothered with any of the following troubles, *viz.*, Chronic Skin-diseases, Scrofula, Anemia, want of blood, paleness, impure blood, lack of ambition and vigor, debility, weakness, ulcers, loss of appetite, tired feelings, emaciation, and worst form of syphilis and mercurial eruptions, commence at once with our world-renowned blood-purifier and restorative *Amrittaballi-kashaya* which will virtually, purify, revitilise, renew the blood and restore hope, pleasure, happiness, vigor and cheerfulness of mind! it is not a new thing but already cured lacs of patients during last 20 years.

Price per phial	....	Re. 1 8
Packing and Postage	....	As. 0 11

PRESCRIPTIONS with or without Medicines are sent to every part of India, Burma, Ceylon, Straits Settlements, Cape and the British Isles, on receipt of concise conditions of disease.

Kaviraj Nagendra Nath Sen,

GOVT. MEDICAL DIPLOMA-HOLDER

Member of the Chemical Society (Paris), Society of Chemical Industry (London), Surgical Aid Society (London), Chemical Society (America), &c., &c

Nos. 18-1 & 19, LOWER CHITPUR ROAD, CALCUTTA.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The Man who knows Atank Nigrah Pills

usually knows enough to buy them.

This advertisement is meant for those who need

ATANK NIGRAH PILLS

But Don't know them.

They soothe the tired nerves, make digestion easy, give strength and vigour to the system, cure brain fag, Constipation, etc.

Price Re. 1 for a tin with 32 pills.

Vaidya Shastri Manishanker Govindji,

ATANK NIGRAH PHARMACY,

157/8, Broadway, Madras.

96, Mount Road.

LONG LIVE THE KING

AND

EVERY ONE

WHO TAKES

BATLIWALA'S AGUE MIXTURE or BATLIWALA'S AGUE PILLS

Batliwala's Genuine Quinine Tablets gr. 1 each bottle of 100.

Batliwala's Genuine Quinine Tablets gr. 2 each bottle of 100.

Batliwala's Ague Mixture for Fevers, Malaria, Influenza, etc.

Batliwala's Ague Pills for Malaria, Fever, Influenza, etc.

Batliwala's Tonic Pills for pale people and nervous breakdown.

Batliwala's Tooth Powder for Preserving Teeth.

Batliwala's Ringworm ointment for ringworm, Dhobi itch, etc.

MAY BE HAD FROM ALL DEALERS IN MEDICINES OR FROM

Dr. H. L. Batliwla Sons & Co., Ltd.

No. 191, WORLI 18 BOMBAY.

TELEGRAPHIC ADDRESS:—"**Doctor Batliwala Dadar**"

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Our Head-quarters have been removed from Porto Novo to Tanjore.

P. SUBBAROY'S

World-renowned and most Efficacious Ayurvedic Medicines.

Awarded several medals and certificates of merit at various Exhibitions.

P. Subba Roy's Hair dye is the most wonderful and useful invention of the day. It imparts to the grey and white hairs, a beautiful, brilliant, jet black, natural, glossy colour and fresh looking appearence, which defies detection. When the hairs become grey or white, there is no remedy but dying them. This is best done by my Hair Dye. Who would like to appear old and withered when he can very easily put on youthful looks and a lovely appearance by turning grey or white hairs black and thus defy the signs of the ravages of time? Price per bottle Re. 1. V.P.P. charges for 1 to 6 bottles As. 5 only extra.

P. Subba Roy's Perfumeries and Sundries Department. Best Gorojan Rs. 6 per tola. Best Saffron Re. 1 per tola. Best Pachai Karpuram (refined camphor) Rs. 2 per tola. V.P.P. charges extra.

Choicest Scent.—Best attars of Rose, Jatheepoo, Jashmine, Khus or Velamichamver, Thalambo, Marikolunthoo, Sahag Heena, Mogilamboo always available at Re. 1-8 per tola. V.P.P. charges extra.

Thambul Behar.—A very useful accompaniment to betel chewers. Emits charming and pleasant odour and is a great appetizer and protector of teeth and gums. As. 4 per box. V.P.P. charges for 1 to 12 boxes As. 5 only extra.

Consolidated Soda Water Powder.—Each bottle contains powder enough to make about 8 big bottles of strong and fresh soda water. Dilute a small quantity of the powder with cold water and you have a bottle of fresh soda water for you ready. Useful to travellers, obtainable in a portable form. As. 6 per bottle. V.P.P. charges for 1 to 4 bottles As. 5 only extra.

PLEASE APPLY TO:—

P. SUBBAROY,

Ayurvedic Pharmacy,

SRI VENKATESA PERUMAL KOIL SANNATHY,

TANJORE.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

WHAT YOU CAN DO FOR YOUR HAIR.

YOU CAN—Kill the harmfull germs in the hair-roots which make the hair fall out and become prematurely grey, by using daily our deliciously scented **Surama.**

YOU CAN—Make the hair soft, silky and remove all the brittleness if you daily use our highly-sented **Surama** in bath and dressing time.

Price per phial As. 12. Packing and Postage As. 7.

BATARI TAILA
OR
THE ANTI-RHEUMATIC OIL.

Acts as a charm in acute or chornic Rheumatism, Sprains, Bruises, Stiffness or swelling in the Muscles or the Joints, Spasmodic pain, and affections of the nerves, etc. It allays pain and irritations, encourages general absorption, and regulates the circulation of blood in the affected parts.

It eradicates those obstinate diseases thoroughly, effectually and permanently.

One single phial will convince the patient of its supreme efficacy

Price Re. 1-5. Post free.

S. P. SEN AND CO.,

Manufacturing Chemists,

19-2, Lower Chitpur Road, CALCUTTA.

DO NOT RUN

Hither and Thither but be coo and self composed !!!

When **Cholera** breaks out in a family, what the householder will do ? he must admjnister at once

Dr. S. K. Burman's

Extract of **CAMPHOR**, the best and most effective Cholera Prevention of the age.

Price annas 4 per phial. Packing and Postage I to 4, 5 annas.

RING WORM.

That Nasty Disease !

Cured safely by Dr. Burman's **RING WORM OINTMENT.** A sure and certain Cure for all Skin Diseases, Ring Worm, Tetter, Acne, Pimples, Ivy poisoning and all kinds of skin troubles. All irritation stopped instantly after the first application. This is a tried medicine of proved success and can be used without the least hesitation. The medicine does not spoil the clothes and is quite harmless as it does not contain poisonous substances.

Price annas 4 per phial Packing and Postage I to 6, 5 annas.

DR. S. K. BURMAN,

5, Tarachand Dutt's Street, CALCUTTA.

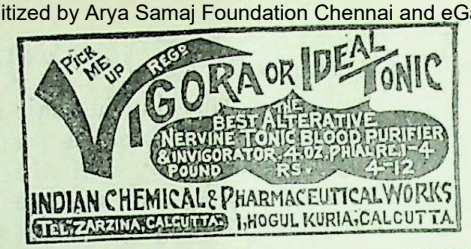
Telegraphic Address—"**Camphor**"

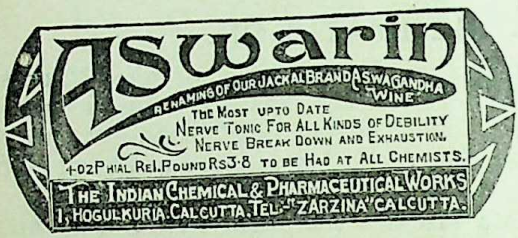
AGENT:—**Messrs. KARTIK & Co.,**

33, South Tank Square, MADRAS

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri





The Indian Polytechnic Co-operative Association.

Working for the establishment of neo-co-operation which **in the opinion of foremost economists promises to be the solution of India's greatest problems.**

The attention of all who realise the vital importance to India of industrial development and popular and technical education is earnestly directed to the Indian Polytechnic Co-operative Association established to restore the old essentially co-operative industrial system in the modernised form of neo-co-operation. It is the true system of India, the only one that suits the character of the Indian people, and that wili bring India prosperity and not exploitation with the notorious evils of the capitalist system.

The following are some quotations from men standing in the very front rank :—

Hon'ble Mr. D. E. Wacha, regarded as the leading practical economist of India wrote "You will always have my support" "Those who have patiently heard you readily recognise **that yours is a scheme which.....would ultimately bonefit society.**"

Among statesmen of the first rank :—

The Late Lord Roberts wrote "It appears to me an honest attempt at the solution of problems of the greatest moment to the State."

Sir Horace Plunkett the eminent member of the Indian Industries Commission wrote "Your essay on the co-operation of the future **is intensely interesting and well thought out**.....I assure you you have the deepest sympathy of a feellow worker."

Lord Crewe and **Lord Milner** are among the eminent statesmen who have expressed interest. Mr. J. B. Pennington, I. C. S. retired, Hon. Sec. Educational Colonies Association called attention to this plan as **"the only one that will ever solve India's problem of popular education."**

For inpormation apply to the Indian Polytchnic Association, 5, Royal Exchange Place, Calcutta.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

WAR LITERATURE, ETC.

THE

"New Reformer" War Numbers

(from August 1914 to July 1915.)

Bound in Volumes. Each Vol. Rs. 4.

This contains very interesting, instructive and useful information about the war from the pen of eminent writers both in England and India.

The Great Co-operation.

By Col. T. F. Dowden, late R. E.

A brief sketch of the Co-operative methods of work of the world. Price Re. 1.

Co-operation with God and the Neighbour.

Co-operation arising from the spiritual sphere of thought and action. Price Re. 1.

Truths About India.

A compact and useful Reprint of Leaflets issued by the East India Association, with foreword by The Right Hon. Lord Ampthill.

These leaflets contain satisfactory reply to the violent attacks on the British Administration of India and thus spread a correc knowledge of Indian affairs. Price Re. 1.

More Truths About India.

Being a further issue of Leaflets by the East India Association in 1913-1914. Price As. 8.

Apply to:—

The "New Reformer" Office,

Park Town,

MADRAS.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Some Select Opinions about the "New Reformer."

The Hon'ble Mr. S. H. Butler, Member for Education, Government of India :—

Mr. M. Sharp, Joint Secretary to the Government of India, writes: Mr. Butler has purused some of the issues of the "New Reformer" with interest and thinks the paper will be useful.....We shall be glad to subscribe for a copy of the "New Reformer" for use in this office.

His Excellncy the Right Hon'ble Sir George Sydenham Clarke, G.C.M.G., G.C.I.E. Former Governor of Bombay:—

His Excellency will be glad to subscribe to the "New Reformer" which he thinks a thoughtful periodical well calculated to do good.

L. ROBERTSON, *Private Secretary.*

Sir Murray Hammick, K.C.S.I., C.I.E.:—I wish you all success in your work.

Col. Sir J. R. Dunlop Smith, K.C.S.I.:—It seems to be doing a great deal of good.

His Honor Sir John Hewett, K.C.S.I., Lieut.-Governor of United Provinces:—

I am desired to say that His Honor the Lieutenant-Governor has read the copy of the "New Reformer," which you have forwarded for his perusal, with interest, and sympathizes with the objects aimed at by you.

Sir J. H. Du Boulay, Private Secretary to the Viceroy and Governor-General of India:—I have laid your letter of July 29th before the Viceroy, and I am to say that much as he sympathises with al efforts to produce well-informed, well-conducted and instructive journals.....

Dr. J. M. Peebles of Los Angeles,:—Surely you get-up a very handsome monthly and I wish it very great success, for its tolerance and liberality are most admirable.

Count Leo Tolstoy:—The aim of your work, as you put it in your letter, is the highest that can be pursued by man's activity.

The Right Hon'ble Lord Aveburg, P.C., F.R.S., D.C.L., LL.D., D.L.:—It is written in the true spirit of religion, and I wish you success.

Sir William Lee-Warner, K. C.S. I.:—I admire your enterprise and your work.

Edward Carpenter, Sheffield, England:—It seems a useful little paper.

Revd Charles Voysey, B.A. London:—Your admirable Monthly Magazine.

Countess Evelyn Martinengo Cesaresco, Italy:—What I like in your Magazine is that it keeps within broad lines.

A. E. Castlestuart Stuart, I.C.S.:—I should say that the "New Reformer" should have a very useful future before it.

Hon'ble Mr. Justice D. D. Davar, Bombay:—You may put my name as a subscriber, and if the "New Reformer" continues to be what it promises, it will be an extremely useful publication

Babu Sasipadu Bannerjee:—Your "Reformer" is doing great good.

H. G. Keene, Esq., C. I. E.:—"Your excellent paper."

The United Empire, Journal of the Royal Colonial Institute:—An interesting little Journal dealing with the movement for Social, Economic and Religious reform in India showing the progress that is being made in the development of a new School of Indian Thought.

The *Christian Commonwealth*:—D. Gopal Chetty sympathises with all progressive movements and is making considerable sacrifice to advocate the cause of Reason, Justice and Love through this magazine.

The *Ceylon Standard* Paving the way for the reformation so much desired to high-souled, thoughtful people.

The *Siddhanta Deepika:*—We know the Editor to be a man of great arnestness and power.

The *Vivekanandam*:—The Editor is one who pleased His Royal Highness the Prince of Wales wit his English poem.

PRINTED BY VEST & CO., MADRAS

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Monthly Number, As. 6. Annual Subscription, Rs. 4.

THE New Reformer

Oh, if you could dethrone that Brute-God Mammon and put a Spirit-God in his place!—*Carlyle.*

Man is his own star, and the soul that can
Render an honest and a perfect man
Commands all light, all influence, all fate,
Nothing to him falls early or too late;
Our acts, our angels are, or good or ill,
Our fatal shadows that walk by us still—

Beaumont and Fletcher.

Vol. X, No. 8.] NOVEMBER, 1916. [213 to 246.

		PAGE.
I.	The Common Origin of the Religions of India. By Sir Guilford Molesworth, K. C. I. E., England	213
II.	The Double Desertion, A poem. By Mr. W. Yale, Taunton, U. S. A. ...	221
III.	England and Germany. By Col. T. F. Dowden	224
IV.	Jewels, a poem. By Mrs. Estella Buhlinger, U. S. A. ...	225
V.	Reason and Feeling. By Mr. S. Sabaratna Mudaliar, J. P. ...	226
VI.	Joffre, a poem. By Mr. Elbridge Colby, New York City ...	228
VII.	Here and There. By Baroness De Malortie Oxford ...	229
VIII.	War Notes. By Col. T. F. Dowden	234
IX.	Editorial Notes	623
X.	Pure Religion. by Rev. Walter Walsh D. D.	241
XI.	Topics from Periodicals	244

EDITED AND PUBLISHED BY D. GOPAUL CHETTY,

15, Venketroyan Lane, Park Town, Madras.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

PATRONS

Sri Raja Row Venketa Kumara Mahipathi Surya Row Rajah of Pithapuram.
Col. T. F. Dowden, R. E., (Retd.) England.
Sir Michael B. Nairn, Bart., Scotland.
Countess Evelyn Martinengo-Cesaresco, Italy
His Highness the Maharajah of Faridkot.
M. R. Ry. Mukunda Madhava Munipapi Reddi Garu Zemindar of Elagiri.
Ratan J. Tata, Esq., Bombay.

THE "NEW REFORMER"

D. GOPAUL CHETTY, Editor.

The "NEW REFORMER" is a Monthly Magazine devoted to the reform of Religious, Social, Economic, and other matters. It will chiefly endeavour to root out those selfish and false desires which now estrange men one from the other, and establish in their place Reason, Justice, and Love as the mainspring of all human actions. In other words, it will strongly protest against the moral deadness of the world.

It has an eminent list of Contributors, both European and Indian.

It is a nice medium for advertisement.

Our advertisement charges are as under :—

	Full page	Half page	Quarter page
Yearly	.... Rs. 48	Rs. 25	Rs. 15
Half-yearly	.... „ 25	„ 18	„ 10

The Magazine has been moderately priced so that it might be within easy reach of all.

Price per Annum Rs. 4.

All subscriptions are payable in advance. English rate of subscription is 6 shillings per annum.

Gentlemen who give Rs. 100 and upwards are styled Patrons.

All Literary Communications, Books for Review, etc., should be addressed to the Editor 15, Venketroyan Lane, Park Town, Madras.

All Orders, Remittances, and Advertisements to the Publisher The "NEW REFORMER" Office, at the same address.

CC-0. Mumukshu Bhawan Varanasi Collection.

Digitized by Arya Samaj Foundation Chennai and eGangotri

THE NEW REFORMER

Vol X] November, 1916. [No. 8.

THE COMMON ORIGIN OF THE RELIGIONS OF INDIA *

By

SIR GUILFORD MOLESWORTH, K.C.I.E., ENGLAND.

The principal religions of India are Hinduism, Buddhism and Muhammadanism, A study of these religions is most interesting, and it irresistibly leads to the conclusion that these religions, though now debased and overlaid with various accretions of mediæval growth, have the same common origin, and were, in fact, originally identical; that their God was our God—the God who "in sundry times and divers places spake in times past to the fathers by the prophets" (Heb. i. 1).

It is therefore a question for serious consideration whether, instead of attempting to demolish these religions, it would not be wiser to endeavour to restore them to their original purity by freeing them from those accretions by which they have been corrupted, and to afford common ground upon which the lovers of true religion might meet; to do in fact, that which has given rise to the Buddhist religion and to the Brahmo Samaj and kindred movements.

The question of identity of origin may be narrowed down to two groups:

1. Hinduism and its offshoots, Buddhisim, the Sikh religion and the Brahmo and Arya Samaj, the earliest records of which are contained in the Vedas and other sacred writings of the Hindus.

2. Jews, Muhammadans and Christians, the earliest records of which are contained in the Bible.

The Vedas (Knowledge, *cf.* the Greek *oida*, I know)

The Vedas, or sacred writings of the Hindus, written in Sanscrit, are a collection of hymns, invocations, and prayers, compiled from about 1500 to 500 B. C., and probably some of them are contemporaneous with Abraham. Many of the Veda hymns may sometimes seem childish and commonplace to the European mind, but a strong religious sentiment predominates them. They prove that the Hindu religion was originally monotheistic; they throw

* A paper read before the East India Association, London.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

light upon the manner in which the attributes of the one God have led to polytheism, and they furnish wonderful coincidences or parallels with our Scripture which indicate their origin from the same inspiration. The aberrations of mediæval Hinduism are unknown in the Vedas. The principal Vedas are the Rig-Veda, the Yajur-Veda, the Sama-Veda, and the Atharva-Veda. The oldest and most important of these is the Rig-Veda, which the Brahmins believed to have been in existence 3000 B.C., and from it the other Vedas appear to have borrowed largely.

Manu, the great Hindu lawgiver about 500 B.C., recognizing the Veda, says:

"Whatever doctrine rests not on the Vedas must pass away as recent, false and fruitless."

Even the laws of Manu, if found on any point to be at variance with a single passage of the Veda, must be regarded as at once overruled.

Origin of Polytheism

The attributes of the Deity were numerous. As in the Christian religion we have innumerable attributes of the Deity to bring Him down to mortal comprehension, such as the "Almighty," the "Omniscient," the "Omnipresent," the "Light of the World," the "Triune God," the "Word," the "Dayspring from on High," "Heaven," "Jehovah" "Jove," the "Elohim," the "Creator," the "Preserver," the "Paraclete," the "Morning Star" the "Sun of Righteousness": so in like manner the poets of the Vedas, with the characteristic imagery of the East, symbolized the Deity. The Vedas speak of "Dyaus" (the bright), "Dyu" (the sky or heaven), hence Zevs, Zeus-pater, Jupiter, Deus, the Deity, Dieu. Also "Varuna" (*ovpavos*, heaven), "Deva" (bright), "Ushas" (the dawn or dayspring), "Agni" (*ignis*, fire), "Indra" (day), "Prithvi" (the broad), "Mittra" (the sun), etc,

The Vedas show incontestably that all these are interchangeable, representing the one God:

"That which is one the wise call in diverse manners Agni Yama. . . . Wise poets make the beautiful winged manifold, though He is one (Rig-Veda, i. 164). . . . They call Him Indra, Mittra, Varuna, Agni; then is He the well-winged heavenly Gârutma. . . . . He was our born Lord of All, all that is. He established the earth and sky, who is the God to whom we shall offer sacrifice. . . . He who gives life and strength, in whose hand is immortality and death, who governs all men and beasts. He whose greatness the snowy mountains, the sea, and the distant rivers, proclaim. He through whom the sky is bright and the earth firm (Rig-Veda, i. 2, 121.)

"Agni (fire) held the earth; He established the heavens by beautiful words (Rig-Veda, i. 67).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

"Varuna (heaven) stemmed the wide firmament; He lifted on high the bright and glorious heaven. He stretched out apart the glorious sky and the earth (Rig-Veda, vii. 86).

"Through want of strength, Thou strong and great God, have I gone wrong. Have mercy, All Mighty (Hymn to Varuna, Rig-Veda, vii. 86).

"Whenever we men, O Varuna, commit an offence before the heavenly host, whenever we break the law through thoughtlessness, punish us not for that offence."

It is not difficult to account for the gradual transition from monotheism to polytheism by the symbolization of the attributes of the Deity, thus endowing them with separate entity. The Greek and Roman mythology affords innumerable examples of this kind. When once the polytheistic element has been introduced, there is no limit to the number of gods. Every hero becomes a god. Even in our days, a sect has sprung up in India that worships General John Nicholson as "Jahn Nikalsen."

I am not sure that I did not myself run some risk of being deified; for a fakir told me that I was believed to be the brother of Juggernath, in allusion to my connection with railways and the locomotive engine, which is held to be a rival to the Car of Juggernath.

In the Veda is found a belief in a personal immortality:

"Where is the eternal light of the world? Where the sun is placed in that immortal and imperishable world, place me, O Soma... where there is happiness and delight, where joy and pleasure reside, where the desires of our desire are attained, there make me immortal."

Again, the trinity of the Godhead is clearly shadowed in an address to Agni.

"Giver of life and immortality, one in Thine essence, but to mortals three, displaying their eternal triple form as fire on earth, as lightning in the air, as sun in heaven."

Again, in an address to Vishnu:

"Hail to Thee, Mighty Lord, the world's Creator, Supporter, and Destroyer, three in one, one in thine essence, tripartite in action"

The story of the universal flood is described, in which Manu (not the lawgiver) is instructed by Vishnu to build a ship and take on board of it the seven sages, and the seeds of all existing things. And Vishnu (the preserver), in the shape of a fish, directed the course of the ship until it was safely homed on the top of a high mountain.

Again, in the Rig-Veda appears a parallel to the interposition of the Deity in the sacrifice of Isaac by Abraham, in which King Harishandra, the father of the boy, bound his victim, whetted his knife; but before the blow

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

was struck the boy's prayer for delivery was heard, and a message from Varuna granted him a reprieve and remitted all further claim from Harishandra.

PARALLELS FROM THE VEDA AND THE MAHA-BHARAT.

"In the beginning there was neither ought nor nought. There was neither sky nor atmosphere about . . . there was neither death nor immortality, there was neither day nor light nor darkness; only the Existent One breathed calmly, self-contained; nought else there was, nought else above, beyond."

"The mighty Varuna who rules above looks down upon these worlds, his kingdom, as if close at hand. When men can imagine they do ought by stealth, he knows it. No one can stand or walk or softly glide alone, but Varuna detects him and his movement spies. . . . Whoever should flee far beyond the sky would not escape the grasp of Varuna the King" (*Atharva-Veda*, iv.).

"Yearning for him Farseeing my thoughts move onward as kine to their pastures" (*Address to Varuna*).

"Who in this world is able to distinguish the virtuous from the wicked? Both alike the fruitful earth supports, on both alike refreshing breezes blow, and both alike the waters purify."

"Lay up the only treasure. Amass that wealth which thieves cannot abstract nor tyrants seize."

"Heaven's gate is very narrow and minute; it cannot be perceived by foolish men, blinded by the illusions of the world. . . . Its massive bolts are pride and passion, avarice and lust."

"Conquer a man who never gives by gifts, subdue a truthful man by truth, vanquish an angry man by gentleness, and overcome the evil man by goodness. Treat no one with disdain, with patience bear reviling language, with an angry man be never angry. Blessings give for cursings. Never meet an angry man with anger, nor return reviling for reviling. Smite not him who smiteth thee."

"In the beginning God created heaven and the earth. And the earth was without form and void; and darkness was upon the face of the deep. And the spirit of God moved on the face of the waters" (*Gen.* i. 1, 2).

"Thou knowest my downsitting and mine uprising. Thou understandest my thoughts afar off. . . . If I take the wings of the morning," etc. (*Ps*, cxxix.).

"As the hart panteth after the water-brooks, so panteth my soul after Thee. O God" (*Ps*, xlii.).

"That he may be children of your Father which is in heaven: for He maketh the sun to rise on the evil and the good, and sendeth rain on the just and the unjust" (*Matt.* v. 45)

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven" (*Matt.* vi. 19).

"Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it" (*Matt.* vii, 14).

"Whosoever shall strike thee on thy right cheek, turn to him the other also. . . . Bless them that curse you, do good to them that hate you, and pray for them that despitefully use you" (*Matt* v. 39, 44).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

"Pride not thyself on thy religious works; give to the poor, but talk not of thy gifts; by pride religious merit melts away, the merit of thy alms by ostentation" (*Maha-Bharat*).

"Do not to others that which if done to thee would cause thee pain: this is a sum of duty . . . a man obtains a proper rule of action by looking on his neighbour as himself" (*Ibid.*).

"An evil-minded man is quick to see his neighbour's faults, though small as mustard seed; but when he turns his eyes towards his own, though large as bilva fruit, he none discerns" (*Ibid.*).

"When thou doest alms, let not thy left hand know what thy right hand doeth, that thine alms may be in secret; and thy Father, which seeth in secret, shall reward thee openly" (*Matt.* vi. 3, 4).

"Thou shalt love thy neighbour as thyself" (*Mark* xii. 31).

"Thou hypocrite, first cast out the beam out of thine own eye: then shalt thou see clearly to cast out the mote out of thy brother's eye" (*Matt* vii. 5).

Accretions of Hinduism

Max-Müller, the great authority on Indian religion, has written:

"Does caste, as we find it in Manu, and at the present day, form a part of the most ancient religious teaching of the Vedas? We can answer with an emphatic 'No!' There is no authority whatever in the hymns of the Veda for the complicated system of caste; no authority for the degraded position of the Sudras; there is no law to prohibit the different classes of the people from living together, from eating and drinking together; no law to prohibit the marriage of people belonging to different castes; no law to brand the offspring of such marriages with indelible stigma. . . . From a European point of view there is, no doubt, even in the Veda, a great deal that is absurd and childish, and from a Christian point of view there is little we can fully approve. There is no trace in the Veda of the atrocities of Siva and Kali, nor of the licentiousness of Krishna, nor of most of the miraculous adventures of Vishnu. We find in it no law to sanction the blasphemous pretensions of a priesthood to divine honours, or the degradation of any human being to a state below the animal. There is no text to countenance laws which allow the marriage of children, and prohibit the marriage of child-widows; and the unhallowed rite of burning the widow with the corpse of her husband is both against the spirit and letter of the Veda" ("Chips from a German Workshop," Max-Müller, vol. ii., p. 311).

Muhammadanism

It is scarcely necessary to state that Muhammadanism and the Jewish and Christian religions have the same origin; that Allah of the Muhammadans is the God of Abraham, Isaac and Jacob.

Muhammadanism was the outcome of a revolt against the degraded condition into which the Jewish and Oriental Christian religions had fallen. It was an endeavour to reform. There can be little doubt that at the outset Muhammad was a conscientious and sincere reformer, but how far his success changed

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

his character, or how far his zealous followers attributed to him motives and actions that were not in reality his, it is difficult to ascertain. Certain it is that most of the evils of Muhammadanism, as it now exists, have been the work of his followers after his death.

At the outset, Muhammad proclaimed the Unity of the God of Abraham. He taught that the Creator ruled the universe with love and mercy, and that He alone was to be worshipped; that the decrees of life must be placed in His hands in trust and love. The Koran was compiled after his death under the orders of Kalipha Abu Bekr, but the first version of it was so full of errors and contradictions that it was revised under the orders of Kalipha Othman, and the original version was destroyed.

Much of the historical portion of the Koran has been largely drawn from the Jewish scriptures, though with some degree of inaccuracy.

BUDDHISM.

Buddhism was a revolt from the errors and aberrations of mediæval Hinduism. It extends over nearly one-fourth of the human race.

The great moral duties enforced by Buddha are—

> "Kill not; steal not; lie not; commmit not adultery; drink not strong drink; exercise charity and benevolence; be pure; be virtuous; be patient; be forbearing; be courageous; be contemplative, seek after knowledge."

Bishop Brigandet, in his Life of Gautama, the Buddha of the Burmese has said:

> "Whether Buddhism be reviewed in its extent and diffusion or in the compound nature of its doctrines, it claims the serious attention of every inquiring mind. . . . Though based upon capital and revolting errors, Buddhism teaches a surprising number of the finest and purest moral truths. . . . It may be said in favour of Buddhism that no philosophico-religious system has ever held to an equal degree the notion of a Saviour and Deliverer, and the necessity of His mission for procuring salvation, in a Buddhist sense, of man; but by an inexplicable and deplorable eccentricity the pretended Saviour, after having taught man the way to deliver himself from the tyranny of his passion, lands him after all into the bottomless gulf of a total annhihilation."

In this last sentence it would appear that the Bishop's view of Buddhist annihilation is mistaken.

IS NIRVANA ANNIHILATION?

The meaning of Nirvana (or Niebban of the Burmese), the great goal to be reached by Buddhists, has been a subject of much dispute. At one

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

time Max-Müller held the opinion that it meant annihilation. He likened it to the blowing out of a lamp, but later investigation led him to abandon the notion that it involved nihilism. The word Nirvana, from *Nir*, a negative, and *wana*, a desire, signifies freedom from *desire*—in other words, freedom from self or selfishness. It cannot mean annihilation, because Buddha himself in his lifetime, at the close of his first discourse at Benares, stated that he had arrived at the state of Nirvana, and experienced the cessation of desire, and he observed: "This is my last birth. Henceforth I shall have no other stage of existence," meaning thereby that he was not subject to further incarnations, to which he had been subject before his attainment to Nirvana.

In Buddha's Dharmapada, or Path of Virtue, Niebban is spoken of as a state of happiness, of knowledge, of immortality, all of which are inconsistent with annihilation.

Amongst the Sanscrit synonymous terms for Nirvana, or Niebban, are "Achuta," *A*, not, and *chuta*, death, or freedom from death—*i.e.*, immortality, "Tunhakkhaya," destruction of desire; "Amatu," from *A*, not, and, *mara*; to kill: not liable to death—*i.e.*, immortality.

I have sometimes discussed the question with Buddhist priests, but I have not been able in any case to find that they consider Nirvana, or Niebban, to be annihilation. A missionary in Burma with whom I discussed the question wrote to me from Tongoo: "My interpreter and several of the Buddhists often use the word Niebban of the Christian Heaven. Certainly the common people in no way realize the idea of annihilation. To them Niebban is simply a place of happiness."

When I have questioned the Buddhist priests on the problem of creation, they have repudiated the idea that Buddha was in any way a creator, and when I pressed the question, "By whom was the universe created?" the answer has been: "We do not know."

The Brahmo Samaj.

The Brahmo Samaj movement was first started in 1828, as a reaction against the corruption and misconceptions of Hinduism, by Rajah Ram Mohun Roy, who denounced these accretions, refuted polytheism, and advocated a return to the principles inculcated in the philosophic "Upanishads" of the Vedas. The movement did not make much progress until it was revived, about 1842, by Debendra Nath Tagore, a wealthy resident of Calcutta, under whose auspices it made great progress and gained a large number of adherents. Its progress, however, was subsequently interrupted by divisions respecting the inspiration of the Vedas, which led to a split, and this was accentuated by the sanction of Keshub Chunder Sen to the marrrage of his daughter, aged fourteen, to the Rajah of Cooch Behar, although he had previously denounced the Hindu principle of child-marriages.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Keshub Chunder Sen was the most eloquent and able champion of the Brahmo Samaj. It is unfortunate that the movement should have also been checked by the want of sympathy and passive resistance of some Christian missionaries in India. I was present at a very large meeting of the Brahmo Samaj in Calcutta in which Keshub Chunder Sen spoke of Jesus Christ as—

> "The greatest and truest benefactor of mankind, who originated that mighty religious movement that scattered blessings on untold nations and generations."

And he added:

> "Blessed Jesus! Immortal Son of God! May the world appreciate Him and follow His footsteps!"

Here seemed to be common ground on which Christianity might have met Hinduism and paved the way to Christianity, affording the Christian missionary the opportunity to press on the Hindus the arguments used by St. Paul with the Athenians:

> "Whom therefore ye ignorantly worship, Him declare I unto you." (Acts xvii. 23).

But advantage was not taken of the opportunity.

The objections that have been raised to a recognition of all that is good in Indian religions are twofold;

1. That the nearer any religion approaches Christianity in its moral aspect, the greater is the difficulty in conversion to Christianity.

2. That the "utter and complete degradation of Hinduism is so great that no religion that is in any sense of God could have fallen so low," and that "Satan was the inventor of Hinduism."

With regared to the first objection, it may be replied that, even should the recognition fail to end in conversion to Christianity, there would be a great gain to humanity in the rescue of so many from the foul accretions of Hinduism and in bringing them into touch with Christian ethics.

With regard to the second objection, it is illogical to attribute the evil to Satanic influence, and to deny heavenly influence, in the case of the good. On similar grounds it might be argued that the Jewish religion was of Satanic origin, as evidenced by the degraded idolatry into which it has lapsed from time to time, and which has been a fertile source of denunciation by the prophets.

The Sikh Religion

The Sikh religion was due to another reaction against the various accretions of the Hindu religion, and to a desire to restore its pristine purity by "Guru" (or spiritual guide) Nanak, who in 1469 summed up its creed as follows:

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

> "There is but one God whose Name is true; the Creator, devoid of fear and enmity, immortal, unborn, self-existent, great and bountiful, He is and was and ever shall be."

Mr. Macauliffe, I. C. S., in an article on the Sikh Religion published in the "Asiatic Quarterly Review" of July, 1910, says that

> "The Sikhs claim that their religion prohibits idolatry, hypocrisy, caste exclusiveness, the cremation of widows, the immurement of women, the use of wine and other intoxicants, tobacco-smoking, infanticide, slander, pilgrimages to sacred rivers and tanks of the Hindus; and it inculcates loyalty, gratitude for favours received, philanthropy, justice, impartiality, truth, honesty and all the domestic virtues known to the holiest Christians. It would be difficult to point to a more comperehensive ethical code."

In justice to our missionaries, it must be admitted that there are some—and I hope many—who take a wider view of that which is good in Indian religions. Amongst these may be named the Rev. Dr. Caldwell, S. P. G., Missionary, and afterwards Bishop, in Tinnevelly, who in 1874 expressed the following views in Congress:

> "I recognize in Hinduism higher element—an element which I cannot but recognize as Divine, struggling with what is earthly and evil in it, and frequently overborne, though never entirely destroyed. I trace the operation of this Divine element in the religiousness, the habit of seeing God in all things and all things in God, which has formed so marked a characteristic of the people of India during every period of their history. I trace in it the conviction that there is a God, however erroneously His attributes may be conceived, in whom or through whom all thing have their being. . . . Nor need we hesitate to recognize in such ideas a Divine origin, seeing that in every human society, especially in the domain of morals, we may always and everywhere see a Divine purpose working itself into shape."

The following extract is from the inaugural address of Professor Max-Müller at the Congress of Orientalists in 1874:

> "I feel the time will come when those who at present profess to be most disquieted by our studies will be the most grateful for our support; for having shown, by evidence that cannot be controverted, that all religions spring from the same sacred soil, the human heart: that all are quickened by the same Divine Spirit, the still, small voice, and that though the outward forms of religion may change, may wither and decay, yet as long as man is what he is, and what he has been, he will postulate again and again the infinite as the very condition of the finite: he will yearn for something which the world cannot give."

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

THE DOUBLE DESERTION*

By

MR. W. YALE, TAUNTOW, MASS, U. S. A.

It was moonlight in the waters, and the stars shone clear and bright
And the sentry's musket glistened through the shadows of the night,
As he paced his lonely round upon the fair Potomac's shore,
While he thought of home and kindred that might never greet him more;
And his hand drew forth a locket that beneath his vest he wore.

That to him was greater treasure and more precious than the mine
Where bright gems are found in clusters, and the sparkling metals shine;
For enshrined he saw the image of the maid to him most dear.
Thrice he raised it to his lips, and still again he held it near,
While affection in his bosom claimed the tribute of a tear.

At that moment from the distance came what seemed a stealthy tread,
And he crouched beneath the shadow, where some tangled branches spread;
Then he listened; cocked his musket, put his locket 'neath his vest,
And still deeper in the shadow there reclined upon his breast,
And the musket firmer, closer, as the sound approached, he pressed

Soon the underbrush was parted and a man came into view;
And he threw a lumined glance around, as one in haste would do,
When he fears some lurking danger, like a Nemesis at hand,
But who hopes to 'scape it bravely by some means that he has planned,
And whose ardent hopes, when drooping, are by fresh exertions fanned.

He could little dream what danger there was lurking for his ill,
For the scene was like a picture, 'twas so peaceful and so still;
When all fiercely sprang the sentry from the shadow where he lay,
With his musket firm presented, and before him stood at bay:
"Halt," he cried, "for friend or foeman can no further pass this way!"

Was it cowardice that led him? Nay, for that were infamy!
First to leave aside the sentry, and so swiftly then to flee—
Straight before him lay the forest, and he thither bent his flight;
But the sentry fast pursuing, if the fugitive caught sight.—
And his trusty musket quickly fired and the bullet sped aright.

* Recited before W. H. Bartlett, Post 3, G. A. R., May 1890.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

For he staggered once and tottered—and the instant after fell.
And remorse upon the sentry evermore affixed its spell;
For he hastened toward the body, and he turned it on its side
As he murmured: "some deserter who untimely thus has died!"
But he recognized the features,—"who! my brother!" then he cried.

And he bore the body back again, and laid it 'neath the moon—
Ah! 'twas shame and pity, noble youth, thy spirit fled so soon;
For with speed the news was bruited, at the coming of the dawn.
Through the southern camp a tremor ran, a noble heart was gone.
"He deserted, and he perished," but they said it not with scorn.

For denied all leave of absence, yet his heart was ever true,
And upon the wings of love to meet his own sweetheart he flew.
She was o'er Potomac's water, far beyond its swelling tide
Was the fair one, who betrothed to him, had sworn to be his bride
And there ne'er could be a nobler pair in all the world beside.

Who shall dare convey the news to her? If any be so bold,
Let him pray for nerves of triple strength and heart that's icy cold.
They be few can stay a woman's tears, or soothe her in distress:
Since the balm so offered fails to heal, in silence wounds her less;
And proud manhood, when it deigns to bend, is rough in tenderness.

'Twas the very day appointed to unite their destiny—
But a single hour was wanting of their marriage jubilee,
When the fatal news was whispered by a messenger who sped,
To bring tidings to the living of the lover that was dead.
Ah! the blow indeed was bitter that could bow her lovely head.

But she drew herself all bravely up—a smile was on her lips.—
Ah! 'twas such a smile as comes but once, just ere the soul's eclipse.—
And she whispered, calm and clearly, though the words were very few,
"I am going, darling mother, and shall now desert you too."
Then with hand above her heart she stopped, and deathly pale she grew.

And she sank upon the floor but gave no utterance of pain.
Though all efforts to restore her were exerted, they were vain.
Drooping like some lovely flower, that a careless hand hath flung
From the only rest it knew to love, and where it fondly clung,
Fell the maiden, pale and dying, with those words upon her tongue.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ENGLAND AND GERMANY

By

Col. T. F. DOWDEN.

If there is more pleasure in agreeable co-operation with a man, than in quarrelling with him, it is useful to have some idea of the state of his mind, so that we may choose our company and regulate ours accordingly.

At the moment we are living in an atmosphere of surprises. Only lately Professor J. A. Cramb, M. A., lecturing on History, especially in respect of Germany and England accounted the idea of war between those countries, as unthinkable.

At the same time, his lectures distinctly indicated elements of danger, which have been apparent to many for a long time, and a study of them is most interesting reading, as showing some of the causes, which have actually involved us in war with Germany.

German action is largely the result of Professorial pronouncements. These are more or less biassed, by the fact of Cæsarism in power minus the popular check. It is satisfactory to us that we have professors to show us the mind of Germany.

The principal lesson to be derived from the war, is the action and reaction of Cæsarism and Democracy, in their effect on humanity in general.

Cæsarism thrives by Military conquest: Democracy by industrial and commercial effort. Germany aspires to both but the conditions which favor them are opposed to one another. One means war, the other peace!

If this is so the only. Logical result is, that war to be expedient, can only be justifiable, and efficiently and economically carried on, if it is waged by the majority, to suppress monopolies of physical force, or the improper use of it.

The sinews of war are derived from Democratic effort which is stimulated by peace. England's Democratic policy accordingly makes for peace, not conquest.

Thus both Cæsarism and democracy are in a dilemma when war breaks out. The former may be in want of money, while the latter may be lacking in armament.

Competition between Germany and England, if to take the form of war, then resolves itself into the way the National Net profits are disposed of is a course of years anticedent thereto.

The profits of trade and commerce are largely made up of the substitution of mechanical for humon muscular energy, and those resulting from the co-operative method of industrial working, as opposed to individual handwork.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Cæsarism puts the accumulations of profits, or 'Capital' into a scheme for an Arms and Armament Monopoly with secret motives; Democracy puts them into Foreign investment, spreading the benefits broadcast!

Cæsarism may conquer if the Cash balances are favorable or if the military machine is so effective as to carry the friend turned into an enemy by a *coup-de-main* and surprise attack. In the latter case money in large quantities is not required; it will be levied from the new enemy!

As a justification for attack, Cæsarism, must find that the morals of the friend were defective, and had to be remedied. A campaign of lies comes in useful here and secret fomentation of disloyalty in the friend's possessions, is set on foot, by a government demanding the utmost loyalty from its own subjects!

To cover this it then becomes necessary to announce delegation of divine authority for licence to depart from all international law as judged by Cæsar!

The Codes of Religion accepted by the bulk of humanity may then be swept aside, and a new Religion started, which sanctions Cæsar becoming the God on earth.

All this is revealed, not from any thought of an Englishman, but from careful digest of the utterances and writings of German Professors, and a sycophantic following of Cæsar. Can there be any doubt that the honest workman in Germany, and the tiller of German soil will fail to see through the bondage in which they are being held, and sacrificed to a system entirely out of harmony with Civilisation, which puts the good will of all humanity wholly against them.

Whatever the German intentions for the future may be, the rest of the world will have scant confidence in its Government, until it is placed on a better footing than heretofore, The present and future world's interests are not to be served by an old world competition of military filibustering, and it will be resisted to the uttermost by strong combinations against it, now and for ever.

JEWELS

By

MRS. ESTELLA BUHLINGER, U.S.A.

Hast thou gathered, jewels rare,
Jewels of truth Divine,
Which thou carefully dost hoard,
Claiming them as thine,
Thinking that in future days,
Polished they will be,
Then their beauty will reflect
Glory unto thee,
Send them forth, for hearts there are

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

That for truth doth yearn,
Then though days, and years pass by,
Unto you they shall return,
Brilliant, and resplendent,
Ground by dire necessity
On the whirling wheels of time,
Into beauty all transcendent,
Now, the jewels are thine.

REASON AND FEELING

By

MR. S. SABARATNA MUDALIYAR, J. P., JAFFNA.

Reason and *feeling* are supposed now a days to be opposed to each other. Are they actually so? is a question that I would like to ask of all inquirers after truth. When a fact is disclosed by *reason*, we believe in it—and we have a feeling towards the truth of that fact. Can we say that our *feeling* is opposed to *reason* in this case? It is true that at times we have *feeling* without *reason*. Can we say that even that *feeling* is opposed to *reason*? Our *feeling* is very often excited by natural causes without a display of *reason*. A mother fondles her child instigated by natural instinct, and she does not know any *reason* for doing so. Can we say that such *feeling* is opposed to *reason*? Nature has implanted *feeling* in almost every living creature, and can we say that nature is opposed to *reason*?

And what is *reason* again? Can there be any *reason* without *feeling*? If I do not *feel* that a certain cause produces a certain effect, can I call the existence of such a cause a *reason*? I do not think that I will. *Feeling* is essentially necessary for *reason*, and I therefore say that there cannot be any *reason* without *feeling*. Conscience is indispensable for *reason*, and *feeling* is indispensable for conscience. Under the circumstances I am unable to understand why *feeling* should be said to be a factor opposed to *reason*.

And again, can *reason* be of any use without feeling? If I do not have a *feeling* towards what appears to me as *reason*, can that *reason* be of any use to me? Decidedly not. It is therefore quite apparent that *feeling* is much more important to man than *reason*, and this importance is clearly seen from the fact that *feeling* is implanted by nature in every living creature.

Of course, in the case of man, *reason* is a great helpmate to *feeling*; but this is no reason to throw *feeling* over-board. If one discards *feeling*, he will not be benefited by *reason* at all. Nature has intended every living being to progress by *feeling*, and it is only in the case of human beings, *feeling* is helped by *reason*; and not that *feeling* is rejected altogether. Man has to proceed as directed by *feeling*, helped by *reason*. He must proceed along the lines of nature, helped by the light of *reason*. There are occasions,—

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

and such occasions are not a few.—when the light of *reason* is not available. And on such occasions man is not to refuse to proceed. He should proceed on the lines of nature—on the lines of his *feeling*. That is the way to progress.

It is a great pity that modern education, in its boom for *reason*, has entirely overlooked the importance of feeling. And this, I should think, is a fatal mistake. The mistake seems to have arisen in the anxiety of non-believers to attack *faith*, and to set an enhanced value on *reason*. Man's guide to action is *feeling*, and he has invariably to be guided by *feeling*, provided such *feeling* is not inconsistant with *reason*. Non-inconsistency with *reason*, does not mean the presence of *reason* always, and we cannot refuse to listen to the voice of our *feeling*, because of the absence of *reason*. *Feeling* is implanted in us by nature, and if we refused to submit to that *feeling*, we cannot progress at all. Of course, when *reason* is present, we should not overlook *reason*, and be guided by *feeling*. When we do so, we allow our conscience to be over-ridden by our desire,—that is to say, our *feeling* for justice is weak, when our *feeling* for our desire is strong. These two feelings are very different from one another. The *feeling* for our desire must be known as callousness or sinful *feeling*, while our *feeling* for justice must be known as rightful *feeling*. I am only speaking of the rightful *feeling*. Because we fall a prey at times to our wrongful *feeling*, it cannot be said that we should reject our rightful *feeling* also. Because our *feeling* is callous at times, it cannot be said that all our feelings are so. Because A, has a *feeling* to murder B, the feeling of C to save B cannot be said to be as bad as that of A. It is by following the dictates of what appears to man as rightful, feeling, he has to progress. The rightful feeling does not depend on the display of reason alone. *Feeling* is excited not only by *reason*, but by instinct as well—instinct conveyed to him by natural causes. He cannot disinherit his instinct and expect to progress by a *reason* alone. He cannot divest himself of nature, and endeavour to progress by artifice alone. Every man has to progress on the lines of the law of nature, and every man has to be guided by the instinct which he inherits from the stock to which he belongs. This feeling may not be a rightful feeling, but if it appears to him as a rightful feeling he has to be guided by that feeling, so long as it appears to him as a rightful feeling. That is the means of human progress. Even when his feeling undergoes a change, that is to say when what was considered by him at one time as a rightful feeling is again considered by him as a wrongful feeling—even then—I say, he is guided by his changed *feeling*. This is so in the case of *reason* as well. When a man finds by *reason* that a certain conclusion is correct, he has to be abided by that conclusion. If he finds again that that conclusion was wrong, he has certainly to give up that conclusion, and be abided by the subsequest conclusion. The same course must be adopted in the case of *feeling* also. When once he *feels*, as a

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

result of the natual causes that contribute to the formation of his rightful *feeling*, that a certain course is correct, he has to pursue that course. But if he happens to *feel* subsequently, either as a result of *reason* or as a result of any natural cause, that the previous course is not correct, he has to give up that course, and be abided by the subsequent course. This I repeat again is the course of human progress. It cannot be maintained for a moment that human progress depends on *reason* alone. As I have said in my paper on *faith*, human progress will be greatly retarded if man is to depend on *reason* alone. Man is largely benefitted by the vision of others, and this is one of the great differences between man and other animals. He will not be able to reap this benefit if he has no *feeling* towards the discoveries made by others. Human progress depends largely on culture, and culture is not merely a vision of reason, but a regular training of our *feeling*.

I am very much afraid that the crusade that is now being carried on in India against *feeling* is fatal. to our traditional inheritances, and as such to our nationality. Our nationality will be nowhere if we kill our *feeling* and become votaries to *reason* alone. Superstition is very different from hidden truths, and we cannot kill our *feeling* for these truths in the name of superstition. I wish our young generation realize the importance of *feeling* for our uplift as a nation, and cultivate a spirit of reverance to our ancient usages, and to the sayings of our ancient sages, until the contrary is proved There are valuable truths treasured in these usages and sayings.

JOFFRE

(Freely translated from the French of Rostand)

By

MR. ELBRIDGE COLBY, NEW YORK CITY.

Yea, other chiefs addressed unto their men
High sounding words, and phrases brave and strong.
When leading on to battle once again,
Yet perpetrated still an ancient wrong.
The highest first, the officers below,
And then the men,—in feudal phrase,—
They urged to follow war-like ways
And strike the final and victorious blow.

Thus Cæsar, Alexander, Hannibal,
Napoleon: to gain imperial ends,
But now the warriors hear a clearer call
Addressed to them as brothers and as friends;
Alike in glory or in sad mischance·
"Comrades!" Joffre says, "who fight for France"

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

HERE AND THERE

By

BARONESS De MALORTIE, OXFORD.

Solitude shelters one from the brutalities of life, she is a queen among the quality, and has been called the Mother of Wisdom, I have known her, after my tears were dried, as the Mother of Peace.

The old restlessness and impatience revives *by contact ;* for Fate seems to have thrown its heaviest sorrows upon the brave, the generous and the noble ; while the schemer, the hypocrite and the base are happy, but this is a superficial view based upon what one sees, and is a frivolous conjecture of our own ; it is not sound judgment.

A mixed, and noisy dinner-party, gave the writer this mental indigestion with which to face the lonely hours of right mercifully I fell asleep—and soon—quite soon it appeared, a full, soft note floated through the darkness of the open window. I sat up in bed and waited until the warm blacknessthinned to grey ; from a clump of shrubs some few feet below came four flute-like notes more assured than the first—as if to salute me with gladness—then profound silence, during which I could hear the faint rustlings of a silver birch and aspen as if whispering together in the summer rain, so fine that it seemed a pearly mist. There followed a rapturous singing which ended with a curved whistle.

Praise ! I murmured, praise to God, a thrush joined, or rather the blackbird listened and withheld his full-throated music until the thrush's less passionate song ended, when after warbling a perfect cadence he flew away to feed as the first sunbeams shot through the larches. There was a great stillness in the house and the park outside it, so I turned back to the pillows.

During the first day of my visit we dawdled about the gardens walked across very marshy ground to inspect the eel-traps and found four eels. There was much wriggling, laughing and screeming which so excited the dogs that all barked and even howled. My host took me home through the fields and in a small path between the wheat we met a solitary magpie. He turned and said, " I am sorry I haven't a gun, I would shoot your sorrow". " Oh ! never mind", I answered, " pray keep it".

The magpie is a bird of omen. This is the saying
One for sorrow,
Two for mirth,
Three for a wedding
Four for a birth.

The next afternoon we were to drive into the old city of Worcester some miles off, which gave me the opportunity of seeing the Cathedral : externally it is very unadorned but its appearance from a distance is dignified, and its lofty tower and transepts are well framed by the pastoral character of the scenery. As we drew nearer, the tower seemed to be its most important

 CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

feature. It is divided into two stories the lower of which is adorned by highly pointed arches. The upper storey is divided from the lower by a band of panelling with an ornamentation of the clever plant or trefoil tracery. (It was St. Patrick, I think, who when explaining the doctrine of the Holy Trinity picked up a leaf and said " There are three leaves but it is one leaf"). Above this tracery is a small gallery of pierced stone and at the four corners are octangular turrets rising high above parapet which adds greatly to its stateliness. As one enters the Cathedral from the north porch the length of the building strikes one with a sense of pleasure and satisfaction, the clustered shafts and richly carved capitals from which spring the pointed arches, while the graceful vaulting and groining of the roof make one forget the meanness of the outside. I was put in a seat close to the choir, which has aisles on each side of it and is terminated to the east by a stone altar screen which separates it from the Lady Chapel, or Presbytery.

There is a monument to one of England's weak monarchs, King John, who died at Newark-Trent and was buried here, as he had desired, in 1216. There is also Prince Arthur's Chantry Chapel covered with tracery and embroidered with rich and elegant sculpture. Arthur Tudor, Prince of Wales, was the eldest son of Henry VII, born at Winchester, 20th September 1486, and married at the age of fifteen in St. Paul's, London, to Princess Catherine, daughter of Ferdinand, King of Spain. The Prince died in 1502 —just four months and nineteen days after his marriage. Later, his brother, as Henry VIII, King of England, who had married the youthful and pious widow, found ths previous marriage a burden upon his conscience! after having been wedded to Catherine of Aragon for eighteen years H. M, divorced her for this—as the given reason.

In 1651 the Scots came to England with an army to reinstate Charles Stuart, afterwards Charles II. It was defeated by Oliver Cromwell. There is a very recent memorial brass and a bronze tablet to the second Duke of Hamilton. The brass was presented by the Hou. J. C. Lyttelton, M. P., while the cost of the tablet had been defrayed by public subscription. It was unveiled by the Earl of Coventry,* Lord Lieutenant of the County. Lord Coventry is a charming specimen of that best of all types, though rare now, the old fashioned English noblemen, a fine rider and Master of Buckhounds, a splendid judge of a horse, and many other things well worth being. One Sunday attending a small country church in the neighbourhood of Croome Court I was surprised to hear him read the lessons, and very nicely he read them.

On the bronze tablet the record is "In the Sacrarium of this Cathedral lies the body of William, Second Duke of Hamilton, Castle Herald, Marquess of Douglas and Clydesdale, Earl of Angus, Arran and Lanark, Baron of Avon, Polmont, Mackanshire and Innerdale, Abernethy and Jedburgh Forest, one of His Majesty's Most Honourable Privy Council and Knight of the Most

* His youngest daughter married Prince Victor Albert Duleep Sihgn.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Noble Order of the Garter, born December 14th, 1616, died of wounds at the Battle of Worcester, Septembr, 12th, 1651, in the 35th year of his age.' This bronze has been erected to perpetuate the memory of a zealous patriot and a noble example of valour and wisdom, who took an important part in the Civil war of 1651 while leading the final charge at the Battle of Worcester. He was interred before the High Altar of this Cathedral in a space indicated by a floor brass within the enclosure of the sanctuary.

According to historical records, the Duke having been removed from the battlefield to the Cammandery was attended by the King's physician, and with a nice sense of chivalry, which the excitement and rage of war did not blunt, Cromwell sent his own surgeon to the injured warrior. The King's physician said amputation * would save the Duke's life, and Cromwell's surgeon assured him there would be no risk. The Duke declined to undergo the operation and died nine days afterwards. On the 8th September, finding his strength failing him, and looking upon himself as a dead man, the Duke sent his last thoughts to his wife and nieces in the following pathetic letter:

"Dear Heart, You know I have been long labouring, though in great weakness to be prepared against this expected change, and I thank my God I find comfort in it in this my day of trial, for my body is not more weakened by my wounds than I find my spirit comforted and supported by the infinite mercies and great love of my blessed Redeemer, who will be with me to the end. I am not able to say much more to you. The Lord preserve you under your trials, and sanctify the use of them to the comfort of your soul.

I will not so much as in a letter divide my dear nieces and you. The Lord grant you may be constant comforts to one another in this life, and send you eternal happiness with your Saviour in the life to come. To both of your cares I recommend my poor children. Let your great work be to make them early acquainted with God and their duties to Him, and though they may suffer wants here before their removal from hence, yet they will find an inexhaustible treasure in the love of Christ. May the comforts of the blessed Spirit be ever near you in all your straits and difficulties, and suffer not the least repining to enter into any of your hearts for His dispensations towards me, for His mercies have been infinitely above His Justice in the whole pilgrimage. Dear Heart,

Your own Hamilton."

It is a beautiful letter, so simple and true. Scotsmen are not given to flowery, rhetoric, except in the pulpit.

I was thinking as I drove home of another man who did not die for the King's cause, but lived at His Majesty's Court. As a small child of twelve I had been taken to the theatre to fill an empty place in a box, and my youthful imagination was occupied by one figure only—who wore a pale blue velvet costume of the Charles II period and had beautiful fair curls, lace ruffles and a plumed hat. If made a single remark during the whole

* There was no chloroform in those days.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

evening, too absorbed in my joy, and it was this : " Why does that splendid personage not walk straight ?" Later, in history, I found him again and knew why. He had turned from the brilliancy of the vain life to find consolation at the same source as the soldier Duke had done, and the following lyrics will show what the gay, handsome, reckless cavalier thought, and in what a touching simple way he tells the need of his soul.

" When wearied with a world of woe,
To Thy safe bosom I retire,
Whence love, and peace and truth doth flow,
May I contented there expire.
Lest once more wandering from that Heaven,
I fall on some base heart unblest,
Faithless to Thee, false, unforgiven,
And lose my everlasting rest.

The second

" Without Thy light what light remains in me ?
Thou art my life, my way, my lights in Thee,
I live, I move, and by Thy beams I see.
Thou art my life, if Thou but turn away,
My life's a thousand deaths,
Thou art my way,
Without Thee, Love, I travel not—but stray."

Earl of Rochester

About two hundred and thirty-four years after the death of the soldier Duke I was to meet one of his descendants, the late Duke of Hamilton. I saw rather much of him and will explain why. He was a great friend of 'M's' for they had been in Paris together during the last years of the Empire. The Duke's mother was a Princess of Baden and it appears she did not have the rank due to her birth at the Court of St. James'; and in many ways did not like England but preferred her house in Paris. Her son always hated and avoided society, not from pious reasons, he simply wished to have his own way, and hated formality and dullness. He was a great racing man and but for the timely arrival of Captain Machell would have been nearly ruined, but the Captain being an honourable and clever person, and of course knowing all there was to know about horses, took over the Duke's stables and racing obligations and put order and honesty into both. He was a cousin of Mr. Machell of Egypt, who married Countess Gleichon.

The other day among old papers I found the following : " Had my last breakfast before the war with Hamilton (1870), chez B'elanger, Café Voisin 8 couverts.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

MENU.

Caviar d'Astrachan non salé au Blinis et
croutons rôties de pain de seigle á la moelle.'
Huîtres d'Ostende au naturel, tartines á
l'Allemande.
Mignons de Tournedos aux Truffes. Pomme Anna,
Chaufroix supreme de Bécassines a la Belle-vue.
Selle de Chevreuil à la gelée de groseille
Pommes nouvelles.
Pâte de Fois gras au croûte de (rubbed out)
Asperges en branches, sauce mousseline.
Faisan truffé de Bohême Salade.
Mousse Framboisse au Chocolat.
Stilton Boudons. Paillettes au Parmesan.

Few of the men who breakfasted together that morning on the eve of the great Franco-Prussian war, ever met again and, of a certain gay cotorie—well known in Paris only the Duke and Malortie remained alive, later, when I made their acquaintance they were serious men, no longer led by the passions and vagaries of youth. The former had married Mary, the eldest daughter of the clever, and worldly Duchess of Manchester, who afterwards became the wife of that Duke of Devonshire so well remembered in English politics as the Marquess of Hartington. She was a Hanoverian by birth, Louise von Alten.

Baron de Malortie was also a Hanoverian, but when that kingdom was annexed by the ever advancing Prussia, he could not attach himself to the victorious party, indeed before that, he had left for Mexico. He seemed to be drawn to lost causes, hopeless ideals, and landless monarchs. He knew well that the blind King of Hanover, George V., was overthrown by treachery and this idea never left his mind, but misfortune did not chill his love; although he recognized at last, that, Hanover had not advanced with the times, while the war-like Prussians grew and strengthened themselves in every possible way. I could write chapters of real history about this period, for I spent many evenings listening to it under the pictures of old dames and warriors: but at the present moment that is not my task,—fascinating as it would be.

I met the man who had lost his country—in mine, at Mrs. Heathcote's, the daughter-in-law of the late Sir William Heathcote, of Hurstey Park. Eight days later he asked me to be his wife, and I well remember the evening. The late Duke of Newcastle (son of the statesman of the Victorian era) with his brother and sister, were telling stories against themselves, they were married people then with children—"Yes," said the Duke, "we were a little wild, and, as our father was a very busy man he could not always correct us at the right moment, but what we had done might suddenly occur to him, when he would rush upstairs with a

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

horsewhip and thrash us all." I asked, how it was possible to do such a thing in cold blood.' "O! You don't know—that red hair and blue eyes, are never cold, we inherited the temperament, not the coloring."

Years after these events the Duke of Hamilton and Malortie met in Cairo; as we thought of passing every winter there, it was necessary for me to make the usual formal visits beginning with the Khedivah, the first, and only wife of Tewfik the good, I had the honor of their friendship and, being outside all intrigue, kept it to the end. Tewfik Pacha was very kind to me, His Highiness' untimely death was one of our greatest misfortunes.

(*To be continued.*)

WAR NOTES.

By

COL. T. F. DOWDEN.

The Oxy-Acetyline Gas jet is so powerful, that it will melt anything; cutting through enormously thick steel plates, as if they were cheese!

The apparatus consists of two reservoirs; one of pure Oxygen Gas; the other of Acetyline; the same as used in Bicycle lamps.

Rubber tubes from each reservoir, convey the gases to a common brass burner, with nozzle and tap, where the gases unite and burn with an intense heat, according to the pressure and volume of the supply,

* * *

The above may be perhaps held to typify the Psychic forces in action when man co-operates heartily with God over work.

The Oxygen may represent the unlimited energy and wisdom of the Almighty, always inexhaustible, and available at call of Man.

The Acetyline represents the limited power and wisdom of a man vouchsafed him by the Almighty.

* * *

A man essaying work can of himself accomplish little. Moreover in the general competition and struggle for existence, he is practically nowhere, if he does not enlist God's Co-operation, and approval of his object and plan. It is by inducing the current of God's Force to reinforce that of a man's individual effort that the best 'Work' is done.

* * *

How a man can induce the current, was taught by Jesus; *i.e.* through his own thoughts taking a 'right direction'.

* * *

The Christian Scientists aim at demonstrating where we fail to understand the Christ, and His teaching, and why consequently we are less efficient workers, less healthy or happy, than we can be if we study more.

* * *

Work on purely material objects is matter for 'agreement,' between man and man. Competition and bargaining settles terms.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

But to gain a place in the Workshop of the world and retain it, Character must be high, and the object of all work understood. Not by wages alone will a man thrive, but by the love and sympathy he attracts and dispenses.

* * *

In the *New Reformer* for February last, page 350, we find a statememt on the highest authority, *viz.* Prince Buelow, formerly German Chancellor, who speaking in the Reichstadt, said—" the piling np of Armaments, can have only one result,—Pressure—counter-pressure—Explosion." Could anything be clearer or more understandable than this ?

* * *

In face of this, it is less easy to understand Lord Rosebery's preface to *Nelson's History of the War*, by Mr. John Buchan (Thomas Nelson & Sons, London and Edinburgh) in which he writes "At present we do not authentically know even the subtle causes which have produced this convulsion over half the world."

* * *

The struggle is that of Co-operative Internationalism against National destructive Militarism. The responsibility for the latter idea is Germany's, amply proved by the literature of the day, and by German Theologians, and Scientists. Till overwhelming physical Force is brought against Germany, there can be no reformation of an ideal of which Militarism is the instrument, and the world the victims. This is the argume nt for unanimity of all the Neutral States, and active forcible intervention,—if they approve of it,—in order to shorten the war.

* * *

We are naturally angry with those who persistently impute bad motives to us. Only those coerced to continue business with us would consent to association with us under such circumstances. Accordingly we regulate our mood to exclude thoughts of bad motives in others; not because we think them perfect, but for continuity of good will. If we have occasion to find fault, we do it with the 'Work,' and not with the 'Person'. We hasten to 'forgive', as we wish for forgiveuess.

* * *

Love is everywhere; but bad business methods act as a oold douche to put out the fires. The all-entrancing Love is that born and sustained by sympathy with suffering, and with high ideals. It prompts to ready aid of the distressed, and sees only the divine side of the human composition.

* * * *

Those with experience of business methods, come to the conclusion, that the business of Home management, *is the one* most important of all, in which a husband and wife should qualify, before they can hope to hold their own outside the home, either in business or social matters.

This is not to be gained by one obtaining the physical or mental mastery over the other, but by allowing 'Reason' to rule, and working to agreed methods and systems. An all absorbing love which accepts a bad method and faulty system, sooner or later wrecks the venture. It is these

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

facts that call for compromises in every little trifle of the daily round, which are readily accepted if Love and Reason are really ruling.

* * *

Love looks for no reward but reciprocation, and may overpower Reason. Cold reason may overpower or neutralise the stream of love. To which does a person give the sanction of his will ?

The answer seems to be, that with perfect love, a person exercises no will, and the Will of The Father in Heaven is then prevailing. And if a man reasons, it is in connection with purely earthly objects, in which he is bound to fail without the Father's love. And if he has the Father's love, he has the ready access to all hearts, and his failures will be overlooked.

* * *

A Referendum on the subject of 'Conscription is being taken in Australia at the moment, and the " Pioneer " of the 4th August gives the figures to date :—

NO.....966,000
YES.....883,000

The objection to a standing law of conscription as practised under Militant Imperialism is, that it tends to put government in the hands of the military, and to promote universal armaments, making war the chief business of mankind.

Since however in the absence of an agreed system of world work and government the risk of war arising from some quarter is great, conscription for a temperory purpose may become obligatory.

EDITORIAL NOTES.

The derivation of the word பாண்டியன் (Pandiyan) is puzzling. Some say it is from பாண் + தியன். There is some peculiarity about the Margosa-garland of Pandiyas. It is sacred to மாரியாத்தா, a pre-Aryan deity. A பாண்டம் (mud pot) is the vehicle with which she is worshipped and perhaps the worshippers of this deity were called *Pandiyas*. This suggestion is not only strengthened by the peculiar garland but also by the Pandiyan fish-flag. The original occupation of the Pandiyas might have been fishing in the seas for even in later days Pandiyas had control over several fisheries which were their main source of income. Whatever might be the origin of the word Pandiyan, it has nothing to do with Pandu or Pandavas.

* * *

The term *Siva* is used in the Southern part of the Madras Presidency to denote a very narrow section of the Vellala community who pass for hereditary vegetarians. A Brahmin none the less a hereditary vegetarian is not known as a Siva ; nor is any other non-Vellala. It is no longer used as a name denoting the religion which one professes, A Siva is a follower of Sivagamas. Absence from animal diet is one of the various rules presented by the Sivagamas A Siva is bound to obey it as well as other rules prescribed by the Agamas. Mere vegetarian diet cannot make one a Siva.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

St. Appar believed that even the vegetarian propaganda of old cannot be the be-all and end-all of all life.

He says :—

"கான நாடு கலக்து திரியிலென்
ஞானமின்றி யிருக்தவஞ் செய்யிலென்
ஊனையுண்ட லொழிக்து வாழ்க்கிலென்
ஞான னென்பவர்க்கன்றி நன்கில்லையே."

* * * *

A writer in the *Vedic Magazine* writing on "Valmiki and the Ramayana" points out that in Tamil, there is the Kamban's Ramayana; in Hindi, the Ramayana of Tulsidas. Faizi, the famous Sanskrit scholar in the Court of Akbar the Great, was the first to translate the whole of Ramayana into Persian. After him many other translations followed. One translation in Persian verse exists in a manuscript form in the Punjab University Library. A great Italian translator Gorresio translated the whole poem into the Italian language. The whole cost of this publication was borne by Charles King of Sardinia. M. Hippolyte Fauche brought out a French version of Gorresio's edition. In Germany, William von Schlegel published the text of the first two books with a Latin translation. In America, Prof. E. Washborn Hopkins has followed the analytical method in his book, "The Great Epic of India" published in the Yale Bicentennial publication. In England, the Ramayana was first translated into English early in the 19th century. The Asiatic Society of Bengal selected it for publication. But the book did not endure. Many epitomes of the story and translations in prose or verse in part or whole have since appeared, but the most important is the metrical translation of R. T. Griffith. The writer concludes by saying that the prophesy which the great Oracle Brahma delivered to Valmiki in pre-historic ages has been literally fulfilled.

* * *

In the course of his speech at the Third Bellary District Conference, Dewan Bahadur L. A. Govindaraghavier said: "You find most influentia missionary bodies drawing people of the depressed classes to their fold. I am not one of those who object to change of religious faith when one is convinced that such change is needed..... We have about fifty millions who are untouchables. Think of them all becoming our enemies. If fifty millions of people become our enemies, what would be our position? We might be much larger in number but when you find a man being goaded by the memory of the acts of cruelty to which he has been subjected and when you find that his education and welfare are taken care of by foreign agencies, he takes full advantage of the power of mischief that he possesses, and if he is prepared to turn his power against us, what is the good of our representative institutions, what is the good of Local self-Government, if in our own house there is perpetual war in attempting a reconciliation."

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The high caste people of India who clamour for Home Rule must give up their caste feelings of superiority to form a nation just as the Samurai renounced their power in Japan.

* * *

The Annual Report of the Depressed Classes Mission, Mangalore, for the year ending 31st December, 1915, is very interesting. Of the various principal institutions of the Mission, Schools form one. The year began with four schools—3 day schools and one night school. During the year under report one day school and three night schools were opened. A special class was also opened for instruction in English. Out of 230 pupils 31 are girls. In the Boarding House, select students are admitted up to a maximum of 10 at a time, These in addition to school lessons, receive training in the several useful industries. They are also trained in habits of cleanliness, good conduct and sobriety and receive instruction in religion and morals. In addition to the Weaving Industry taught at the Industrial Institute, a carpentry class was newly opened in August and brought an income of only Rs. 51-9-9. The Eri-silk worm rearing, the making of Tennis and Badminton nets, and money bags, etc., are some of the minor industries in which instruction was given to pupils. The Mithra Mandali is a socio-religious Association, the Members of which meet once a week for Bhajan and discussion of matters concerning general welfare. In the Panchama Colony, the year closed with 42 families consisting of 182 souls against 169 of the previous year. The year began with Rs. 80-4-0 including this the total receipts in the year were Rs. 2,760-8-4 against Rs 3,060-2-3 of the previous year. The expenditure amounted to Rs. 2,663-0-1 against Rs 2,979-13-9 of the previous year. The report thanks the Depressed Classes Mission Society for India for the loan of Rs. 175 granted. On the whole the year under report marked some progress. Great credit is due to the two Joint Secretaries and the President for the excellent work they have done during the year. This Mission which is the only one of its kind conducted wholly by Indian Agency on Indian lines and supported entirely by public subscriptions, deserves every encouragement. We heartily recommend the Society for the generous public.

* * *

An Englishman writing to the 'Review of Reviews" suggests that a Women's Church be started and promises that he would contrbute his mite to it.

* * *

A new Plague in New York.—Since June an epidemic of infantile paralysis has been raging in Brooklyn and on the Manhattan side of New York. Up to the middle of August there has been 6,000 cases notified, and something like 150 fresh ones were then being reported daily. Nearly 1,500 infants and several adults have died. The most terrible feature of the disease is that the majority of those who escape death are permanently crippled. It is said to have originated in the dirty and unhealthy condition in which people in the East side live, The disease is spreading rapidly and attacking rich and poor alike.

CC-0. Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Messrs. Williams and Norgate are the publishers of a new book called "A Spiritual Pilgrimage" by Revd. R. J. Campbell. We believe this book will be of great interest to our readers in view of the widespread interest that has been aroused by the retirement of the Revd. R. J. Campbell from the pulpit of the City Temple and his ordination as Priest of the Church of England.

* * *

The Theistic Church of England founded by the late Revd. Charles Voysey 44 years ago, is for the absolute unity of God and the natural humanity of Jesus, etc. Four years back Charles Voysey breathed his last and was succeeded by Revd. Walter Walsh, D. D. This Church is to-day face to face with a formidable crisis. The Church Committee has issued a circular to the members intimating that Dr. Walsh and choir and other persons employed have already received notice to terminate the Church contracts with 31st October. Meanwhile Dr. Walsh threw the subject open for discussion inviting all interested to state their views. These views were published in the Church bulletin; many have come forward to speak of the necessity of maintaining the Church intact. Dr. Walsh himself proposed to reduce the expenditure of the Church by £570, himself working on shorter allowance and reducing the deficit from £650 to 480. This could easily be raised from the several supperters who came forward with their donations. But the Committee was obdurate. In its meeting of the 27th September last, it decided on closing the Church. But the date of the resignation of the existing Committee was fixed for January instead of 30th November. In that meeting a deeper cause than that of finance was revealed. It is the dissatisfaction of the Committee with their Minister. Dr Walsh is a pacifist and his views against the war were resented by some of the members of the Church. Dr. Walsh was a pacifist long before the war was commenced and this was well-known to the Committee and other members at the time they appointed him. As Dr. Walsh discussed the proceedings of the meeting in a bulleting of the Church, the Committee has suspended the publication of the bulletin and Dr. Walsh has also terminated his contract.

* * *

Sir Oliver Lodge thus writes about his book, "Raymond":—

This book is named after my son who was killed in the war.

It is divided into three parts. In the first some idea of the kind of life lived and the spirit shown by any number of youths, who went to the front, is illustrated by extracts from his letters. These letters are not supposed to be remarkable; though as a picture of part of the life at the front during the 1915 phase of the war they are very interesting.

The second part gives specimens of unusual communications. Indeed those here quoted have rather special features, by reason of assistance given by the group of my friends "on the other side" who had closely studied the subject. It is partly owing to the urgency therein indicated that I have thought it my duty to speak out, though it may well be believed that it is

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

not without hesitation that I have ventured thus to obstrude family affairs, I should not have done so were it not that the amount of premature bereavement at the present time is so appaling that the pain caused by exposing one's own sorrow and its alleviation, to possible scoffers, becomes almost negligible in the view of the service which it is legitimate to hope may thus be rendered to mourners if they can derive comfort by learning that communication across the gulf is possible.

The third part of the book is designed to help people in general to realise that this subject is not the bugbear which ignorance and prejudice have made it, that it belongs to a coherent system of thought full of new facts of which continued study is necessary, that it is subject to a law and order of its own, and that though comparatively in its infancy it is a genuine branch of psychological science. This third part is called Life and Death because these are the two great undeniable facts which concern everybody, and in which it is natural for everyone to feel a keen interest, if they once begin to realise that such an interest is not futile, and that it is possible to learn something real about them.

* * * *

During the debate on the Special Register Bill, August 15th, providing for the reinstatement on the Register of those existing male voters who have been accidentally disqualified by the war, Mr. Asquith declared that Women Suffragists have now "not only a reasonable, but, from their point of view, an unanswerable case." He pointed out, what Suffragists themselves have urged, that if a new class is to be brought into the electorate, "during the war the women of this country have rendered as effective service for the prosecution of the war as any other class of the community." A further argument of the Women Suffragists which specially appealed to the Prime Minister was that when the war comes to an end and the process of industrfal reconstruction has been set on foot, the women have a special claim to be heard on the many questions which will arise directly affecting their interests. "And" said Mr. Asquith, "I say to the House quite frankly that I cannot deny that claim."

On August 18th, Mr. Gulland, the Chief Whip, received (in place of Mr. Asquith) a deputation representing the Glasgow Centre of the Northern Men's Federation for Women's Suffrage and assured them that they "had nothing to fear, and might consider Women's Suffrage as practieally safe. It was only a question of time when women would be given the vote."

After such statements as these, no one can deny that the cause of Women's Suffrage has made great strides. At the moment, there is a lull pending the deliberations of the Conference on Electoral Reform which is to meet during the Parliamentary recess. It was at first hoped that Women Suffragists would be directly represented at this Conference, but apparently this idea has been abandoned. Suffragists will, however, do all in their power to further their cause by supplying, among other things, evidence of

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the extent to which women have risen to their country's need by filling the places of men called to the front. It is felt that such evidence will be of the utmost importance in deciding the issue, (Monthly Bulletin of the National Union of Women's Suffrage Societies.)

PURE RELIGION *

By

Rev. WALTER WALSH. D,D.

"We are for religion against the religions" (Victor Hugo .*Les Miserables*).

"We are for religion against the religions," exclaims Victor Hugo. It is a grand thing to see Leibnitz at his prayers. To behold Voltaire worshipping is beautiful.

If I were myself pressed to give a definition of religion, I would say· Religion is the worship of God combined with the practice of goodness, Religion is the feeling of the human soul at its best, exprssing itself in the best of deeds. But, as the human soul is subject to growth, the forms and deeds in which it expresses itself differ greatly in different ages and among different people. Religion, as the divine principle in the soul, is the same in all ages—yesterday and to-day and for exer. But the religions vary:—here as human sacrifice and cannibalism; there as fire-worship: yonder as fetichism; at another place as high mass; and yet again as the silent prayer of a Quakers' meeting. Religion is the essence; but forms and moral practice create distinctions between differing churches, beliefs, theologies; which are as numerous as the opinions, prejudices and social customs of mankind; as numerous even as their myths, fables, superstitions and hallucinations. How wise, therefore, was Hugo when he declared for religion against the religions. And Schiller too, saying,—"Which religion do I profess? Not one of those you name to me. And why none? Because of religion itself."

We must not confuse religion with worship. Creeds and confessions, prayers and bible-readings, church-goings and sermonizings do not constitute religion, though we have got into the habit of calling them "public worship." We hold them to be worship neither more nor less than the telling of beads at Rome, the beating of tom-toms before Indian idols, or the voice of the bull-roarer in the Australian bush. We get the true meaning of worship in a well-known passage from Tennyson,—the passage in which he represents King Arthur urging the knights of the Round Table

> To love one maiden only, cleave to her
> And *worship* her by years of noble deeds,
> Until they won her

To worship God "by years of noble deeds" is pure religion. No ceremony or ritual has any value whatever except as an aid to the true worship by noble deeds,—the aspiration of the soul towards Goodness combined with the

* A Sermon preached in London

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

practice of goodness,—or holiness towards God and charity towards man Aloofness from worng and despotism is worth scores of prayers. Participation in just social reforms and efforts towards equal rights and liberties constitute acts of worship for purer than all the masquerading of ecclesiasticism from the Pope of Rome or the Patriarch of Petrograd downwards. The abrogation of chartered worng and legalised injustce is a sacrament that yields to none in spiritual value. That Jerusalem presbyter whom tradition asserts to have written *The Epistle of James* was at one with Hugo and Schiller when he taught, "Pure religion and undefiled before God and the Father is "this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Temples may be good in their way; but they are only temporary makeshifts. Sacrifices may be good in their time; but they are only accidental and passing. Monastic vows and baptisms and christenings and eucharists are quite non-essential. The only essential rites of religion are purity of heart and benevolence of life.

We are now in a position to see that pure religion looks both towards God and towards man. With one hand it points to heaven; with the other to earth. It has crystallised into the phrase, "Love to God and love to man." Pure religion, therefore, puts us right with God by teaching us to love him; and right with man by inspiring us to serve him. When we translate that love into great deeds of human emancipation, vindicating the right, upholding justice, manifesting pity and compassion and mercy, we are shedding the love of God upon the world. And when we have purity and truth within, it is because the love of God is shed abroad in our hearts. Pure religion recognises God as the sum of all desire, and man as the end of all effort. In proportion as God's love glows like an alter fire in the inner being, will the love of humanity issue forth in streams of living and healing activity.

In early Christian times, "to visit the fatherless and widows" was considered a mark of pure religion. And truly in those times the hardships of such unfortunate "relicts"—to use the quaint old English word—were so extreme that the alleviation of them might well be made the extreme proof of religion. But the Bible word "visit" implies something more vital than a formal or social call. When Jehovah delivered his people from Egypt he was said to have *visited* them. And to have *visited* Job when he restored him to health and wealth. And sometimes we speak of a *visitation* of God. To give a few kind words and a few shillings to a bereaved and impoverished woman, or to clap her children into a semi-prison called an orphanage, does not represent the extreme of pure religion. We must distinguish between patronage and philanthropy. And there is a great deal of pottering philanthropy. We have not really proved ourselves the friends of the poor till we have exerted ourselves to lift them above servile conditions up to self-help and honourable independence. But this cannot be done without political action; and so politics frequently becomes the evidence of pure religion.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Widows and orphans, however, are but types of the poor and friendless and oppressed classes— or those our Indian friends speak of as the *de*pressed classes,—a most plaintive and pity-provoking term, the "depressed" classes! The principle of true religion is displayed when we consistently take the side of the weak against the strong, standing between the uplifted rod of the oppressor and the crouching form of his victim. If I can deliver a defenceless woman from a rack-renting landlord, or turn a slum area in to a group of healthy homes, or rescue his victim from the snares of some swindling Shylock of a money-lender—more often Christian than Jewish—or merely free some terror-stricken child from a bullying playmate; yes, or even persuade the stone-throwing boy to spare the life of the cheery chirping sparrow, in proportion as I can do one or all of these things I am worshipping God by serving his creatures. There is no higher religion than that indicated by Coleridge in his well-known but never too often quoted lines.

He prayeth best who loveth best
All things, both great and small;
For the dear God who loveth us
He made and loveth all.

That is the best answer I know the question, How to worship God!

But the leading of pure religion gives to our thoughts a yet wider sweep. It is not enough, by personal effort, to redress such individual wrongs as come under our notice. We have to seek to change the whole condition of things by which enormous masses of people suffer inhuman and therefore irreligious injuries. Moses did a grander thing when he emancipated a whole nation—which was a political action—than when he delivered one Hebrew from one Egyptian. Abraham Lincoln did well when, at the slave mart, he swore, "If ever I get a chance to hit this thing, by the Eternal, I'll hit hard!" But he did better when he proclaimed freedom to an entire race, and that again was politics as the outcome of religion. It is the purest religion to range ourselves alongside the defrauded and handicapped many against the patronage and tyranny of the few; to contend for the reform of abuses and the abrogation of oppressive laws; to claim for the men who work the soil; the right to live upon the soil; to resist the demands of land proprietors for a price upon the people's bread; to demand the abolition of poverty, of temptations to national drunkenness, of slumdom, of military systems throughout the world;—all this is manifestly an essential part of that pure religion which consists in love to God and love to man. All this was strongly insisted on by the New Testament writer I have referred to. He insisted that God was no respecter of persons. He denounced the hypocrisy of those who gave nothing but fine words to the naked and destitute, leaving them hungry and naked as before. He denounced the exploiters who defrauded the labourer of his wages. That was his idea of pure religion. Which of us does not agree with him?

(To be continued.)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

TOPICS FROM PERIODICALS.

WHAT IT MEANS TO BE A VEGETARIAN

(From *the Universal Republic.*)

If as a vegetarian you eat all other things in sight except flesh, you are far from being a vegetarian.

If you still wear furs and feathers with no qualms of conscience you are not a vegetarian.

If you do not extend the warm hand of fellowship to all mankind, thinking evil of none, showing charity to all, you are not a vegetarian.

If you cannot deny yourself whatever your traditionally perverted appetite calls for, you are not a vegetarian.

If you have not risen on the heights of inspired thinking and clean desire to benefit others, with no thought of selfish gain, you are not a vegetarian.

Thousands imagine that because they have tabooed the eating of their little brothers they are entitled to be termed vegetarians. While "vegetarian" comes from the old Latin root, "vegetus," meaning "vigorous," "healthful," "vital," it means much more. With a body built of clean, humane food, refining processes take place which entirely regenerate and place one on a plane or ethical and spiritual eminence which vibrates an atmosphere of the essence of all that is righteous and holy.

Such a state is worth striving for. It will not come instantaneously. It will be years developing, showing all the while greater unfoldment, actuating toward a life which will be potent with good and practical deeds.

If you can disregard old habits, break loose from tradition and accept all new and valuable thought, selecting from the chaff only that which you can use for good; if you can eliminate prejudice from your heart, envy, selfish desires, extending sympathy to all, then you are nearly approaching what real vegetarian living will accomplish for those who seek its innermost value.

If you can look into the face of an outcast from society and see therein the human heart, misdirected, maltreated, driven by tragic condition on to the terrible depths to which the creature has fallen, see gleaming forth the latent flame of purity and higher desire, then you are what real vegetarian living makes one.

If you can see beyond the present moment and know that all this evil, this sorrow, this woe and misery of the human race are but stepping stones toward a higher development and wish to aid in the good work, then you have not lived in vain and striven for cleaner and more humane life for yourself.

LIFE'S COMMON WAYS.

By

MRS. JAMES ALLEN.

"Truth embodied in a tale can enter in at lowly minds."—*Tennyson.*

(From *the Epoch*)

How often the tales of our childhood, tales told us by a servant in the nursery to stay our tears over some broken toy or little disappointment; or some story told by our elders, not intended for our ears, have come back to us in after life, no longer as a passing amusement, but pregnant with meaning, and rich with suggestion.

The other day I was very much impressed with this thought, born, no doubt out of a new happiness, a deep sense of joy, which came to me in one of the most unexpected and commonplace of ways. And is it not true that our deepest joys, the greatest things in life often come to us through the most ordinary channels? We look for them to come to us along some special highway, and, lo, we meet them on the common pathway! we thought some important messenger would be dispatched to convey to us the great news, and lo, we find it in the hand of a little child! We dreamed of "special dispensations", but we found all we looked for in the common events of an ordinary working day! And as I mused on these things back to my mind came a day long, long ago when I played at my mother's feet, and my father came into the room "booted and spurred" from a long ridge over the mountains—those wonderful blue mountains that always are hidden in my heart, the memory of which I know I shall carry with me when I go hence. And as they sat there, chatting of many things, those whom he had met at the shooting lodge, the sport they had had, the good wishes he had to convey to her, and many other little items of interest which I have forgotten, he told her a story, and that story I have never forgotten, it still lives, every word of it, as vividly in my mind as on that day long ago when I heard it, and I know I have never told it to anyone before, I am quite conscious that I am telling it to you for the first time, telling it to you to illustrate what I have been saying, how the greatest values of life often come to us through the most commonplace channels.

And this is my father's story as well as I can tell it in his own words.

While I sat with Lord ——in the garden one morning a little barefooted ragged boy came across the lawn with a parcel in his hand. It was a very dirty parcel, roughly

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

wrapt up in brown paper, and tied round with a fragment of coarse wine, not even sealed. "Hello my lad, and where do you come from, and what have you there ?" asked Lord ——

"Shure, an' its a parcel for ye, me Lord," said the boy, pulling at the lock of black hair on his forehead, "the mail car driver axed me muther to let me run across with it and there are no letters for your Lordship to-day at all, at all."

Lord——laughed heartily as he took the dirty parcel from the lad's hands, saying, "Well, off with you now to the kitchen and have a good meal, and mind you bring me some letters to-morrow." Then he carelessly tossed the parcel on to a chair and leaning forward to me in a careless attitude he whispered, "Do you know what that dirty bit of brown paper contains ?" "How should I know ?" said I. "I wonder now if you could guess," said he, with a merry twinkle. "Oh, maybe tobacco or cigars," said I, or maybe some household thing you could'nt purchase at N——or W——; or maybe its perfume for her Ladyship, or chocolates for the children."

"Wrong every time," said he, "and what is more you would never guess what lies inside that bit of dirty ragged brown paper if I kept you here all night." Then glancing round to be quite sure no one was listening he whispered to me the secret of that very insignificant paper parcel lying on the chair by his side. I gasped with astonishment, and exclaimed, "You are joking, you would never risk it." "I am not joking," he said, "and if you will come into my den with me I'll show them to you." And sure enough when he unwrapped that parcel, there in a cardboard box lay the leather case containing the whole of the——family diamonds! "The setting was old and worn," said he, and I had promised the wife they should be re-set and cleaned, so I left them in town when we came here with instructions that they shonld be sent on here just as you saw them, unsealed and unregistered, just like any comman parcel. "But," I began,—— "Oh, I know all you are going to say," he interrupted, "diamonds worth a king's ransom coming across Ireland in a brown paper parcel, coming down from W——in the well of an Irish jaunting car; diamonds that have been in the——family for generations; stones that money could not buy, carried across seven miles of bog and mountain in the hand of a little helpless child! Are you mad ?" No, my good man I am not mad, I never did a saner thing in my life. I know if these diamonds were coming across Ireland with an escort more than one London sharper would have thought it worth his while to run some risks to get them, and he may have succeeded. I have no doubt there are many who would have thought it jolly well worth their while to have come all the way to the wild west of Ireland just for the pleasure of meeting that little boy between here and the mail car. No, no, send an escort with them and you may as well invite London to grab them, register the packet and you at once excite suspicion. The safest way is always the way of the common-place and ordinary, and here you have the proof." "But are they safe here," said I, "remember you are miles from anywhere, and only a few servants about." "Nobody knows they are here, not even my wife," said he, "nor will anyone know but you and I until that same brown paper parcel has ridden back to town again in the bottom of one of my trunks." "They went to London the day before yesterday," said my father, "and I had a wire this morning to say they had arrived safely, so there is no harm in my telling the story."

* * * *

And the moral of that is, as the Duchess said to Alice,—

Don't despise the "brown paper parcels" of life; nor neglect the ordinary tasks and duties; nor shun the common pathways of men; for who knows which of them may bring to you the happiness you yearn for, or by what unthought of agency God may be conveying to you the treasure that your heart would not exchange for a king's ransom.

LILY L. ALLEN.

THE ETHICS OF NON-RESISTANCE.

(From *the Ethical Movement.*

It is a little surprising that a certain number of Rationalists should have suddenly revealed a lively affection for the Christian ethics which their fathers scorned. Their good faith need not be doubted, but it is worth while to give some consideration to its rational basis. We may concede the possibility of a particular idea being both Scriptural and reasonable, while remaining convinced that the doctrine of non-resistance to evil meets the latter requirement. This doctrine has been generally objected to by freethinkers as having an anæmic and even immoral tendency. Whether it is to be considered as binding in the literal sense, or is to be taken with several grains of reason, it has always been a paradox and a perplexity. What does it really mean ?

Evidently the idea underlying the Christian injunction to "resist not evil" is that by submission to the evil-doer we appeal to his better feelings, and do more awaken repentance for the wrongful act than would be effected by vengeance or punishment. What is desired is the reformation of the offender, and the best way to secure this is to return good for evil, to put before him so striking a contrast between his actual conduct and the ideal conduct that he will be disposed to act differently for the future.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The Rationalist must concede that there is some force in this argument. A soft answer does tend to turn away wrath, and to requite evil with good does frequently render the ill-doer less aggressive in future. But it does nothing to repair an evil once committed, and reparation of some sort our sense of justice demands. The force of the counsel to submission depends on the moral capacity to which the appeal is made. Presumably the evil-doer is not richly endowed in this respect, for, if he were, the wrong would not be committed. The precise point at which he is likely to be shamed into repentance can never be easy to ascertain. Probably some degree of moral sensibility lies more or less dormant in almost everyone, and only needs an appropriate stimulus to be roused into activiy. The normal condition of humanity is a kind of moral balance, in which good is returned for good, and evil for evil. This is more in harmony with the notion of justice than returning evil for good, or good for evil. Even revenge is, as Bacon says, "a kind of wild justice." And one cannot help thinking of the advice of Confucius to meet kindness with kindness, and evil with jtstice. If evil were always recompensed with good, can we be sure that the desired effect would be produced? Would not the temporary benefits of selfishness be preferred to the deferred advantages which might result from regard for others. The pleasure of doing right for right's sake does not appeal to persons whose moral perceptions are undeveloped. Certain natures respond tothe moral stimulus, others are morally so obtuse that generations of culture would be profitless. There is always the possibility of improvement; but the individual who is doubtful how he should requite an injury naturally looks to the immediate results of his action, and has a right to expect that the sweetness of his examaple should not be thrown away.

According to the Gospel record, Jesus gave no reason why evil should be endured, nor did He distinguish between external or physical evil and internal moral evil. Why should the one be permitted and the other reprehended? What is the purpose of human life if it is not to overcome moral evil? Is not life an incessant struggle between the higher and the baser impulses of our nature? Jesus emphatically enjoined us to resist evil tendencies when they are manifested in ourselves. "Deliver us from the evil one," "Resist the devil, and he will flee from you," are only picturesque exhortations to spiritual struggle. All moral progress depends on the success with which evil dispositions are fought against and mastered. But if evil dispositions directed against us are not to be resisted, it is not easy to see why similar tendencies in ourselves should be sternly checked. Consistency requires that evil, whatever form it takes, should somehow be overcome. The real question is how it is to be done. If the man who robs us is to be rewarded, we also should be rewarded if we forthwith rob someone else to make up for our loss.

Moreover, why should not the converse hold with regard to good? Moral good is promoted by yielding to its influence instead of doing all we can to retard it. Is it not the same with evil? If we were so misguided as to wish to frustrate the good we should certainly do so by taking up an attitude of opposition. If we wish to frustrate evil we should naturally consider opposition the most appropriate course. In short, it seems clear that as a general principle evil can best be overcome by active and vigilant resistance,

Consistent application of the doctrine of non-resistance is practically impossible. Where are we to stop? Is all evil to be submitted to, or only certain degrees and manifestation of evil? Are wrong action done by others to be acquiesced in, while our own are condemned? Does not the rule apply all round? If evil should be rewarded what is the guerdon of virtue? The doctrine of non-resistance affords no clear rule of guidance, and so far as it is carried into practice is likely to result in moral confusion and spiritual apathy. By ceasing to struggle against wrong we are helping to strengthen and perpetuate wrong.

What most nearly concerns us is the form which resistance to evil should take Where spiritual forces have a chance to act successfully spiritual forces should be employed. This applies specially to the inward conflicts which everyone has to go through. It applies also to the conduct of others where there is a reasonable likelihood of an effectual appeal to conscience. But it is difficult to see that spiritual resistance to physical evil offers a promising field of action. There are times when physical resistance becomes the only means that can be used. Is a burglar likely to be reformed by presenting him with dubble the plunder he hoped to carry away? If householders got into such a dangerous habit would not the law have something to say about condoning felony? For every instantaneous conversion of that sort should we not have a dozen burglars walking off chuckling over their booty and the simplicity of their victims? Would the garrotter be seized with remorse on being rewarded with a five-pound note for snatching an old gentleman's gold watch? And even if the moral appeal were desirable, how often would there be time to make it? We may conclude that the doctrine of non-resistance to evil is neither just nor practicable.

How far these considerations bear on the position of the man who conscientiously objects to take part in military service of any description is a problem which each person must settle for himself. Liberty of conscience is a precious possession, bur emergencies sometimes arise in which each individual should place his whole being, conscience included at the service of the State, as a return for the benfits of living in a civilised community.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

SAMPLE FREE

THE WORLD FAMOUS

KAMINIA OIL (REG.)

THIS Oil is composed of excellent drugs, is delightful to use, is the very essence of refinement. For beautifying and increasing the growth of hair, to prevent it falling off, to restore its natural colour, nothing equals Kaminia Oil.

It cures baldness, nervous dizziness, weakness of memory, headache and similar diseases. In all skin diseases its effects are marvellous.

Kaminia Oil has the most idyllic fragrance which lingers delicately in a way to be pleasing to the dainty.

BE CAREFUL TO GET "KAMINIA OIL" ONLY AND ACCEPT NO SUBSTITUTE IN ANY WAY.

Price Re. 1-0-0 per bottle, V. P. P. annas four extra; for 3 Bottles Rs. 2-10-0, V. P. P. As. 7 extra; for 1 doz. bottles Rs. 10-0-0, V. P. P. Rs. 1-8-0 extra.

N.B.—SAMPLE FREE on Receipt of Half Anna Postage Stamp.

Read the following evidences:—

Mr. M. S. Pillai, Assistant Master, K. V. S. High School, Virudupati, S. I. Ry., writes:—"I have tested your Kaminia Oil, and I am of opinion that it is the most useful Oil for promoting the growth and beauty of the hair. Please send one more bottle and oblige."—15-5-11.

Mr. Ahmed Bux Jamalji, Merchant, Erinpura Road, writes:—"I am glad to certify that your Kaminia Oil possess marvellous efficacy, as in many cases I have experienced, and seen that people suffering from daudruff, and from other diseases of head and brain, proclaim our preparation is unrivalled over the whole surface of the world, and it is my everlasting prayer that its fame may ever increase and you may be blessed everywhere on this account."

Otto Dilbahar (Regtd.)

THE PERFUME OF ORIENTALS

SWEET. DELICATE. LASTING. EXQUISITE. Made from the pure extracts of selected natural flowers, without any mixture of alcohol or spirit. Just a few drops on your handkerchief or coat sleeves, give the smell of a real flower garden around you No matter however powerful the scents others may be using, this

OTTO DILBAHAR PERFUME

comes up above them all and attracts notice in spite of them. Write for a phial to-day.

Price small bottle As. **8**. Price Midium size As. **12**. Price large ½ oz. bottle Rs. **2**. V. P. P. As. 4 extra. Sample phial As. **2**. Perfumed Card **one anna.**

Sole Agents

ANGLO-INDIAN DRUG & CHEMICAL COMPY.

16 Market, Bombay.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

FIVE GOOD POINTS!

☞ OUR WORLD RENOWNED KESH-RANJAN IS FAMOUS FOR

1st.—Excellence of quality.
2nd—Delicious and sweet fragrance.
3rd—Perfectly cooling virtues.
4th—Hair-preserving property.
5th—Perfection on all points.

TRY ONLY—FOR ONCE AND BE CONVINCED.

Price of one Phial	...	Rs. 1 0
Packing and Postage	...	Rs. 0 5
Three Phials	...	Rs. 2 8
Postage extra	...	Rs. 0 11

HEALTH! PROSPERITY! LONGEVITY!

A man's highest ambition is always to attain the above three, and unless your *blood* is pure, you cannot be healthy and prosperous. If you are bothered with any of the following troubles, *viz.*, Chronic Skin-diseases, Scrofula, Anemia, want of blood, paleness, impure blood, lack of ambition and vigor, debility, weakness, ulcers, loss of appetite, tired feelings, emaciation, and worst form of syphilis and mercurial eruptions, commence at once with our world-renowned blood-purifier and restorative *Amrittaballi-kashaya* which will virtually, purify, revitilise, renew the blood and restore hope, pleasure, happiness, vigor and cheerfulness of mind! it is not a new thing but already cured lacs of patients during last 20 years.

Price per phial	....	Re. 1 8
Packing and Postage	....	As. 0 11

PRESCRIPTIONS with or without Medicines are sent to every part of India, Burma, Ceylon, Straits Settlements, Cape and the British Isles, on receipt of concise conditions of disease.

Kaviraj Nagendra Nath Sen,

GOVT. MEDICAL DIPLOMA-HOLDER

Member of the Chemical Society (Paris), Society of Chemical Industry (London), Surgical Aid Society (London), Chemical Society (America), &c., &c

Nos. 18-1 & 19, LOWER CHITPUR ROAD, CALCUTTA.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The Man who knows Atank Nigrah Pills

usually knows enough to buy them.

This advertisement is meant for those who need

ATANK NIGRAH PILLS

But Don't know them.

They soothe the tired nerves, make digestion easy, give strength and vigour to the system, cure brain fag, Constipation, etc.

For further particulars ask for our "**Kamshastra.**"

Vaidya Shastri Manishanker Govindji,

ATANK NIGRAH PHARMACY,

Jamnagar-Kathiawar

AND

157/8, Broadway, Madras.

LONG LIVE THE KING

AND

EVERY ONE

WHO TAKES

BATLIWALA'S AGUE MIXTURE or BATLIWALA'S AGUE PILLS

Batliwala's Genuine Quinine Tablets gr. 1 each bottle of 100.

Batliwala's Genuine Quinine Tablets gr. 2 each bottle of 100.

Batliwala's Ague Mixture for Fevers, Malaria, Influenza, etc.

Batliwala's Ague Pills for Malaria, Fever, Influenza, etc.

Batliwala's Tonic Pills for pale people and nervous breakdown.

Batliwala's Tooth Powder for Preserving Teeth.

Batliwala's Ringworm ointment for ringworm, Dhobi itch, etc.

MAY BE HAD FROM ALL DEALERS IN MEDICINES OR FROM

Dr. H. L. Batliwla Sons & Co., Ltd.

No. 191, WORLI 18 BOMBAY.

TELEGRAPHIC ADDRESS :—"**Doctor Batliwala Dadar**"

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Our Head-quarters have been removed from Porto Novo to Tanjore.

P. SUBBAROY'S

World-renowned and most Efficacious Ayurvedic Medicines.

Awarded several medals and certificates of merit at various Exhibitions.

Concentrated Lemonade Powder.—Each bottle will make about 8 big bottles of best and fresh Lemonade if diluted with ordinary cold water. A very pleasant beverage always available and that too in a portable condition. Annas 6 per bottle. V. P. P. charges 1 to 4 bottles As. 5 only extra.

Concentrated Rose Water.—Sold in ½ oz. bottles only, each bottle will make 3 big bottles of best Persian rose water, if diluted with hot water. A novel preparation, As. 8 per bottle. V. P. P. charges for 1 to 6 bottles As. 5 only extra.

Musk Lavender Water.—It is a special make of my own; and not a stuff of foreign importation. It is particularly prepared to suit refined tastes and fashions and has a peculiarly sweet and lasting perfume, equal to the best Lavender Water of Persian make. This is an extra strong and concentrated perfume, unlike those ordinarily sold in big bottles in bazaars. Sold in ½ oz. phials only. It is purely a Swadesi manufacture. Price per bottle As. 8. V. P. P. charges for 1 to 6 bottles, As. 5 only extra.

Eau-De-Cologne.—It is a very delicate perfume, exquisite, soothing and most refreshing in aroma. It is both a necessity and a luxury. It is highly recommended in cases of nervous headaches and all nervous ailments. This is an extra strong and concentrated perfume unlike those ordinarily sold in big bottles in bazaars. Sold in ½ oz. phials only. It is manufactured in our laboratory and is not a foreign importation. It is, therefore, a purely Swadesi perfume. Price per bottle As. 8. V. P. P. charges for 1 to 6 bottles As. 5 only extra.

PLEASE APPLY TO:—

P. SUBBAROY,

Ayurvedic Pharmacy,

SRI VENKATESA PERUMAL KOIL SANNATHY,

TANJORE.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

WHAT YOU CAN DO FOR YOUR HAIR.

YOU CAN—Kill the harmfull germs in the hair-roots which make the hair fall out and become prematurely grey, by using daily our deliciously scented **Surama.**

YOU CAN—Make the hair soft, silky and remove all the brittleness if you daily use our highly-sented **Surama** in bath and dressing time.

Price per phial As. 12. Packing and Postage As. 7.

BATARI TAILA
OR
THE ANTI-RHEUMATIC OIL.

Acts as a charm in acute or chornic Rheumatism, Sprains, Bruises, Stiffness or swelling in the Muscles or the Joints, Spasmodic pain, and affections of the nerves, etc. It allays pain and irritations, encourages general absorption, and regulates the circulation of blood in the affected parts.

It eradicates those obstinate diseases thoroughly, effectually and permanently.

One single phial will convince the patient of its supreme efficacy.

Price Re. 1-5. Post free.

S. P. SEN AND CO.,

Manufacturing Chemists,

19-2, Lower Chitpur Road, CALCUTTA.

DO NOT RUN

Hither and Thither but be coo and self composed !!!

When **Cholera** breaks out in a family, what the householder will do ? he must admjnister at once

Dr. S. K. Burman's

Extract of **CAMPHOR**, the best and most effective Cholera Prevention of the age.

Price annas 4 per phial. Packing and Postage 1 to 4, 5 annas.

RING WORM.

That Nasty Disease !

Cured safely by Dr. Burman's **RING WORM OINTMENT.** A sure and certain Cure for all Skin Diseases, Ring Worm, Tetter, Acne, Pimples, Ivy poisoning and all kinds of skin troubles. All irritation stopped instantly after the first application. This is a tried medicine of proved success and can be used without the least hesitation. The medicine does not spoil the clothes and is quite harmless as it does not contain poisonous substances.

Price annas 4 per phial Packing and Postage 1 to 6. 5 annas.

DR. S. K. BURMAN,

5, Tarachand Dutt's Street, CALCUTTA.

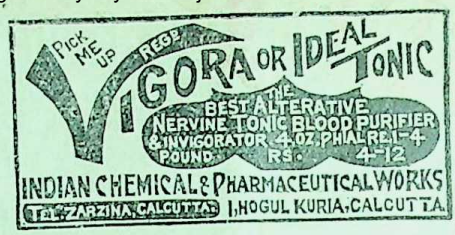
Telegraphic Address—"**Camphor**"

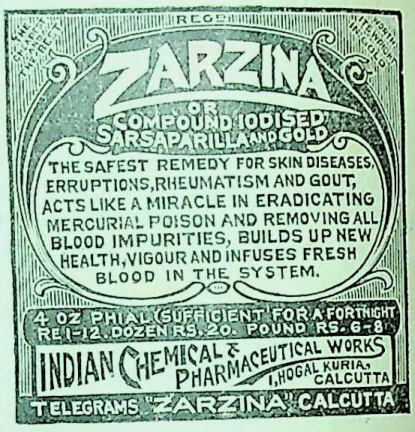
AGENT:—**Messrs. KARTIK & Co.,**

33, South Tank Square, MADRAS

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri





The Indian Polytechnic Co-operative Association.

Working for the establishment of neo-co-operation which **in the opinion of foremost economists promises to be the solution of India's greatest problems.**

The attention of all who realise the vital importance to India of industrial development and popular and technical education is earnestly directed to the Indian Polytechnic Co-operative Association established to restore the old essentially co-operative industrial system in the modernised form of neo-co-operation. It is the true system of India, the only one that suits the character of the Indian people, and that will bring India prosperity and not exploitation with the notorious evils of the capitalist system.

The following are some quotations from men standing in the very front rank :—

Hon'ble Mr. D. E. Wacha, regarded as the leading practical economist of India wrote "You will always have my support" "Those who have patiently heard you readily recognise **that yours is a scheme which.....would ultimately bonefit society.**"

Among statesmen of the first rank :—

The Late Lord Roberts wrote "It appears to me an honest attempt at the solution of problems of the greatest moment to the State."

Sir Horace Plunkett the eminent member of the Indian Industries Commission wrote "Your essay on the co-operation of the future **is intensely interesting and well thought out**.....I assure you you have the deepest sympathy of a feellow worker."

Lord Crewe and **Lord Milner** are among the eminent statesmen who have expressed interest. Mr. J. B. Pennington, I. C. S. retired, Hon. Sec. Educational Colonies Association called attention to this plan as "**the only one that will ever solve India's problem of popular education.**"

For inpormation apply to the Indian Polytchnic Association, 5, Royal Exchan e lace, Calcutta.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

WAR LITERATURE, ETC.

THE

"New Reformer" War Numbers

(from August 1914 to July 1915.)

Bound in Volumes. Each Vol. Rs. 4.

This contains very interesting, instructive and useful information about the war from the pen of eminent writers both in England and India.

The Great Co-operation.

By Col. T. F. Dowden, late R. E.

A brief sketch of the Co-operative methods of work of the world. Price Re. 1.

Co-operation with God and the Neighbour.

Co-operation arising from the spiritual sphere of thought and action. Price Re. 1.

Truths About India.

A compact and useful Reprint of Leaflets issued by the East India Association, with foreword by The Right Hon. Lord Ampthill.

These leaflets contain satisfactory reply to the violent attacks on the British Administration of India and thus spread a correc knowledge of Indian affairs. Price Re. 1.

More Truths About India.

Being a further issue of Leaflets by the East India Association in 1913-1914. Price As. 8.

Apply to :—

The "New Reformer" Office,

Park Town.

MADRAS.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Some Select Opinions about the "New Reformer."

The Hon'ble Mr. S. H. Butler, Member for Education, Government of India :—

Mr. M. Sharp, Joint Secretary to the Government of India, writes: Mr. Butler has purused some of the issues of the "New Reformer" with interest and thinks the paper will be useful.....We shall be glad to subscribe for a copy of the "New Reformer" for use in this office.

His Excellncy the Right Hon'ble Sir George Sydenham Clarke, G.C.M.G., G.C.I.E. Former Governor of Bombay:—

His Excellency will be glad to subscribe to the "New Reformer" which he thinks a thoughtful periodical well calculated to do good.

L. ROBERTSON, *Private Secretary.*

Sir Murray Hammick, K.C.S.I., C.I.E.:—I wish you all success in your work.

Col. Sir J. R. DunlopSmith, K.C.S.I.: —It seems to be doing a great deal of good.

His Honor Sir John Hewett, K.C.S.I., Lieut.-Governor of United Provinces:—

I am desired to say that His Honor the Lieutenant-Governor has read the copy of the "New Reformer," which you have forwarded for his perusal, with interest, and sympathizes with the objects aimed at by you.

Sir J. H. Du Boulay, Private Secretary to the Viceroy and Governor-General of India :—I have laid your letter of July 29th before the Viceroy, and I am to say that much as he sympathises with al efforts to produce well-informed, well-conducted and instructive journals.....

Dr. J. M. Peebles of Los Angeles, :—Surely you get-up a very handsome monthly and I wish it very great success, for its tolerance and liberality are most admirable.

Count Leo Tolstoy :—The aim of your work, as you put it in your letter, is the highest that can be pursued by man's activity.

The Right Hon'ble Lord Avebury, P.C., F.R.S., D.C.L., LL.D., D.L. :—It is written in the true spirit of religion, and I wish you success.

Sir William Lee-Warner, K. C. S. I. :—I admire your enterprise and your work.

Edward Carpenter, Sheffield, England: —It seems a useful little paper.

Revd. Charles Voysey, B.A. London :—Your admirable Monthly Magazine.

Countess Evelyn Martinengo Cesaresco, Italy :—What I like in your Magazine is that it keeps within broad lines.

A. E. Castlestuart Stuart, I.C.S. :—I should say that the "New Reformer" should have a very useful future before it.

Hon'ble Mr. Justice D. D. Davar, Bombay :—You may put my name as a subscriber, and if the "New Reformer" continues to be what it promises, it will be an extremely useful publication

Babu Sasipadu Bannerjee :—Your "Reformer" is doing great good.

H. G. Keene, Esq., C. I. E. :—"Your excellent paper."

The United Empire. Journal of the Royal Colonial Institute :—An interesting little Journal dealing with the movement for Social, Economic and Religious reform in India showing the progress that is being made in the development of a new School of Indian Thought.

The *Christian Commonwealth* :—D Gopal Chetty sympathises with all progressive movements and is making considerable sacrifice to advocate the cause of Reason, Justice and Love through this magazine.

The *Ceylon Standard* Paving the way for the reformation so much desired by high-souled, thoughtful people.

The *Siddhanta Deepika*:—We know the Editor to be a man of great earnestness and power.

The *Vivekanandam* :—The Editor is one who pleased His Royal Highness the Prince of Wales wit his English poem.

PRINTED BY VEST & CO., MADRAS.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

THE NEW REFORMER

Vol X] December, 1916. [No. 9.

Oh, if you could dethrone that Brute-God Mammon and put a Spirit-God in his place!—*Carlyle.*

Man is his own star, and the soul that can
Render an honest and a perfect man
Commands all light, all influence, all fate,
Nothing to him falls early or too late;
Our acts, our angels are, or good or ill,
Our fatal shadows that walk by us still!—

Beaumont and Fletcher.

Vol. X, No. 9.] DECEMBER, 1916. [247 to 280.

		Page
I.	The Religion of Humanity. *By.* Mr. F. J Gould, London. ...	247
II.	What Christ said. By Mr. Macdonald	2
III.	The State, The People and Agriculture. *By* Prof. Keshavlal L. Oza., M A., ...	252
IV.	Precept and Practice, An Ode. By Mr. R. R. Gunaratnam, B A. ...	255
V.	Curiously Coined Tamil Words. By Mr. S. W. Coomaraswami, Ceylon ...	256
VI.	Capital and Labor. By Abdul Baha	259
VII.	Here and There. By Baroness De Malortie, Oxford. ...	262
VIII.	Literary Notices	267
IX.	Editorial Notes.	274
X.	Topics from Periodicals	278

EDITED AND PUBLISHED BY D. GOPAUL CHETTY,

15, Venketroyan Lane, Park Town, Madras.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Some Select Opinions about the "New Reformer."

The Hon'ble Mr. S. H. Butler, Member for Education, Government of India :—

Mr. M. Sharp, Joint Secretary to the Government of India, writes: Mr. Butler has purused some of the issues of the "New Reformer" with interest and thinks the paper will be useful.....We shall be glad to subscribe for a copy of the "New Reformer" for use in this office.

His Excellncy the Right Hon'ble Sir George Sydenham Clarke, G.C.M.G., G.C.I.E. Former Governor of Bombay:—

His Excellency will be glad to subscribe to the "New Reformer" which he thinks a thoughtful periodical well calculated to do good.

THE "NEW REFORMER"

D. GOPAUL CHETTY, Editor.

The "NEW REFORMER" is a Monthly Magazine devoted to the reform of Religious, Social, Economic, and other matters. It will chiefly endeavour to root out those selfish and false desires which now estrange men one from the other, and establish in their place Reason, Justice, and Love as the mainspring of all human actions. In other words, it will strongly protest against the moral deadness of the world.

It has an eminent list of Contributors, both European and Indian.

It is a nice medium for advertisement.

Our advertisement charges are as under :—

	Full page	Half page	Quarter page
Yearly	.... Rs. 48	Rs. 25	Rs. 15
Half-yearly	.... „ 25	„ 18	„ 10

The Magazine has been moderately priced so that it might be within easy reach of all.

Price per Annum Rs. 4.

All subscriptions are payable in advance. English rate of subscription is 6 shillings per annum.

Gentlemen who give Rs. 100 and upwards are styled Patrons.

All Literary Communications, Books for Review, etc., should be addressed to the Editor 15, Venketroyan Lane, Park Town, Madras.

All Orders, Remittances, and Advertisements to the Publisher The "NEW REFORMER" Office, at the same address.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

THE NEW REFORMER

Vol X] December, 1916. [No. 9.

THE RELIGION OF HUMANITY

By

Mr. F. J. GOULD, LONDON.

To the question, "What is religion?" we reply, "The service of Humanity."

By Humanity we mean, not men and women in a vast and aimless crowd, but all the men and women of the past, the present, and the future who have given, or will give, their little or their much towards making life kindly and just, towards winning useful knowledge of external nature or of human nature, and towards bravery, common sense, and perseverance in household and social service. The many animals which have contributed to the lightening of man's labour and to his innocent amusement and consolation are embraced within the great conception. Of the numberless millions who have constituted, and will constitute, our race, it can be said of very few individuals that they never did, or never can, help to improve Humanity on its material side or its moral side. The simple fact that we call a bad act or brutal word "inhuman" bears witness to the general feeling that Humanity, in the true sense, only signifies those elements in each of us that make for fellowship, truth, and practical helpfulness. We serve even by our suffering, for pain and sorrow mark out roads to be avoided, or weaknesses of health, or habits, or character, or social custom, or national quality, or international relations, which can be amended for the good of to-day and of posterity. Hence the noble French thinker Blaise Pascal's saying may be applied to Humanity in its long evolution: "The whole succession of men during so many ages should be considered as One Man, ever living and ever learning." The story of the past experiences of mankind is the inspiring treasury whence we draw examples for our own and our children's instruction. This continuous unfolding of Humanity, which (as Auguste Comte said) is so vital and modern an idea, "must at last become the chief and rational basis of positive morality." The past is a living past. From the revelations of the past we derive light for the illumination of our present path. Great lives, great books, great discoveries, great griefs and trials of the past, teach us. Countless multitudes of humble people whose names have long since passed from remembrance have aided in constructing the message of faith, hope, and love that comes to us from the past. To serve this Humanity, therefore, is the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

only worthy aim of life; and when we say that life, so lived, is an act of worship we are recognizing the same high purpose as all the religious systems of past ages, but we are expressing it in fresh and purely human terms. The Religion of Humanity fulfils all that is finest in the feeling and vision and struggle of the faiths of our fathers. That is why Comte said that "man becomes more and more religious."

For example, while it is true that modern thought pass beyond the ancient belief in the survival of individual souls in an individual form in an individual future (whether of Hell, Purgatory, or Paradise), it is equally true that we gain the more beautiful conception of social immortality. The Living Past, being the material source whence we were born, has its newest and its active image in ourselves. The living and the dead are one. As the Humanity of the past, in all its phases, deserves our study and our honour, we, in turn, are bound to live worthily of this parentage, and to plan a yet nobler City of Man for the Humanity yet to be. All that we have and are is due to the mothers and fathers of the past. To them we owe our bodies, our health, our physical energy, our intellectual and moral energy, our social energy, our language, science, art, inventions, industrial skill, our political and religious ideas and ideals—all, indeed, except the small original gifts which it may be the good fortune of ourselves and our generation to add to the universal possession. Humanity is one long, enduring heredity. It is one long, enduring life, ever engaged in unfolding itself, and creating a glorious moral order out of a chaos of selfishness, passion, cruelty, war, stupidity, error, idleness, and indiscipline. The past has, in reality, no existence except in us, the representatives of its life and meaning. In the same way, our children and the after-life of our race in the thousands of years still to dawn will have no life other than that which we endow them with. We shall live in their bodies and thoughts. Since they will spring from our being, they will forgive our sins, hold the memory of our agonies and poverty sacred, receive with gratitude the best of our work and teaching, and lessen and cancel the evils that we, in our ignorance, leave our civilization burdened with. The good in each man even becomes more living after his so-called death. The poet's word or the prophet's hope is repeated from lip to lip by millions whom he never saw, and so his essential life—that is, his purest feeling and thought—lives in others more abundantly. Thus, Homer and Isaiah, Dante and the poets of old India, Shakespeare and Cervantes, Goethe and Hugo, Emerson and Burns, are more effectively alive to-day in our brains and action than when they ate, and drank, and suffered. These men have famous names. But the nameless dead are not less a power in our present life. Who that has ever witnessed a simple act of kindness done by the humblest man or woman or child could miss seeing the power of this act to influence the people—good or vicious—who looked on and made spoken or silent comment? Such things flash fire everlasting into other souls, and the souls that they engender. It is exactly true that the consoling and friendly deeds performed at this very hour by innumerable hands all

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

over the earth are the direct descendants of influences exercised untold ages ago; they are, in fact, those deeds born again, renewed, and repeating their blessedness under other conditions of time and place. We give life to that which we love. The so-called dead wife, husband, child, friend to whom we gave our love is thereby rendered a living part of our soul, and character, and conduct here and now. Each of us in turn—the most faulty and the most lowly—may add something to that splendid drama of love and pity, courage and patience, agony and beauty, truth and development, which we call Life and History.

O may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence. (*George Eliot.*)

The Golden Rule of this religion is: "Live for others: family, country, Humanity." Living for others does not imply neglect of oneself. It is our duty to guard our health and strengthen our physical capacities, so that our bodily self may be the more active servant of the universal kinship. It is our duty to develop the powers of observation, reasoning, insight, and expression, so that our minds may also serve. Sanity of mind and sanitation of body are noble means by which we aid the never-ending work of improving our world. The Rule, again, reminds us that Humanity is not a vague and shapeless mass of men and women. It has living and definite organs, or life-groups, through which it loves, thinks, and acts. The first organ is the family. Our home is the training-ground of our affections, the school where we learn our first lessons in consideration for others, discipline, common-sense, and service; and this is another way of saying the home is the earliest school of morality, politics, and religion. The mother is eminently fitted to take the chief part in this foundation-laying of character Indeed, it is because womanhood, in its phases of the wife, mother, daughter and sister, is so vital to social progress that Comte has said: "Woman. who presents in all respects the true type of our race, is the necessary mediator between Man and Humanity." It is only too true that in our imperfect civilization the home often falls sadly short of this high purpose. Hence, it should be a principal object of politics and religion to train mothers, especially "working-class" mothers (to use a not very dignified term), to take a larger co-operation in the education of young children for home duties and for citizenship. After the family, the next essential circle of love, order, and progress is the country. By "country" is signified the organized system composed of the village, the city, the nation. For many ages the social outlook did not, and could not, extend beyond the family and the city. Patriotism, as illustrated in the Hebrew's love for Jerusalem, the Athenian's for Athens, the Roman's for Rome, was a passion for which brave citizens laid down their lives, and to which they devoted noble practical energies. Treaties and alliances opened up a broader view. The group of nations which has had the deepest influence on the world's history is that of the Five Peoples—French, Italian, Spanish, British, and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

German, with their kindred neighbours and their offspring (as in America, South Africa, Australia). These Five Nationalities, during the Middle Ages (400—1300) and since, have been so connected by belief in Catholicism, or by like sentiments in art and literature, or by similar pursuits of science and invention and industry, that the European conflict of 1914-16 has had the character of a Civil War. This organ of civilization is known as the West. In the form of the British Empire, or Commonwealth, the genius and energy of the West have not only colonized great spaces of land, oversea, but have also, however inadequately and in spite of lower commercial motives, done a notable work in drawing the less civilized races into the general movement towards unity. Thus we are slowly shaping that conception of Humanity as the vast family of the planet, which seers and poets have beheld in vision, and which the Religion here presented is alone capable of realizing.

Religion, thus understood, comprises a knowledge of nature (through mathematics, astronomy, physics, chemistry, biology), and a conquest of the earth for the service of mankind; and a knowledge of the human heart and mind (sociology and ethics) by means of which we improve ourselves personally, and improve the social and moral order. Hence, the Religion of Humanity aims at increasing harmony between man and natural law, and increasing harmony in the inner life. It studies the nature, the forces, and the beauty of the world Without. It studies the nature, the forces, and the beauty of the world Within. Man learns the laws of nature, and only in this discipline can he win mastery; and then—

> The lightning is his slave, heaven's utmost deep
> Gives up her stars, and like a flock of sheep
> They pass before his eye, are numbered, and roll on. (*Shelley.*)

The individual nature must learn that discipline which is the basis of all improvement, and by obedience to the laws of hygiene and of the social conscience man becomes—

> Lord of himself, though not of lands,
> And, having nothing, yet hath all. (*Wotton.*)

Through the perplexities and sorrows of class-wars and international wars a like discipline is undergone; men gradually learn the laws of social adjustment and reciprocity, and evolve towards world-wide co-operation. The One Man is "ever living and ever learning." Passions and unruly thoughts and despairs may seem for a while to reduce a young and growing soul to ruin; but it learns by painful experience, and gains in strength and dignity; and strikes, rebellions, revolutions, and wars appear to turn the social world to chaos, and yet it rises to nobler forms of industry and self-government. Thus the new unfolds from the less happy past, and "progress is the development of order." History, rightly read—that is, studied so as to trace the progress of the spirit of fellowship and service through the ages—is a "sacred science," for it tells of the continuity of moral order through all the times of cruelty and war, and the slow growth in human kinship and solidarity.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

"The noblest things," says Comte, "rest upon the lowest." We see this illustrated in the individual soul, whose foundations are the self-seeking appetites of hunger and sex; and on the material basis laid by these instincts is built up a nature which may attain to greatness in motherhood friendship, and citizenship. And so it is in human history. Whatever is noblest in the family, country, and humanity to-day has been constructed out of a gross and savage past, which yet was pregnant with the wonders of civilization as it now is and will be. Primitive man, the forest-dweller and cave-dweller, found the uses of fire, tamed animals, saved seeds, associated in clans and tribes, and, partly in terror, partly in curiosity, partly in trust and courage, set up a relation of worship between himself and the powers of nature. In this early religion, or thelogy, he first imagines that in vegetables and animals there is a life like his own, and his clan will treat a rabbit, a lizard, etc., as a totem, a sacred emblem of the whole group of men and women in the clan; and the respect paid to such a totem is a social bond, felt by all the members alike. From such a belief in the human character of objects about him (a belief called fetishism by Comte) man passed to the stage where he conceived of the natural elements as ruled by personal gods—very many gods, such as Siva and Vishnu among the Hindus, Yahweh (Jehovah) and Baal among the Hebrews, Zeus and Hera and Aphrodite among the Greeks, and so on. A few thinkers ran ahead of the great mass of mankind, and reached the idea of oneness in the government of the universe, as the later Jews did. But for most men the spiritual world was divided among a variety of gods, just as human society was divided into castes and classes, warriors and husbandmen, freemen and slaves. In those times of antiquity (though really it was the time of the world's youth) arose codes of law and morals, such as the Hebrew Law or Torah and the Ten Commandments, the Laws of Manu in India, the Eight-fold Noble Path and the Wheel of the Law among the Buddhists, etc. The gods were supposed to give visions and revelations to mankind, though the teachings of the Sacred Books of the Hindus, Hebrews, Christians, Moslems, etc., were, in fact, the expression of the heart and mind of the ever-living and ever-learning Man.

The master idea of unity slowly unfolded. In the West slavery evolved into serfdom, and in the Catholic ages, or Middle Ages, serfs were accounted members of the Christian Church. Monotheism, or the faith in One God, became more firmly established; and two great Monotheisms, the Catholic and the Mohammedan, came into conflict in the wars of the Crusades. Gradually the Western mind worked its way out of the difficulties and disputes of theology into a closer and more exact knowledge of nature, both external and human.

(To be continued.)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

WHAT CHRIST SAID

(OBEDIENCE BY MACDONALD).

I said: "Let me walk in the fields."
He said: "May, walk in the town."
I said: "There are no flowers there."
He said: "No flowers, but a crown."
I said: "But the sky is black, there is nothing but noise and din."
But He wept as He sent me back, "There is more," He said: "There is sin."
I said: "But the air is thick, and fogs are voiling the sun."
He answered: "Yet hearts are sick, and souls in the dark undone."
I said: "I shall miss the light, and friends will miss me they say."
He answered me: "Choose to-night, if I am to miss you or they."
I pleaded for time to be given. He said: "Is it hard to decide?"
"It will not seem hard in heaven to have followed the steps of your Guide."
I cast one look at the fields, then set my face to the town.
He said: "My child, dost thou yield? Wilt thou leave the flowers for the crown?"
Then into His hand went mine, and into my heart came He,
And I walk in a Light Divine, the path I had feared to see.

THE STATE, THE PEOPLE AND AGRICULTURE

By

PROF. KESHAVLAL L. OZA, M.A.

"Not in vain the distance beckons. Forward, forward let us range, Let the great world spin for ever down the ringing grooves of change."

"Agriculure," says Gibbon, "is the foundation of manufactures, since the productions of nature are the materials of art." From the dim nescience of antiquity until now, the paramount place of agriculture in national economy has seldom been challenged. The life of the husbandman being fed by the bounty of earth and sweetened by the airs of heaven, the scriptures of all nations have justly attributed an almost sacramental position to agriculture Zenda Vesta, for instance, says: "He who sows the ground with care and diligence acquires a greater stock of religious merit than he could gain by the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

repetition of ten thousand prayers." Unfortunately, our practice belies our theory. We listen to the Siren voice of the learned professions, and the unseemly scramble of our young men for Government service is fraught with ominous potentialities of the South Sea Bubble. Agriculture and industry are the outward and visible signs of national prosperity and the earlier we rectify our past mistakes the better for our country. I yield to none in my admiration for the splendid success achieved by enlightened philanthropy in large fields of industrial enterprise and in several schemes of social amelioration and human restoration. Accordingly, I am tempted to appeal to them to lend the weight of their influence to the cause of intensive and economic agriculture, on the success of which depends the salvation of the inarticulate peasantry of India.

WANTED: A FORWARD AGRICULTURAL POLICY.

Dr. Harold H. Mann of the Poona Agricultural College, whose investigations into the problems of poverty are analogous to the sympathetic spade-work of Sir Rider Haggard and Mr. Seebohm Rowntree in England, recently read a paper on the "Economics of a Deccan Village," in which he presented a tenebrous picture of rural distress, which irresistibly recalls to our minds the impressions made on Sir Frederic Treves by India and its people. Sir Frederic speaks of the multitude of men, women and children "a little below the most meagre comfort and a little above the nearest reach of starvation." The country, he says, "looks homeless." It leaves "an impression of poorness and melancholy." "The villages are piteous clusters of mud walls, daubed round the sides of a thick pond in the bare earth." As a result of the searching analysis of the problems of village life in India, Dr. Mann comes to the conclusion that the soil requires to be intensively cultivated, extensively irrigated, and systematically manured, if, in response to the struggle for existence, growing more and more strenuous everyday, the farmer is "to make two blades of grass grow where only one grew before." On reflection, tho following measures commend themselves to me:

(*a*) Preparation of statistical accounts and institution of agricultural surveys of the different provinces with a view to ascertain whether the physical and chemical properties of the soil are properly utilized for the nutrition of plants and the cultivation of farm crops.

(*b*) Cultivation of waste lands either by organising farm colonies, or by letting them as grass runs for stock at a nominal rent. In a famous passage Pliny describes the fate of Rome's soldiers, who did not own a square foot of land, as worse than that of the wild beasts which have their lair. To obviate this evil, the Canadian Government is reserving twenty millions acres of land for soldiers, and lending them £100 apiece to defray initial expenditure. We have over a hundred million acres af derelict land, and our soldiers are naturally looking forward to a similar recognition of their devoted services for the glory of England.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(*c*) Organisation of elementray education, supplemented by technical instruction adapted to local requirements in continuation, evening and night schools, jointly financed by the Government and the Local Boards. Higher education in scientific agriculture may be promoted by endowments to the Agricultural College, Poona. Itinerant lecturers be appointed, as in France, to conduct demonstrations and experiments of agricultural importance on farm institutes established at convenient centres. An ounce of practice is more stimulating than a ton of theory, and the utility of labour-saving appliances clean seed, improvement of plants and animals by selection and crossing or hybridization, artificial manures, and the sequence of crops cannot be more effectively brought home to the farmer than on model farms. India needs many Robert Elsmeres amongst her landed gentry, who would form themselves into an Agrlcultural Organisation Society to make agriculture attractive as a study and profitable as a profession.

(*d*) Revision of land tenures with a view to convert tenancies into ownerships, wherever practicable. Such a reform will have far-reaching effects inasmuch as it will create a taste for country pursuits, furnish an incentive to the latent powers of industry, patience and efficiency, and will check the portentous exodus from the country to the town. The partial success of the Small Holdings Act of 1907 in England need not deter us since freehold tenures have achieved a notable success in Germany, France, Belgium, Sweden, Lombardy, and even in regions which claim no special advantages in the way of soil, climate, markets, common rights or outside labour. To make the village life full, abundant, and self-sufficient, we have to educate the public opinion against (1) excessive sub-divisions of land, which deprive the cultivator of a bare living wage, and (2) the distance between holdings, add the neglect of farm-cottages, as in Denmark, involving not only the waste of time, but of the richness of farmyard manure by the volatilization of ammonia, fermentation, and reduction in weight in the process of removal from the homestead to the field. If we succeed in dotting the country with "economic" holdings, and if we suffer the "magic of property" to have full play, the assiduous labour of the peasant proprietor will convert his estate from a desert into a garden—through irrigation, drainage, manuring, crushing and removal of stones, and planting of fruit-trees—an ideal by no means distant or impracticable in a country where the beneficent action of the tenancy laws would eliminate the objectionable features of "free trade in land" resulting elsewhere in concentration of many domains into the hands of merchants, lawyers and rich towns people through division by inheritance and increase of mortgages.

(*e*) Application of the co-operative principle to agriculture has relieved the peasant from the haunting incubus of squalid poverty in Russia, Germany, Austria, Italy, France, Poland, Ireland, Servia and Roumania. In England and India, the ideal beautifully embedded in the motto "each for all, and all for each" has not percolated the conservative masses to an extent calculated to satisfy its ardent advocates. In this respect Russia is

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

"daily self-surpassed," and has broken all past records with its 35,000 co-operative societies against Germany's 1,700 co-operative credit banks, and with its co-operative membership of 12,000,000 against India's 750,000 co-operative members enrolled in *eleven* years. This is the reason why, in respect of education, irrigation and credit, the Indian peasant, like Oliver Twist, eternally "asks for more." As it is, he has sufficient reason to lay to heart what an Italian writer has pithily said: "The poor man obtains no credit because he is poor, and he remains poor because he has no credit." And yet even Ananias himself would find it hard to deny that the future is big with hope, in view of the laudable zeal evinced by the Government to relieve the wretchedness of him whom Lord Curzon has happily described as "the bone and sinew of the country."

An Ode

on

Precept and Practice

By

MR. R. R. GUNARATNAM, B.A., CEYLON.

Be true to thee, be true to thee
Alike in thought and deed;
And may thy soul for ever see
The end its promptings lead.
Let not thy practice give the lie
To what thou praisest loud and high
Let not thy life divided show
The outer good and inner low—
The surface green and fresh and bright
With something of the heavenly light
Inviting love and feigning love
To man below, and God above,
While within deeper filthy core
Of Envy rankling more and more
And evil Hate and empty Pride,
That long parades by Folly's side.
Let not thy honeyed words betray.
The hand that weaveth day by day
To yonder man the fateful thread
That binds him fast to Ruin's bed.
Let not thy pleasing nod and smile
The unsuspecting hearts beguile
Let not that scaly monster weep
To pounce upon its prey asleep.
Let not the flowers tempting good
Conceal the cobra's fanged hood

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Let not the berries looking sweet
Allure to death the fowls that eat.
Let not the Pulpit miss its aim
To live the truth its words proclaim.
A holy life can millions save
While words but foam like bubling wave.
Let not the Powers break their laws
And shackle Freedom's loyal cause,
And clip the wings that love to rise
Aloft beyond the fleecy skies.
Nor Justice fear the gloves to take
And enter lists for Virtue's sake.
Let not thy wisest precepts show
They fail thee when the tempests blow,
And reft of rudder, torn of sail
Expose thy slender bark and frail
To anguish, pain, and dishonour
In Life's most dark and trying hour.
Let not thy home disdain and scorn
Thy brother-man as base low-born,
When once thy spirit hath caught the fire
Of Love that finds in slave and sire
The self-same blood, and self-same hue,
Why not then give him all his due !
Why mak'st not of him kit and kin !
Then all thy Love will right begin
To work its way in every sphere
And make the path of Progress clear,
To be is higher than to seem,
To live is nobler than to dream.
Cast off thy mask, thou crafty man,
The gods of light the motives scan,
And smile at thee, as thou dost play,
In varied scenes thy little day.

CURIOUSLY COINED TAMIL WORDS

By

MR. S. W. COOMARASWAMI, CEYLON.

There are in the Tamil language a considerable number of words about whose origin absolutely nothing is known. Conspicuous among them are those names of trees, plants, etc., which are made up of one or more very familiar words but whose meanings are in no way connected with the usual significations of those words. No Tamil lexicographer has yet attempted to explain those names etymologically. They are, as it were, a sealed letter,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

and Tamil pundits, with all their learning, are at a loss to understand why those names have been given to the things which they designate. The names are in no way descriptive of the qualities or attributes of the objects. They cannot be classed as *Idukurippeyar* (primitive words), as they are either analysable into meaningful vocables, or identical in form with older and more common words in the language. Nor do they appear to have been thoughtlessly coined. Nevertheless, by no stretch of the imagination could a philologist, unacquainted with the by-ways and ingenious devices of the Tamil poets, satisfactorily account for the meanings which those names had assumed. Linguistic science affords no clue to the solution of the difficulty, as those names are *suigeneris*, or quite unlike other names in the Tamil or any other known language in respect to their derivation. Hence the fact that they defy etymological analysis and explanation in the ordinary acceptation of these terms.

It is important to note here that those curious names are confined to books and are solely employed by the learned, the medical writers in special, who generally take a pleasure in expressing themselves in as enigmatic and sportive a manner as possible.

Hence the probability that the makers of those queer vehicles of thought are themselves men of learning and ingenuity.

As 'rime-smiths' they probably felt the need of a larger number of synonyms, and as dealers in imagery they naturally gave a loose rein to their humour and imagination in the preparation of the names.

Curiously enough, the names coined by them appear to be in accordance with an antiquated and rather unscientific system of word-making, in which Imagination and Association of ideas play most important part.

Each name thus brought into existence is in itself a *chitra-kavi* or figure-poem. I would rather call it a *word-puzzle.*

The following are a few of those fanciful and puzzling names:—

(1) *Iru-kurankin-kai kuranku.* These names literally meaning '*the hands of two monkeys*' and '*monkey*' respectively, do serve, to our surprise, to designate the bristly Bryonia creeper, which is ordinarily known as *mochumochukkai*, or *muchumuchukkai*, on account of its bristles which, when touched, cause *smarting* and *scratching.*

The first name is actually made up of the verb *mochumochu* to smart, and the verbal-noun suffix *kai.*

The occurrence of the vocables *Muchu* and *Kai* in the name *muchumuchukkai*, has obviously been the occasion for the introduction of the fanciful names under consideration as the synonyms of *mochumochukkai.* The word *muchu* as a substantive means a monkey or an ape (*kuranku*), and *muchumuchu* is two *muchus* (*iru-kuranku*). Add the vocable *kai*, and you get *iru-kuranku-kai*, or *iru-kurankin-kai* with the euphonic increment (*chariyai*) *in*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Kuranku is but a shortened and convenient form of this wonderfully begotten appellation. The monkey is called *kuranku* probably on account of the extreme flexibility of its frame (kuranku—to bend). Cf. *konankï* (the flexible-bodied).

In this connexion it may not be out of place to mention that the illustrious Italian priest and Tamil scholar, Constantius Beschi (Viramàmunivar), employs the common Tamil name of brass, *pittalai*, (Sans. *pitta-la*, the *bile-coloured* metal) in the sense of desire or love in his *Tirukkavalùr-kalampakam*.

This novel usage was no doubt due to the influence of the Tamil word *irati* (ex-Sans, *rakta*, *rati*) which means brass (*the rakta-loha*—the blood-coloured metal) as well as desire or love.

The learned *Munivar*—a maker of excellently chaste Tamil verse, and the oldest writer of elegantly beautiful Tamil prose—who was widely acquainted with Tamil literature, was undoubtedly aware of the existence of many a Tamil name which the ingenuity of native scholar s had fashioned into being, and he felt no scruple to contribute his mite to the fund of such fanciful names.

It is indeed a remarkable coincidence that the ancient Sumerians or Akkadians, to whom the Dravidians are said to be remotely akin, were also in the habit of coining words in the manner described. This is borne out by the Encyclopædia Brittanica (*vide* Akkadian and Summerian.)

Makers of Tamil dictionaries, especially the staff now engaged in Madras, under Government patronage, in the preparation of a standard Tamil-English dictionary, would do well to note this peculiarity of the Dravidian mind in the matter of synonym-making. Any meaning of a word, real or fictitious for the creation of a 'mate' for that word.

(2) *Achcham*, one of the meanings given for this word in Tamil dictionaries is *Agati grandiflora*. But it ordinarily means *dread* or *fear*, with which meaning the *agati* tree has certainly nothing to do. It is apparently the form of the word *akatti* that has suggested this name.

Akatti, a word actually derived from the Sanskrit *Agasti*, is taken to pieces, as if it were a Tamil compound (of *akam*—heart or mind and *ti*—fire, or to scorch) meaning '*what scorches or dries up the heart.*' This unscientific and sportive analysis brings out the idea of *dread* or *fear*, the Tamil name of which is *achcham*. As it is the form *akatti* could mean '*what has its seat in the heart*' (akam + suffix ti.) A meaning thus forced out is palpably a fictitious one, but it is the hidden link that connects two such entirely different words as *akatti* and *achcham*.

Ach (ɛ)*chi*. *Agati grandiflora*. This is evidently the same word as *Achcham* but with the feminine suffix i in lieu of *am*. According to the rules of Tamil grammar *achcham*+i become *achchi* (she who has fear). Tree-names ending in *i* are not an uncommon feature of the Tamil language.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(4). *Umai. Agati grandiflora.* This name evidently owes its origin to the word *karakatti* a species of *akatti* of a *dark* (*kár*) hue. The maker of the name *umai* clearly recognized the possibility of analysing the form *kàrakatti* into *karakam* (cause, creation) and *ti*—a feminine suffix, and of thus making the word convey the meaning of *kiriya-sakti* (the creative energy of Siva); hence the genesis of the name *umai* as applied to the tree. The connexion between *umai* (Sans. uma) and *kiriyasakti* is such as justifies the application of the former name to the *agati* tree in general.

(5). Muni. This word refers to the *agati* tree both in Tamil and in Sanskrit. It looks, however, as if this meaning was due to the influence of the name *akatti* (Sans. *agatti*) signifying the sage agasti or agastiya as well as the *agati* tree.

The most common meaning of the Sanskrit—Tamil *muni* is a sage, a seer, or one who has taken the vow of silence.

Agastya was one of the seven most famous muni's of ancient India (*Sapta Munis Sapta Rishis*), and was, in fact *the muni* of the South or Tamilakam (Tamil muni).

(6). Kariram. This is also an appellation of the abovenamed tree. The word is apparently of Sanskrit origin, and, in the sense of an elephant, is probably derived from the Sanskrit *kara* (hand or trunk of an elephant) whence the Sans. *karin* and Tamil *kari* an elephant.

It is a matter worth enquiry whether *kariram*, meaning *agati*, does not owe its existence to muni—a baby elephant, the *agati* tree.

(To be continued.)

ABDUL BAHA
ON
THE PROBLEM OF CAPITAL AND LABOR.

The solution of this problem is one of the fundamental principles of His Holiness Baho'o'llah. But it must be solved with justice and not with force. If this problem is not solved lovingly it will result in war.-Perfect communism and equality are an impossibility because they would upset the affairs and the order of the world. But there is a fair method which will not leave the poor in such need, nor the rich in such wealth. The poor and the rich, according to their degrees can live happily, with ease and tranquility. The first person in the world who had this idea was the king of Sparta. He sacrificed his kingdom for this work. He lived before Alexander the Great was born. This thought came to his mind, that he could render a service which would be higher than all services and become the cause of happiness to many. Thus he divided the people of Sparta into three divisions. One division consisted of the ancient inhabitants, and they were the farmers. Another division consisted of the industrial people; another were the Greeks, who were originally from Phoenicia. The name

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

of this king was Lycurgus. He desired real equality among these three divisions, and in this manner established a just government. He said that the ancient people, who were the farmers, were free from any obligation except that they had to pay one-tenth of their products and no more. The people of industry and commerce had to pay yearly taxes and nothing else. The third class, who were the nobles and descendants of the rulers, whose occupations were in politics, war and the defence of the country, had all the land of Sparta. He measured the whole land and divided it equally among them. For example, there were nine thousand of them. He divided all the land in nine thousand equal parts and gave one part to each one of them. He gave one-tenth of the product of each piece of land to the one who owned it. He also made other laws and ordinances for the citizens. When he found that he had accomplished what he wanted, he said: 'I am going to Syria, but I am afraid that after I go away you will change my laws. Therefore, take an oath that you will not make any change before my return.' They took an oath in the temple and assured him that they would never make any change and that they would maintain these laws always until the return of the king. But the king left the temple, travelled and never returned. He gave up his kingdom in order that these laws might be preserved. This equality of distribution, in a short time, became the cause of discord, because one of the men had five children, another three children, and another two children. Differences accrued and the whole thing was upset. Therefore the matter of equality is an impossibility.

"But here is the real solution. The rich should be merciful to the poor, but with their free-will, not with force. Should it be with force it would be useless. It should be according to law and not by violence, so that through a general law everyone might know his duty. For example, a rich person has a large income and a poor person a small income. To put it in a more explicit way: a rich person has ten thousand kilos of products, and a poor person has ten kilos. Now is it fair to tax them equally? Nay, rather, the the poor person in this case must be exempt from taxes. If the poor person gives one-tenth of his income and the rich person one-tenth of his income, it will be unjust. Thus in this way a law should be made that the poor person who has only ten kilos and needs them all for his necessary food, be exempt from paying taxes. But if the rich personf who has ten thousand kilos, pays one-tenth or two-tenths taxes on his products, it will not be a hardshfp to him. For example, if he gives two thousand kilos, he will still have eight thousand kilos. If a person has fifty thousand kilos, even though he gives ten thousand kilos, he will still have forty thousand kilos. Therefore laws must be made in this way. These laws must do away with the present system of wages and earnings. If to-day the owners of factories increase the wages of their employees, after a month or a year, they will again cry and strike and ask for more increase. This work has no end,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

"Now I want to tell you about the law of God. According to the divine law no wages should be given to the employee. Nay, rather, indeed they are partners in every work. For example, the farmers plant near a village. They get products from their cultivation. They take one-tenth from the rich and the poor according to their income. A general store may be built in that village for all incomes and products to be brought therein. Then it will be considered who is rich and who is poor. The farmers whose incomes are sufficient only for their food and expenses must be free from paying taxes. All products and incomes gathered and collected must be put in the general store. If there is a helpless one in that village his daily needs must be given to him. On the other hand, a rich person who needs only fifty kilos of products and still has five hundred thousand kilos, after all his expenses are paid, should be taxed two-tenths and at the end of the year whatever remains in the store should be distributed for the general expenses.

"The question of socialization is very important. It will not be solved by strikes for wages. All the governments of the world must be united and organize an assembly, the members of which should be elected from the parliaments and the nobles of the nations. These must plan, with utmost wisdom and power, so that neither the capitalists suffer from enormous losses, nor the laborers become needy. In the utmost moderation they should make the law, then announce to the public that the rights of the working people are to be strongly preserved. Also the rights of the capitalists are to be protected. When such a general plan is adopted by the will of both sides, should a strike occur, all the governments of the world collectively should resist it. Otherwise, the work will lead to much destruction, especially in Europe. Terrible things will take place. One of the several causes of a universal European war will be this question. For instance, the owners of properties, mines and factories should share their incomes with their employees, and give a fairly certain percentage of their products to their workingmen, in order that the employees may receive, beside their wages, some of the general income of the factory, so that the employee may strive with his soul in the work.

"No more trusts will remain in the future. The question of the trusts will be wiped away entirely. Also, every factory that has ten thousand shares, will give two thousand shares of these ten thousand to its employees, and will write them in their names, so that they may have them, and the rest will belong to the capitalists. Then at the end of the month or year, whatever they may earn after the expenses and wages are paid, according to the number of shares, should be divided among both. In reality, so far, great injustice has befallen the common people. Laws must be made because it is impossible for the laborers to be satisfied with the present system. They will strike every month and every year. Finally, the capitalists will lose. In the ancient times a strike occurred among the Turkish soldiers. They said to the government; 'Our wages are

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

very small and they should be increased.' The government was forced to give them their demands. Shortly afterwards they struck again. Finally all the incomes went to the pockets of the soldiers, to the extent that they killed the king, saying: 'Why didst thou not increase the income, so that we might have received more?'

"It is impossible for a country to live easily without laws. To solve this problem strong laws must be made so that all the governments of the world be the protectors thereof.

"The essence of this matter is that strikes are conducive to destruction, but laws are the cause of life. Laws must be framed. Demands should be according to the laws, and not with strikes, force and harshness. To-night you have spoken of politics, but we are not accustomed to talk on politics. We speak about the world of spirit. We speak of the wealth of the kingdom, not of the wealth of the nether world. Politics are obligatory matters, but eternal happiness cannot be obtained by force. Happiness and force are impossible. What is meant by happiness? It means that the people should live according to the most perfect virtues of the world of humanity, and the power of the divine kingdom. This is one story and that is another story."—From the *Star of the West*.

HERE AND THERE

By

BARONESS De MALORTIE, OXFORD,

(*Continued from our last number*).

Everything was under the charm, the fascination of the East visited for the first time. What brilliancy of light, what a thin, delicate, potent, odoriferous mixture of pepper, spice, jasmin and sandalwood; the air more intoxicating and exciting than champagne, one lived, as in some dream, of another and strange world. How picturesque were the people of the streets, and they all seemed to pass and to pause before the balcony of Shepheards Hotel where the little, big world had tea. It has changed! I am glad I knew it before it became a tourist's winter quarters, and too crowded to retain the charm of oriental seclusion.* However, many years passed before that came about I had to make my first visit to the Khêdivah to whose Palace at Abdin I was driven by Countess dela Sala nèe Princess Gagarin, a Russian by birth who had married an Italian as her second husband. She was a very clever and accomplished woman of the world; always drove the best horses and gave good dinners at her small, but comfortable villa. I have heard her wit was the terror of all the diplomatists, and many persons less able to defend themselves.

We arrived at the Harem entrance where two tall eunuchs, as black as ebony, assisted us to alight; while just inside stood a bevy of slaves†

* Afterwards I believed the proverb, "A closed house is never healthy, and a shut room lacks freshness."

† No such person as a slave exists now in Egypt,—unless *sub-rosa*!

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

gaily dressed in silks, satins, and feathers waiting to escort us up a very broad staircase, through long corridors and empty rooms; I smiled inwardly as it seemed to me the procession had a touch of comedy about it, however, all things come to an end and at last we found the Khèdivah.

Tewfik Pasha's wife had a handsome, pleasing countenance a natural complexion of pink and white, pretty small teeth, but, for European standards of beauty she was much too stout. Her dress was a loose tea gown of white, velvet a miniature turban of light gauze crowned her rich dark-brown hair and a few fine pearls completed the toilet. We sat down, and with a particularly sweet smile the Khèdivah bowed to us again; the Countess dela Sala began the conversation, with preliminary remarks—such as the Khedive's state of health that of H. H. with whom we were conversing, and the youthful family of two sons, and two daughters, The Countess said "it would give us both extreme pleasure if we could see the baby Princess Nimat," An order was given in Turkish and several women glided away to return with the information "that Nimat Hanem slept," at which the Khèdivah graciously remarked "it would not be my last visit and the next time I should certainly see the youngest born, who was, however, busy cutting her teeth." The Countess dela Sala now took the command and told all the news in a sparkling, piquant manner; the Khèdivah looked across at me several times and smiled.

On leaving I was shown one of those pretty fanciful articles from Paris in terra cotta, a bird's nest with small babies inside and Cupid watching over them.

Shortly after this I made the acquaintance of Princess Tewfeda, a daughter of the well known Khedive Ismail, who had been exiled some years before my arrival in Egypt, which, unfortunately H. H.'s love of splendour, had brought to a state of bankruptcy, his eldest son Tewfik was put in his place.

Tewfeda Hanem was the wife of Mansour Pacha, I liked her daughters very much; their mother was handsome in every way, but a very extraordinary woman and a pathetic interest attached to her on account of illness and misfortune.

Like her brother (not by the same mother) the present Sultan Hussein of Egypt, H. H. had great taste, though I remember the large Mamsour Palace had an uncared for appearance from the outside: It was approached by two imposing courts, they were ill kept, and a long trail of wild vine floated over part of a broken wall which gave a peculiar air of desolation to the spot. I remember one of the necklaces belonging to the family jewels designed in moss-rose buds, and each bud was a pink pearl, however, the owner had an anxious breast and no pearls can soothe that; or give peace to a troubled heart.

An incident occurred once at this palace two years later that caused immense fun among my friends—not all of them!—I think it was upon the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the feast of Bairàm when every one pays a visit of ceremony to the members of the Ruling family, so I found myself in a large circle; two or three amongst them were going—as I was—to tea at the French Agency and, as Baroness d'Atzel (a cousin of the present king Peter of Serbia) had brought me a gold lace bonnet lined with pink from the well known miliner in Vienna, I wore it. Presently as we were about to leave a message came to me, "would I wait," I had of course to do so, as the last visitor departed the Princess said to me. "Baronne, your hair is not becomingly arranged, and I wish to do it for you." Two women brought a mirror and stood in front of me, another removed my capote and the Princess took down my hair, which I wore simply parted in the middle and rolled in a knot at the back—but after turning it this way, and that, she remarked "O your own way is best, you must do it so again." 'But I answered, I cannot in my dress as the sleeves fit tightly into the bodice; so Tewfeda Hanem finished me, and, with everything on one side I arrived at the Agency; tea was over, and as I entered the small saloon, they stared in polite astonishment—but when I said—"Yes,! pray do look at me, and hear my story!" they laughed heartily over it, and, I am sure it was worth the humiliation to see how they enjoyed my imitation of it.

Princess Nazli, the cleverest woman in Egypt, as far as her own country was concerned, then gave a dinner to Baroness d'Azel and myself, what struck me as most remarkable about it, was, that we dined with the 5 widows of her father.! As my eyes, every now and then, discreetly wandered round the table, I thought the five mothers looked careworn, but they appeared upon the best of terms with each other. Later, I heard that the ruin Ismail Pasha had brought over Egypt was—more, or less, felt by every member of the Khèdevial family, especially by the helpless wives and daughters of Princes and Pashas.

Princes Nazli deserves a volume to herself, if that has not be done already, it will be.

Without real beauty she was always fascinating and attractive; a great grand-daughter of Mohammed Ali the founder of the dynasty, the Princess must have inherited some of his talents, as she had one of his features. Her patriotism, the waywardness of her complex nature, her kindness to the oppressed, her restlessness of spirit and love of intrigue, with which she united the capricious disposition of the Eastern—to a certain womanly tenderness, formed a character which gave one plenty to think about. Her first husband Khalil Pasha, Ambassador to Paris, gambled away an immense fortune, and died mad. The Princess had the permission to receive both men and women. In Constantinople she was a great friend of Lady Layard and our Ambassador, a love for whom she retained all her life. Her governess, an English woman, had evidently always spoken that language with her when a child as she was proficient in it. As well as in Turkish and Arabic, however, her intelligence suffered from the restrictions imposed upon a Mohammedan

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

woman, even when accorded the favours Nazli Hanem enjoyed; at that time very rare indeed.

Although a woman has a quicker perception of the truth of things without analysis than most men, her brain is not so well balanced and she rarely has the same sense of justice; neither is she able to make *her emotions subservient* to that sense. . . . .

There was to be a gala-performance at the Opera,—no money could procure even a stall, and I heard some of the *Corps Diplomatique* saying to Baroness d'Atzel that "they regretted she would miss such an agreeable evening, etc., etc.," But she, being a woman of the world, bowed sweetly and said nothing:

Some of the Princes of the Khédivial family heard of this and most kindly invited Baron d'Atzel and his wife, Malortie and myself. They had the large stage-box, I thought a smile of triumph irradiated Hètène d'Atzel's face, as superbly dressed she glided noisessly to her place in the front and sat down.

It was the first time European women had ever been in a box with Mohammedans, and the fact caused much staring and astonishment. In using the term *Corps Diplomatique*, which Foreigners are so fond of, I may remark that the representatives were not styled Ambassadors neither, where they resided, Embassies—but Consuls-General, and heir addresses "the British Agency" "The French Agency," etc., etc., still they had the rank of *Ministre Plenipotentiaire* and were given the privileges belonging to that position. The lazy, seeming tranquillity was soon to be rudely disturbed, and rightly so, by Arabian Egyptian Officer: the misery in the army, under vicious and incapable men, both in it, and the so-called Government, which consisted of those who were tyrants to the weak and accepted bribes from the strong and rich.

The men in the army received *no pay* and their wives and children were not only starving, but their women were subject to every kind of insult. . . . . with a population of Arabs and Turks, and that mixture of all things which is grouped under the name of *Levantine*, to say nothing of doubtful Jews,and Gentiles: a comparatively easy problem becomes a very difficult one simply because *interests differed.*

Where it is not a question of the rivalries of States, but simply the crushing of a whole people under an iron despotism, as in the reign of Ismail Pasha, and these were no fancied wrongs but had been endured for years, now the fire which had long smouldered smoked, and amid the blinding ashen grey were ruddy sparks. It was interesting—or alarming—to such spectators as Diplomatists, Politicians, Financiers, Controllers—descending the scale until you reached the Syrian employer and Native labour.

The overseer from the building of the Pyramids 6000 B. C. to the making of the Mahmoudyeh Canal under Ismail Pasha, is not always a person

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

one would like to serve under one self. In the case of the great water-way men were dragged *in chains* to the scene of their enforced labour, and when they had no mattocks were obliged to break the earth with their hands until the fingers were worn away to the middle joint ! *300,000* perished but the work was finished.

This was before my time, but Arabi loomed a big figure ere I had been two months in Egypt. He was tall, well proportioned and had rather a heavy face, but I did not dislike the look of it, and I met him eye to eye upon the door step of Sir William Gregorie's saloon. He was a patriot and had none of the cunniug and craftiness of Slimy Effendi. Secretly the English women silently approved of him. This their men *could not* sanction a revolt against authority, but under the bright sun of Egypt a storm was gathering that meant something. Moreover any one who cared to do so could learn the causes of discontent, great indeed to drive a man as ignorant and patient as the poor Egyptian soldier of that day to rebellion.

One of the men who served us, came to me with a piece of gold embroidery and begged me to buy it. 'Why,' said I, do you wish me to buy it, and where did you get it from ? He answered," " that soldier waiting behind the tree had a wife, she has just had a baby, no coffee, no rice, no bread. He go to Abdin Palace where one of the eunuchs ask lady to give poor man something, she no money had but gave him this." "Why did he come to me?" "He see Baroness go to Palace, hair same as sand, eyes like gun-barrel." "But their are rich ladies who would buy it." No ! not talk, the Sitt give what she will, solder all glad." I gave £1 in gold and some silver, the piece, old, but still beautiful as a remembrance, hangs over a picture in front of me.

Only a certain set in the Army received any pay, and this infamous clique screened the wrong doings of others. Aribi demanded their dismissald But behind these Circassian and Syrian officers stood the still powerful influence, and *backsheesh* of the ex-Khedive Tomail and such Europeans as had grown rich through his bounty, and in consequence favoured his cause. It is possible that the deposed Ruler thought the revolt of the Army would cause the actual Khedives overthrow and death. While poor Tewfik Pacha only hoped matters would be arranged without a revolt that however was not to be.

Arabi Pasha now holding the army had secret papers of a most compromising character, he gave these to his wife, and she, I believe, passed them on to Princess Nazli, in any case they were successfully hidden and later helped to save his life, but we must not anticipate events. I happened to meet one of the Interpreters for the British Agency and while speaking to him two soldiers passed and looked very hard at me in an unusual way. With the vanity of youth, I asked "what they said,' " Do you really wish to know what they said ?" 'Yes—certainly I do.' "Well, it was just this, we shall soon have cut the throats

CC-0. In Rublic Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

of these sheep." Poor man! I wonder if he is among the 10,000 who, a few months hence were to sleep under the desert sands of Tel-el-Kebir.

In the month of March I was dining at Countess dela Sala's—not a quarter of a mile from Shepheards Hotel, I noticed nothing exciting, but when I came out I was hurried into the carriage and an armed *Cavass* jumped on the box: I turned to ask 'why', but the gate had been closed. On arriving at the Hotel the big-door was bolted, the terrace and the hall were empty, my maid met me at the top of the stairs, and "told me that preparations had been made to meet the situation." What situation? I asked. "Mr Groos* thinks there will be, or, may be, an outbreak of Arabi's men from the Kasr-el-Nil Barracks." I was in a low dress, and about to have it taken off, and then I thought of the young man who wished to 'cut my throat," "Stop" I said, "now give me a long cloak and dress me thoroughly." The half dark corridors and staircase were as silent as the grave, for there was a gathering of all European men elsewhere, and I knew they would flock to the Hotel at the moment of danger, so I called my dear maid to sit with me, and every half hour we heard the bugle from Kasr-el-Nil sound "keep to barracks," We may thank 'Arabi Pasha' the Egyptian, for that, there was much excitement from that night onwards, I was hurried on board the first steamer and found my self in Scotland a month later.

Sir Edward B. Malet was Consul-General at this date, a man of a much weaker mind and character than Sir Evelyn Baring (Lord Cromer) who succeeded him.

We must however follow the fortunes of Arabi a little farther.

(To be continued.)

LITERARY NOTICES.

1. *Diet and Health.* By C. P. Nanavati. S. J. D. G. P. Fund, 309, Shroff Bazaar, Bombay.

The Shri Jiva Daya Gnan Prasarak Fund of Bombay is making constant effort to explain the various disadvantages resulting from meat diet and every year lacs of books, pamphlets and hand-bills are distributed free of cost. This little book is one of that kind.

2. The American Ceylon Mission Centenary—*A Monologue.* By R. R. Gunaratnam, B. A., Jaffna, Ceylon. Price 15 cents.

This is an excellent poem describing all the good work the American Ceylon Mission has done. Gems of poetry worthy of a born poet are found here and there in this poem.

3. *An Appeal to my Countrymen—The Indian Medical Question—What should we Do?* By Govind Amrit Vaidya, Secretary to Natural Health Propagating Society, Ramsvadi, Amreli, Kathiawar. Price 6 Annas.

In the course of the book the author says that the medical system as at present practised and on which we base all our hopes to correct our health

*The well known manager of Shepheards Hotel at that time.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

is founded on unnatural and wrong principles and therefore not at all competent to give the relief we seek for. He says that we have wrongly placed confidence in the system for thousands of years and that the result is the *increase of disease* and the *degeneracy of human* race all round. He quotes some facts and figures in support of this statement. The solution he offers is the Natural Health System. Several American opinions in favor of the system are quoted.

* * *

4. *Hafiz.* By Mirza Ahmad Dara. Karachi.

In this booklet, Mr. Mirza Ahmad Dara gives an excellent account of the life of Hafiz, the famous mystic poet of Shiraz. The author quotes passages from "Dewan-i-Hafiz" showing how Bah"o"lla's coming was prophesied by the poet.

5. A Brief History of the Aryan's. By Benaiah Cole, Christian Line, Cuddapah. Price 6 annas.

This is an interesting little book on the ancient Aryans of India worthy of perusal.

REVIEW.

By Miles.

The Highest Factor in Modern Education

By

MANECK B. PITHAWALLA, B. A., B. Sc,

BOMBAY, 1911.

The Principal of the Sirdar Dastur Hoshang High School, Poona, sets a grand example, which might with advantage be followed by other teachers, in showing their pupils that the foundation of all good education rests on a just appreciation of religion.

Many are the religions; but they all more or less forms on the one object of 'government of the individual by himself' in such a way as to make his progress through the world harmonise with the spirit of God's creation, for the benefit of Humanity in general.

This first essential to the efficient and economical use of life and effort creates spontaneously a co-operative spirit of the utmost value in the conduct of duties of any kind. If this exists, more than half the difficulties of life disappear, and well earned leisure is rendered sweet and wholesome.

The author starts his essay by asking if the horrors of the war can really be the net result of 20th Century Education, and whe ther it has dealt a death-blow to Socialism and Christianity alike; and he quotes a Mr. Garrod, a scholar of Oxford as saying that "the whole system of Christ is obsolete," while Mr. H. G. Wells in his *First and last things* confesses that "the personality of Jesus does not appeal to him at all."

It is cheering to note that Mr. Pithawalla does not at all agree with these sinister writers, who evidently very imperfectly realise Christ's union

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

in regard to World Government, and how it is gradually taking effect, even through this great war.

In the remark that "intense commercialism and imperialism of different Nations are apparently the root evils that have put Europe wrong to-day," the author just hits the right nail on the head. The thought in the German mind that 'Might is Right' has led to the conclusion that that by cunning conbinations of Force and Fraud the accumulated capital of the world can easily be appropriated by the Teutonic Caste, and it is this that was to be resisted at all costs and has caused the war.

In the conclusion, that this is 'God's War' and an epidemic following the *neglect of hygienic responsibilities*, we are instinctly led to infer that the onus of these responsibilities has actually lain on those who stood to make most profit out of the policy that caused the war! *The Great Physician* showed the world that these responsibilities should have been taken up by the whole body of His followers, and made effective through their Governments. It is in leaving all power in the hands of a few military or financial despots that the world has always come to grief. That is why Jesus preached His Great Reform, putting responsibility on the body politic to see that Righteousness should prevail.

The grave lessons to learn referred to are those derived from actual precedents in history which the writer spots in the Feudalism and Anarchy Prussia is intent on reviving.

Mr. Pithawalla says "No Government of the world can succeed which does not harmonise with the universal spirit of government." "The Capitalistic militarism of the Romans tyrannising over Democracy has been revived to-day by Germany." "This must go down again, and a new system of universal humanitarianism "must be set up for World Government."

In regard to education after the war the writer observes, "we must recognise the fact that our union with nature and humanity is at the bottom of our life." "The highest factor in Modern Education is Religion." He ascribes the failure of all religious teachings to the practice of religion being estranged from the intellectual and industrial masses. It would appear however that the failure is not so much in religions, but rather in the form of World Government and its organisations that failures to admit their paramount influence to the councils in all International matters is manifest. The mass is responsible for this, if it does not reserve power to act through its own Government.

Again in regard to clerical ministrations he says, with Ruskin:—"the "Clergy instead of living with the rich and preaching to the poor should live "with the poor and preach to the rich! We have had enough and to spare of "the *philosophy of religion*. What we want now is a *living religion*."

In quoting the Kaiser on this subject it is regrettable that a reference to the time and place of the lecture is not given, for in a war such as this,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

every utterance of rulers requires to be weighed against the immediate circumstance and object of the pronouncement. It appears to be the first reference to Our Lord's teaching addressed to a Bishop. During a long course of Theosophical personal interpretations of God's Will with which we are familiar, but are not always in agreement no mention of Jesus the Christ has been made.

He is reported to have uttered the following remarka ble words: It is, important to understand that life is a trial. We need Practical Christianity to bring our life into harmony with the personality of our Lord. Live simply according to His acts and deeds. How fascinating and marvellously manifold is this personality! We have only to study it thoroughly. We must live with the Lord. Suppose the Lord entered through that door, could we look into His face? Going to Church once a week is not enough. He must become *the ideal to practical* life. Determine to live according to the Lord's teaching. You shall bring before us a vision of God, who now certainly perhaps as judge passes through the world. You must represent Him and show Him to us." This is what we *really* require. We want the application, by the preacher and by the teacher, of the hidden secrets to the demands of daily life.

In the jumble of Militant Capitalism *cum* Spiritualism with which the absurd situation charges the Kaiser, it is clear that he had not the power even if he had the will, to make his own sermon affective in his Government of Germany. Disaster to the Empire and the World has been the result of the establishment of the German Kaiserdom.

"The Indian Poet, Sir Rabindranath Tagore told the Japanese the other day in regard to moderm material developments :—

"This modern civilisation, with all its mechanical appliances for makin life comfortable and progress rapid on the outside, has become itself a barrier in its turn with regard to the inner spirit of man, because it has made our life so intricate that it has lost transparency of simplicity. Our things are more in evidence than ourselves. Our engagements are too numerous, our amusements are too frequent."

The surface scum of life has become thick and muddy. Exhibition fo man's nature has taken its place on the surface, where his richness is in his materials, his strength in his organisation, his heroism in his ambitious undertakings, his mind is in his science."

It may be remarked that every thing that God has made is good or bad for humanity according to the kind of use and the extent of it to which it is put. This is where human judgment is likely to fail. Jesus undertook to show the world the "*useful limit*" in all things; His mission being conducted in the midst of the crash of the falling Empires, and the impending destruction of His Own People as a nation.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

His doctrine is an essential guide to the World's Work and Government wherever Civilization and Civil Government are in progress, especialy on modern lines. If Krishna personifies the Demi-God of Indian Agriculture, then Jesus represents that of the Arts and Sciences, in respect of their righteous application for the benefit of humanity. Both personify the *right spirit of work* and derive the recognition of their Divinity from the effect of their teaching and ministrations, as it proved founded on Gods' Will.

THE WORLD'S WORK OF GOVERNMENT.

"A Constitution for the United Nations of the Earth." By Edgar D. Brinkerhoff. Fall River-Mass—United States, 3rd Edition.

The constitution proposed is an extension of the United States organisation, in which it differs only from that aimed at by Germany for the government of Europe, in that it substitutes a 'President' for an 'Emperor' claiming place under Divine Right. Centralisation of power is the object in both cases, but the use made of it is different; one aiming at military and personal rule, the other at Democratic Co-operation of peoples and nationalities. The former was tried in the case of the Roman Empire and failed with a shock from which the world was even yet hardly recovered.

As a natural consequence of establishing a Central organisation, most of the author's clauses in the 'Constitution' are devoted to defining what it must *not do*; because it would interfere with individual and national or State freedom for work.

In Clause 15 of Art. I, Section 9, however, we have the gist of the proposition which runs as follows :—

"In general the laws made by Parliament under this Constitution shall lend to be confined to measures conducive directly or indirectly to inter-dominion peace, leaving to the individual dominions the right to administer internal affairs in their own way."

It may be here remarked that the tendency of all supreme central authority is to attract to itself all power, and to benumb the extremities of the social structure in its useful co-operative initiative.

The powers that the Federal Government hold have been sparingly conceded by the States, during a long course of years; and were only yielded under pressure of outside or Foreign influences, mostly to secure Financial or Trade advantages, especially in over-sea business; or to get protection against over-sea attacks.

The American Continents are quite able to support their own population without this over-sea trade, just as other continents are; but the competition of American and European States to supply manufactures, and the manœuvres of financiers, would first have to be and barred to make it a success. "A world-working-constitution" which does not provide against

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the sinister influences of trade combinations would not prevent war on even a greater scale than the present one.

In return for manufactures and machinery, the 'industrial' States want 'food and raw products'. Manufactures and machinery carry with them a vastly increased State potentiality, which may be used for destructive purposes and aggression against agricultural countries in the effort to acquire or forcibly compel food or other supplies in exchange. In the action of Prussia under the aegis of the Imperial regime we see this in full operation, resulting in over centralisation on Berlin to the prejudice of nationality everywhere else. If neutral states and the world generally realised this, it would result in a universal opposition, and a demand for a system of Unified Government of the world and practice of work and exchanges, that would protect all States; and encourage local autonomy and development; thus neutralising this tendency to centralisation and monopoly of power so liable to spring up, till the development of manufactures and the use of machinery has spread universally and is adopted by every State on its own behalf, making it independent of other States for material developments with which it could supply itself, this tendency must continue to prevail. In course of time all States will doubtless be able to supply themselves; but meanwhile they require protection from attack on their territory made either by armed force, or through the insidious action of Foreign Trade and Finance.

Free Trade and open competition, with mergence of all races and Nationalities into simple World Castes, accompanied with unrestricted circulation of peoples, may suit the ideals of the present manufacturing States; but the war proves these ideals incompatible with the interests of agricultural States, in the absence of the restraining powers of Religion and Universal Law, guaranteed to rule.

Frantic endeavours are being made by the Prussian Camarilla to get peace conceded that accepts the monopoly of power and profit of Teutons as a principle of world-work and Government. The disarmanent of Europe and other proposals formerly rejected with scorn by Germany are now put forward as baits to neutrals to secure a tottering system from falling; and the "necessity which knows no law" that has exposed the Imperial temperament, and its inhumanitarian soul in its war methods, has given way to hypocritical appeals for protection against the universal war that idiotic statesmanship has created, But the world does not trust Germany.

There can be no security for the world's peace while such conditions are likely to recur. They cannot be altered by rhetoric or legislation, but only by hard knocks; and to be most effective they should be' short sharp shocks, administered simultaneously every State in the world. It is to provide this method of correction that 'world co-operative government is now required.

But it has to be arrived at in the first instance by experiments on Europe—the principal disturber of the world's peace—before an extension to the rest of the world can be attempted.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Nor would such a vast organisation be necessary for the whole world, with only the one object of securing protection of States from invasion and attack; for the whole of them are interested in combining to prevent it; and it simply needs the 'will' and the 'power' to act in any such case either by force or withdrawal from trade co-operation.

In the United States of America the world has a powerful competitor in the economic field of action owing to its size. It will take a United States of Europe to balance this force in the same field of action; otherwise Europe will have to take a back place in the not distant future.

The trade of the world must sooner or later become largely 'inter-continental' and sea-borne. Continents will require protection from attack by sea, and in this matter Europe and America must be unanimous in pronouncing and respecting Continental 'Munroe Doctrines' that will admit of Asia, Africa, and Australasia developing on in dependent lines, without meddlesome interference from any aggressive European State or combination of them.

Democratic Federations of States act to promote local autonomy on convenient lines, easily adjustable to local conditions.

Militaristic Imperialism is destructive of all local autonomy, as we see in the present war; and its continued existence is incompatible with the rights of Humanity,

Thus, World Government at the moment means unanimity to prevent attack on any State, while it is left free to develop itself.

Jesus the Master Workman laid the foundation for this when He told individuals and their governments to control themselves before they attempted to rule others. Let all loyally serve Christian Principles, and organisations to suit the work of humanity spring up spontaineously that easily give them effect, without injustice to the least of God's of creation.

Government is an essential, born out of collectivism over work of any kind. Its nature and quality therefore depends on the kind of work to be done. To take a steriotyped form, and apply if all conditions of men, their work, and environment, is to invite failure, whereas systems or obligations that appeal to the intelligence find ready sources.

Local experiment over-work provides the best seed of good systems for economic development. Individual self control furnishes the key to co-operative effort. Right Spirit over-work induces the needful co-operation; this is not to be got by legislation, but through a sound Religious Doctrine of universal application. Christianity affords this doctrine, with special reference to World Government. In Jesus the Master Workman and Divine Christ the world has the only Emperor or President required, who can be present at all Councils and exercise Rule, if His Voice is once allowed a hearing through that of His True Followers.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

EDITORIAL NOTES.

A writer in the *Tribune* says that the Hindus had enough of tanks, temples and pompous marriages and that in future it is better that they utilise their wealth in establishing schools, libraries and hospitals and in imparting commercial technical and industrial education and in helping the organisation of industry.

* * * *

Mr. Benaiah Cole in his "Brief History of the Aryans," says-"We find in Ramayana such pure Sanskrit names as Ravana (the enjoyer), Mandodhari (the earth born or the frog) Mahi Ravana (the enjoyer of lands), Shurpanaka (the elephant-eared,) Vibhisna (the blessed). To say that those giants had these names means that their native language was Sanskrit. To say that they used Sanskrit language is a self evident contradiction. If they are not true names, they may be characteristic names. But in all characteristic names we know ugliest woman taking such names as Rose, Rosa, Rosemond or Rosaline, but I have never seen a dark woman take the name of Black or Blackie. I am sure Shurpanaka's mother would have given a better name than that which says that her daughter's ears are like those of an elephant. Are those names translations of the originals? If that be the case, nothiug is so ridiculous as such a procedure. Suppose if one translates the names of John Waters, Sir Walter Crane, Sir William Dumphy, Longbottom, Winterbotham into any of the vernacular languages, how funny it would look. Even if such translations are made will the owners own them? *Vrushoba Thirtha Vasi* will never suggest to you that he is the resident of Oxford or Professor Max Muller. It will be still more ridiculous to say that monkeys such as Vali (that which has a tail)., Sugriva (that which has a pleasing voice) conversed with each other with ease and felicity in ancient Sanskrit what the learned Pandits of Kasi or Gadval are not able to do now-a-days. To tell you the truth these characteristic names are the creations of the poet to aid his subject and all its characters."

* * *

The Natural Health Poropagating Society—An Association under this title has been formed and has commenced in Maharastra of the Bombay Presidency. Its object is to check the increase of disease in the world by taking up natural Mode of living and adopting Natural Method of Healing. The Secretary of the Society is Mr. Govind Amri Vaidya, Ramwadi, Post Amreli, Kathiawar. For further particulars, application may be made to the Secretary.

* * *

In about thirty years from 1877 to 1910, the average total number of deaths per year from all causes in British India increased from 4,626,092 to 7,892,177 which means an increase of more than 70 per cent. The average death ratio per 1,000 population in the period from 1880 to 1910 went up from 21'15 to 34'76 *i.e.*, an increase of more than 99 per cent.

* * *

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Plague came to this country in 1896, with a mortality of 2,219, which increased in ten years to the appalling figure 1,166,223 in 1897, and from 1901 to 1910 never came down below a lack of victims. In 1911 it has again gone up to 733,582 a pretty large figure. From 1896 to 1911, a period of sixteen years it took its toll of 6,44,1713 and its average annual incidence comes to 402,607. It appears that this monster has made its permanent home in this country.

* * *

In the course of an address on "A Plea for Real Home Rule" at a recent social gathering of the Maymyo Brahmo Samaj, Miss R. P. Paul said, "There are so many politicians in India to-day, who clamour for Home Rule, for self-Government and hold meeting after meeting to pass resolutions to that effect. But so far they have not succeeded in doing any thing for the good of their country except getting themselves and others into hot waters. If we wish our country to progress, really, we must give Home Rule to our women. We must see that they rule our homes as they ought to do? "Charity begins at Home" is true here if anywhere at all. And what do we uuderstand by giving Home Rule to women simply that they should have that freedom which is their birthright so that they may exist all their beneficient influence on the race. Educate your girls once let them get their education and freedom and nothing will be able to check India from progressing and from taking her rightful place among nations—not even a million bayonets will be able to check India's progress then."

* * *

Speaking of Social Reform in the Avanashi Taluq Reddi Conference, Dr. P. V. Varadarajulu Naidu said: "Varnashra-Dharma movement is the danger signal to our Home Rule. It is the attempt of the "highest caste" people to again tyrannise over the rest of the population. What Lord Buddha did for the uplift of the masses, was destroyed by Shri Sankara-chariar. What Theosophy, Arya Samaj are doing for the cause of the down-trodden millions of the people is being attempted to be destroyed by our national enemy Varnashrama Dharma Iranya, the Demon king. It is a movement aiming at the root of the advance of the masses. You must break the caste system and other unnecessary ceremonials and walk forth to the goal of progress with the torch of fearlessness in your hands."

* * *

In the *New York Times* of October, 15, 1914, Andrew Carnegie is reported as writing. "After the present belligerents agree upon peaceful settlement, Germany and Austria should be the first invited by the (Entente) Allies to join in forming a league of peace. Should they accept, then some of the other nations should be invited. One general World Peace Commission should be established to which each contributes toward expenditure in proportion to its population and wealth."

* * *

Abdul Baha says: "In the kingdom of God, there is no difference between men and women; both are considered alike—only the one who

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

works the hardest surpasses the other. In the time of Christ, women were the greatest agents in spreading the kingdom. The disciples would not have been confirmed if it had not been for them. Peter would not have been strengthened. In cultivating a garden, it makes no difference whether the gardner is a man or woman—but if the woman works hard and takes care of the plants, she will certainly have a better reward than the man who idles."

* * *

The National Mission Council of England convened "to think, pray and deliberate upon our present life in England and its spiritual needs and then to give such counsel as the Holy Ghost should put into their hearts" adopted, amongst others, three resolutions. The third of them urges upon the Bishops "the importance of giving definite directions as to the best ways of using the services and receiving the message of women speakers, whether in church or elsewhere. Acting upon this resolution, the Bishops of London and Chelmsford issued directions to carry into effect in their own dioceses strictly limiting the ministrations of women to gatherings of women and children and to the nave of the church. Some weeks elapsed before any protest was made, then Mr. Riley and the E. C. U. denounced the whole movement as un-Catholic and an open defiance of St. Paul's express prohibition of the public ministration of women in the church. An agitation has thus been set up in England which seems to wreck the National Mission. We think women can preach. Seeing that *male* and *female* are one in *Christ Jesus* and that He gives His Spirit no less to one than to the other, when God moveth by His Spirit *in a woman*, we judge it no ways unlawful for her to preach in the assemblies of God's people. Paul in I Cor. xiv. 34 seems to reprove the inconsiderate and talkative women among the Corinthians, who troubled the Church of Christ with their *unprofitable* questions and I Tim. II, 11 and 12 that women *ought to learn in silence*, not *usurping authority over the man*, does not seem to be repugnant to this doctrine; because it is clear that women have prophesied and preached in the church, else had the saying of Joel been ill applied by Peter. Acts II. 17. And seeing Paul himself in the same epistle to the Corinthians gives rules how women should behave themselves in their public preaching and praying it would be manifest contradiction if that other place were taken in a larger sense. And the same Paul speaks of women that labored with him in the *work of the Gospel* and it is written that Philip had four daughters that prophesied. And lastly, it has been observed that God hath *effectually*. on this *converted many souls* by the ministry of women: and by them also frequently comforted the souls of His children; which manifest experience puts the thing beyond all controversy.

* * *

According to Manu, "neither a priest nor a military man must receive interest on loans; but each of them, if he please, may pay small interest permitted by law on borrowing for some pious purpose, to the sinful man

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

who demands it." Then, can the Varnashrama Dharma Brahmins first give up taking interest?

* * *

Gautama, the first of a long line of priestly legislators who strove to reduce all the laws and customs of the people of India to ideals founded on priestly ordinance declared that "a Sudra or one of the non-Aryan blood, who dared to listen to the recitation of the Vedic Hymns, should have his ears filled with molten tin or lac; should the Sudra repeat the words he had heard, his tongue should be cut out; should he remember the sound, his body should be split in twain." As the Vedas and their Angas included all the literature and sciences of the country—grammar, versification, Arithmetic and Mathematics—the law thus effectually enjoined ignorance to the test of mankind.

* * *

Accordfng to Manu II. 21·4. "That country which lies between the Himvat and Vindhya (mountains) which is to the east of Vinasana and to the west of Payaga is called Madhyadesa (the central region.) The land between those two mountains (stretching) to the Eastern and Western oceans, the wise call Aryavarta, Where the black antelope naturally grazes is fit for the performance by sacrifice; beyond it is the land of the Mlechchhas (barbarians). Let twice born men seek to dwell in those countries; but a Sudra, distressed for a livelihood, may reside anywhere." According to Bandhyana, no Aryan can visit Deccan (South India). For, he says an Aryan who visited South India, a penance had to be performed: Therefore the Brahmins in South India who advocate Varnashra ma Dharma Movement ought to quit it bag and baggage at once and go to Aryavarta.

* * *

At a Conference held in Madras on the 20th November and attended by several non-Brahmin gentlemen of position and influence both in Madras and in the Moffusal it was resolved that measures be taken to start a Company for publishing a newspaper advocating the cause of the non-Brahmin community and also that a political association be formed to advance, safeguard, and protect the interests of the same community. In accordance with this, a Joint Stock Company has been started under the name of "South Indian People's Association" for conducting a daily newspaper in English, Tamil and Telugu respectively and also a political association has been formed under the name of "The South Indian Liberal Federation." The South Indian People's Association has issued a manifesto addressed to non-Brahmin gentlemen throughout the Presidency under the signature of its Secretary, Rao Bahadur P. Thyagaraja Chettiar. We are glad that the non-Brahmins have after all awakened after centuries of deep sleep.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

We quite welcome the translation of Kural into English by Mr. V. V. Subbramania Aiyar. A part of this great book of the Tamilians has been translated into Latin by Beschi and the same service has been rendered to German by Dr. Grant, and to French by Ariel, Dumast and Lamair. Every one knows of the English translations of Elis, Drew, Robinson, Lazarus and Pope.

* * *

Under the leadership of Dr. Walter Walsh, a movement called the "Free Religious Movement towards World Religion and world Brotherhood" has been established in London. The movement has no creed, It guarantees its leader entire freedom of speech; and he in turn guarantees his hearers entire liberty of judgment. This Free Religious Movement has its source in that desire for unity which pervades the modern world. It is a reasoned effort to express and encourage that sweep towards universalism in religion and social ethics and politics which is the most powerful and hopeful impulse of our time. It seeks to relate man to his universe and human beings to one another by principles which are rational, scientific, ethical and international. For further information address Dr. Walter Walsh, Leader, 3, Christ Church Road, Hampstead, London, N. W.

TOPICS FROM PERIODICALS.

EDUCATION: MEMORIES AND THEORIES

By

MR. J. C. MALONY, I. C. S.

I see frequently in the course of my present official life the deplorable result of this system of thought. A,B,C,D. come to me seeking "to obtain a footing." They have "passed the S. S. L. C." (whatever that may mean) or the "F. A.," at times the "B. A." What *they* want is a clerkship in the office, generally on Rs. 20, and if there be such a post vacant applicants are a-buzzing round my head like flies. The lucky applicant on whom the lot falls departs contentedly to a present of Rs. 20, and a future of (say) Rs. 30. Now *I* have *my* wants. For instance I own (in the name of the Corporation) several large motor vehicles, for which I want as drivers men with education, that is to say, with intelligence sufficiently developed to enable them to take in instruction as to the care of the machines committed to their charge. To such drivers *I* am willing to pay at least Rs. 40 rising by annual increments to Rs. 60 or indeed even Rs. 120. But I find it well nigh impossible to obtain the class of man I want. I can get an illiterate cooly to whom I must begin to teach the alphabet, but my young friend of the "S. S. L. C." will not look at the job. He is of the "educated classes," and this is work consecrated to the "uneducated classes."

NO DEGRADATION IN COOLY WORK.

I do not advocate that man in truth "highly educated" should devote himself *permanently* to manual labour for a daily wage, although in certain professions it is most advisable to *start* with cooly work, My brother-in-law, an engineer, with sheaves of University distinctions, "got a footing" *after he had left the University*, as a wokrman (cooly) in a big engineering shop. It would have argued uncommon slackness or stupidity on his part had he remained all his life in this position, (as a matter of fact he now

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

occupies a very important position), but that he should be willing to "descend" to it for some years is probably incomprehensible to young India and will be incomprehensible until young India understands that there is no question of "descent" in the matter. That mere ability to read and write a little English, to do a few sums, should automatically render a boy one to whom manual labour is a degradation is the great and unfortunate delusion of India. The ordinary workman in Europe, certainly the "skilled workman" of the City and of the Trades Union, is just as well educated as the Indian clerk, many such are *better* educated than the average Indian B.A. Europe would never have attained her present wealth, comfort, healthiness, had she started with the axiom all artisanship must be left as a close preserve for the illiterate, the uneducated; that a tincture of literacy was to be a gateless barrier dividing the clerk from the artisan. The young men poured out from our Indian schools and colleges with what is really less than an average Board School education are the problem and the despair of modern India, simply because their sole hope is the hope of *quasi* literary employment in which employment 50 per cent. of them are not good enough to rise to anything better than addressing letters, and of which employment there is not nearly enough to go round.

University Examinations And the Public Service

"If I were King," said Francois Villon. Quite possibly it would require something more than a king to remodel the educational system of India. Were I empowered autocratically to "fashion it nearer to my hearl's desire," I think I should try the experiment of severing the relation that now exists between the University examinations and the public service. There is nothing very revolutionary in this proposal. No such relation exists at Home, where the public would be dumbfoundered to see an advertisement for lerks, "who must at least have passed the Little-go," practically the European equivalent for the "F. A." But would I then abolish "higher education" from the public service? By no means it is the natural policy of Government to attract the well educated o its service. I may elucidate my real meaning by describing to the best of my knowledge how recruiting is carried on for the Government Service at Home,

There, a good many posts, though not all posts, in the Civil Service of the countryc are filled by examination. Such examinations are things in themselves, examinations held *ad hoc*; with the University examinations they have no connections whatsoever. University *education* is probably essential to the competitor at the examination for the first division of the Home Civil Service (the examination is the same as that for the Indian Civil Service), for hardly anywhere save at a University can teaching of the requirec quality be obtained, but there is no hard-and-fast rule that candidates must have been to a University, much less that they must have passed any particular University examination.

For the Subordinate Civil Service, for what we in India would call purely clerical as oppossed to ministerial office, it is safe to say the University man does not compete University education is not required for, and should not be squandered on, mere routine clerking. In Ireland one special service, that of the officers corps in the Royal Irish Constabulary, has an examination particular to itself. I mention it, for I shall have occasion to refer to it later.

Now the first and most obvious result of this system is that the University fulfils its true function of giving advanced education to those fitted to receive it; it is not a machine for the manufacture of prospective Government clerks. The University examinations are not merely obstacles separating the school boy from a stool in a public office, The second

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

result is that ability disclosed by the test of experience is less fettered than in India. For illustration I hark back to the Royal Irish Constabulary and to our Indian Police. I saw recently in the Indian Press a jeremaid concerning some Indian gentleman who, though a "Varsity man" could only be appointed an Inspector, while a batch of yong men "without higher qualifications" had recently arrived from Europe as Assistant Superintendents. The jeremaid I thought unjustified, for in the first place I do not believe that there is the smallest resemblance between an Indian graduate and the type that an Englishman has in mind when he speaks of a "Varsity man." In the second place the implied Indian demand that the European Assistant Superintentent of Police should be a graduate struck me as rediculous. That he should be educated up to a certain standard required by the State is a truism; the State at Home applies a direct test, and that is the end of the matter. But following this train of thought to its logical conclusion, I can sympathise with an Indian police man if he finds his rising, as far as an Indian can rise, conditioned by possession or non-possession of a University degree, irrespective of special professional ability that his work may bring out and general education that he may acquire for himself as time goes on. Direct examination, it is true, admits to the officers' corps of the Royal Irish Constabulary; but there is no precedent condition of University distinction, and it is neither impossible nor uncommon for a man to win to a commission from the ranks.

A cynical Moslem friend once observed to me that were Government to prescribe a certain degree of proficiency on the flying trapeze as sole qualification for clerkship, seventy per cent. of Indian schools would close at once, to be replaced next day by gymnasia. Dis-association of University examinations and Government service would probably result in a vast diminution of the number of University candidates, a result which, I fancy, the true educationist would view with equanimity. Those who remained would be the true stuff on which he might work. I personally, (though after all what do I matter), would be spared the temptation to homicide that at times assails me, when X, desirous of advancement in the profession of tax collecting, justifies his claim to preference over Y by the fact that quarter of a century ago he passed the M. A. examination with honours in Sidereal Physics, while Y at the same distant epoch secured but a pass B. A. in Moral Philosophy.

The Practical Core of the Whole Matter

Such reform as I have indicated is a matter of regulation. But India would need to carry the spirit of reform further down. India needs to recognise that education is not a meaningless ordeal, which, if successfully undergone, will entitle a yong man to a scanty life pension; it is that which indirectly fits a young man to go out into the world and win advancement. Education is notthe lost dog which one finds, brings its owner, and, the advertised reward once paid thinks no more about. Education is an aid to the doing of anything, a sweeper will sweep all the better if he is educated and *if he brings his education to bear on his sweeping.*

There is the practical core of the whole matter. A man cannot lift the earth on which he stands. "Government cannot say to the people", "pass certain examinations and *we* will advance you". Government can at most provide some schools, wealthy men, *quasi* public institutions (temples?) can, and they will, provide some more. At these schools "the people" can obtain education and, utilising this on the managemet of their own affairs, can advance themselves. "Education" is not a currency note for which "the Government on demand is bound to give hard cash in exchange.—*Mysore Economic Journal.*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

SAMPLE FREE

THE WORLD FAMOUS

KAMINIA OIL (REG.)

THIS Oil is composed of excellent drugs, is delightful to use, is the very essence of refinement. For beautifying and increasing the growth of hair, to prevent it falling off, to restore its natural colour, nothing equals Kaminia Oil.

It cures baldness, nervous dizziness, weakness of memory, headache and similar diseases. In all skin diseases its effects are marvellous.

Kaminia Oil has the most idyllic fragrance which lingers delicately in a way to be pleasing to the dainty.

BE CAREFUL TO GET "KAMINIA OIL" ONLY AND ACCEPT NO SUBSTITUTE IN ANY WAY.

Price Re. 1-0-0 per bottle, V. P. P. annas four extra; for 3 Bottles Rs. 2-10-0, V. P. P. As. 7 extra; for 1 doz. bottles Rs. 10-0-0, V. P. P. Rs. 1-8-0 extra.

N.B.—SAMPLE FREE on Receipt of Half Anna Postage Stamp.

Read the following evidences:—

Mr. M. S. Pillai, Assistant Master, K. V. S. High School, Virudupati, S. I. Ry. writes:—"I have tested your Kaminia Oil, and I am of opinion that it is the most useful Oil for promoting the growth and beauty of the hair. Please send one more bottle and oblige."—15-5-11.

Mr. Ahmed Bux Jamalji, Merchant, Erinpura Road, writes:—"I am glad to certify that your Kaminia Oil possess marvellous efficacy, as in many cases I have experienced, and seen that people suffering from dandruff, and from other diseases of head and brain, proclaim our preparation is unrivalled over the whole surface of the world, and it is my everlasting prayer that its fame may ever increase and you may be blessed everywhere on this account."

Otto Dilbahar (Regtd.)

THE PERFUME OF ORIENTALS

SWEET. DELICATE. LASTING. EXQUISITE. Made from the pure extracts of selected natural flowers, without any mixture of alcohol or spirit. Just a few drops on your handkerchief or coat sleeves, give the smell of a real flower garden around you No matter however powerful the scents others may be using, this

OTTO DILBAHAR PERFUME

comes up above them all and attracts notice in spite of them. Write for a phial to-day.

Price small bottle As. **8**. Price Midium size As. **12**. Price large ½ oz. bottle Rs. **2**. V. P. P. As. 4 extra. Sample phial As. **2**. Perfumed Card **one anna.**

Sole Agents

ANGLO-INDIAN DRUG & CHEMICAL COMPY.

16 Market, Bombay.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

FIVE GOOD POINTS!

OUR WORLD RENOWNED KESH-RANJAN IS FAMOUS FOR

1st.—Excellence of quality.
2nd—Delicious and sweet fragrance.
3rd—Perfectly cooling virtues.
4th—Hair-preserving property.
5th—Perfection on all points.

TRY ONLY—FOR ONCE AND BE CONVINCED.

Price of one Phial	...	Rs. 1 0
Packing and Postage	...	Rs. 0 5
Three Phials	...	Rs. 2 8
Postage extra	...	Rs. 0 11

HEALTH! PROSPERITY! LONGEVITY!

A man's highest ambition is always to attain the above three, and unless your *blood* is pure, you cannot be healthy and prosperous. If you are bothered with any of the following troubles, *viz.*, Chronic Skin-diseases, Scrofula, Anemia, want of blood, paleness, impure blood, lack of ambition and vigor, debility, weakness, ulcers, loss of appetite, tired feelings, emaciation, and worst form of syphilis and mercurial eruptions, commence at once with our world-renowned blood-purifier and restorative *Amrittaballi-kashaya* which will virtually, purify, revitilise, renew the blood and restore hope, pleasure, happiness, vigor and cheerfulness of mind! it is not a new thing but already cured lacs of patients during last 20 years.

Price per phial	....	Re. 1 8
Packing and Postage	....	As. 0 11

PRESCRIPTIONS with or without Medicines are sent to every part of India, Burma, Ceylon, Straits Settlements, Cape and the British Isles, on receipt of concise conditions of disease.

Kaviraj Nagendra Nath Sen,

GOVT. MEDICAL DIPLOMA-HOLDER

Member of the Chemical Society (Paris), Society of Chemical Industry (London), Surgical Aid Society (London), Chemical Society (America), &c., &c

Nos. 18-1 & 19, LOWER CHITPUR ROAD, CALCUTTA.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The Man who knows Atank Nigrah Pills

usually knows enough to buy them.

This advertisement is meant for those who need

ATANK NIGRAH PILLS

But Don't know them.

They soothe the tired nerves, make digestion easy, give strength and vigour to the system, cure brain fag, Constipation, etc.

For further particulars ask for our "**Kamshastra.**"

Vaidya Shastri Manishanker Govindji,

ATANK NIGRAH PHARMACY,

Jamnagar-Kathiawar

AND

157/8, Broadway, Madras.

LONG LIVE THE KING

AND

EVERY ONE

WHO TAKES

BATLIWALA'S AGUE MIXTURE or BATLIWALA'S AGUE PILLS

Batliwala's Genuine Quinine Tablets gr. 1 each bottle of 100.

Batliwala's Genuine Quinine Tablets gr. 2 each bottle of 100.

Batliwala's Ague Mixture for Fevers, Malaria, Influenza, etc.

Batliwala's Ague Pills for Malaria, Fever, Influenza, etc.

Batliwala's Tonic Pills for pale people and nervous breakdown.

Batliwala's Tooth Powder for Preserving Teeth.

Batliwala's Ringworm ointment for ringworm, Dhobi itch, etc.

MAY BE HAD FROM ALL DEALERS IN MEDICINES OR FROM

Dr. H. L. Batliwla Sons & Co., Ltd.

No. 191, WORLI 18 BOMBAY.

TELEGRAPH ADDRESS:—"**Doctor Batliwala Dadar**"

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Our Head-quarters have been removed from Porto Novo to Tanjore.

P. SUBBAROY'S

World-renowned and most Efficacious Ayurvedic Medicines.

Awarded several medals and certificates of merit at various Exhibitions

Frozen Scents.—They are the best Swadesi perfumes for the dress, Frozen Scent Rose, Frozen Scent Jasmine and Frozen Scent Lavender. They are sold in solid form. Rub on your dress, and it is perfumed. Keep it in yonr pocket there will be charming perfume hanging about you. Keep it in your dress box to ward off parasites and perfume all the wearing apparel. As. 8 per box of each kind and V. P. P. charges for 1 to 6 boxes As. 5 only extra.

Swadesi Perfume for the Dress.—(1) Madana Vilas (2) Mana Mohans, (3) Manoranjan, (4) Jaga Mohin (5) Akbar Serai and (6) Shajilhan Serai each of which is a perfume of the best kind, giving exquisite smell of fresh and newly blossomed sweet smelling flowers Price per bottle of each kind As. 8 and V. P. P. charges for 1 to 6 bottles As. 5 only extra.

Kesar Powder.—It is a peculiarly sweet scented variety of oriental perfume of choicest and best aromatics. A pinch of this powder mixed with cold water or with a little of sandal and cold water, will make the most delightful, charming and refreshing sandal paste. Which marriage or other festive occasion can be complete without distribution of perfumed sandal to the guests? Can there be a better compound perfume than my Kesar Powder for such festivities, unequalled for its lasting and sweet fragrance. It is a great favorite with all. It is Nature's Best Perfume, unique in its excellence, rich in aroma and refreshing in virtues. If you have a bottle of Kesar Powder with you, there is no need for any other perfume to mix with sandal or for your handkerchief. It is a necessary requisite for the sick room and a luxury for the toilet table. It is a speciality of our own. Price per bottle As. 8. V. P. P. charges for 1 to 6 bottles As. 5 only extra.

PLEASE APPLY TO:—

P. SUBBAROY,

Ayurvedic Pharmacy,

SRI VENKATESA PERUMAL KOIL SANNATHY,

TANJORE.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

WHAT YOU CAN DO FOR YOUR HAIR.

YOU CAN—Kill the harmfull germs in the hair-roots which make the hair fall out and become prematurely grey, by using daily our deliciously scented **Surama.**

YOU CAN—Make the hair soft, silky and remove all the brittleness if you daily use our highly-sented **Surama** in bath and dressing time.

Price per phial As. 12. Packing and Postage As. 7.

BATARI TAILA
OR
THE ANTI-RHEUMATIC OIL.

Acts as a charm in acute or chornic Rheumatism, Sprains, Bruises, Stiffness or swelling in the Muscles or the Joints, Spasmodic pain, and affections of the nerves, etc. It allays pain and irritations, encourages general absorption, and regulates the circulation of blood in the affected parts.

It eradicates those obstinate diseases thoroughly, effectually and permanently.

One single phial will convince the patient of its supreme efficacy.

Price Re. 1-5. Post free.

S. P. SEN AND CO.,

Manufacturing Chemists,

19-2, Lower Chitpur Road, CALCUTTA.

DO NOT RUN

Hither and Thither but be coo and self composed !!!

When **Cholera** breaks out in a family, what the householder will do ? he must admjnister at once

Dr. S. K. Burman's

Extract of **CAMPHOR**, the best and most effective Cholera Prevention of the age.

Price annas 4 per phial. Packing and Postage 1 to 4, 5 annas.

RING WORM.

That Nasty Disease !

Cured safely by Dr. Burman's **RING WORM OINTMENT.** A sure and certain Cure for all Skin Diseases, Ring Worm, Tetter, Acne, Pimples, Ivy poisoning and all kinds of skin troubles. All irritation stopped instantly after the first application. This is a tried medicine of proved success and can be used without the least hesitation. The medicine does not spoil the clothes and is quite harmless as it does not contain poisonous substances.

Price annas 4 per phial Packing and Postage 1 to 6, 5 annas.

DR. S. K. BURMAN,

5, Tarachand Dutt's Street, CALCUTTA.

Telegraphic Address—"**Camphor**"

AGENT:—**Messrs. KARTIK & Co.,**

33, South Tank Square, MADRAS

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Very important to Readers of Matthew Arnold's "Essays in Criticism."

ELEGANTLY BOUND!

Paged 320!

POETICAL SELECTIONS.

(from Shakespeare. Milton, Gray, Wordsworth, Shelley, Keats, Browning, Rossetti, etc.

EDITED WITH

INTRODUCTION, NOTES, PARAPHRASE, CRITICAL AND BIOGRAPHICAL STUDIES, AND A HISTORY OF ENGLISH LITERATURE IN THE EIGHTEENTH AND NINETEENTH CENTURIES.

BY

Keshavlal. L. Oza. M. A.

AUTHOR OF "THE CONFESSIONS OF A GRADUATE"

WITH AN INTRODUTORY NOTE BY

F. H. HAYWARD, D. LIT., M.A., B. SC.

AUTHOR OF "THE PSYCHOLOGY OF EDUCATIONAL ADMINISTRATION AND CRITICISM," "THE ETHICAL PHILOSOPHY OF SIDGWICK," ETC.

CONTENTS:

Introduction.—What is Poetry?—The Object of Poetry—The Study of Poetry—Kinds of Poetry—Lyrical Poetry and its main Sub-divisions—Outline for the Study of Lyrical Poetry—What is a Sonnet? Shakespeare's Sonnets The Style and Structure of Shakespeare's Sonnets—Wordsworth's View of Nature and Man-Characteristic Blemishes and Merits of Wordsworth's Poetry—The Lyrics of Shelley and the Odes of Keats—Wordsworth, Shelley and Keats as Nature Poets—Shelley and Keats—A Comparative Study.

Text, Notes and Biographical Studies.—THE NOTES contain (*a*) the HISTORY, (*b*) the ARGUMENT, (*c*) the CRITICISMS, and (*d*) the PARAPHRASE of every important poem in the SELECTIONS.

Biographical Studies.—Review the life and writings of every poet included in the SELECTIONS.

Main Currents.—Give an outline history of English literature in the eighteenth and nineteenth centuries.

SECOND EDITION—VERY GREATLY ENLARGED.

Price Rupee One.

Please apply to the Editor,

BAHAUDDIN COLLEGE,

JUNAGAD. (*Kathiawar.*)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

WAR LITERATURE, ETC.

THE "New Reformer" War Numbers

(from August 1915 to July 1916.)

Bound in Volumes. Each Vol. Rs. 4.

This contains very interesting, instructive and useful information about the war from the pen of eminent writers both in England and India.

The Great Co-operation.

By Col. T. F. Dowden, late R. E.

A brief sketch of the Co-operative methods of work of the world. Price Re. 1.

Co-operation with God and the Neighbour.

Co-operation arising from the spiritual sphere of thought and action. Price Re. 1.

Truths About India.

A compact and useful Reprint of Leaflets issued by the East India Association, with foreword by The Right Hon. Lord Ampthill.

These leaflets contain satisfactory reply to the violent attacks on the British Administration of India and thus spread a correc knowledge of Indian affairs. Price Re. 1.

More Truths About India.

Being a further issue of Leaflets by the East India Association in 1913-1914. Price As. 8.

Apply to :—

The "New Reformer" Office,

Park Town.

MADRAS.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Some Select Opinions about the "New Reformer."

The Hon'ble Mr. S. H. Butler, Member for Education, Government of India :—

Mr. M. Sharp, Joint Secretary to the Government of India, writes: Mr. Butler has purused some of the issues of the "New Reformer" with interest and thinks the paper will be useful.....We shall be glad to subscribe for a copy of the "New Reformer" for use in this office.

His Exceellncy the Right Hon'ble Sir George Sydenham Clarke, G.C.M.G., G. C. I. E. Former Governor of Bombay:—

His Excellency will be glad to subscribe to the "New Reformer" which he thinks a thoughtful periodical well calculated to do good.

L. ROBERTSON, *Private Secretary.*

Sir Murray Hammick, K.C.S.I., C.I.E.:—I wish you all success in your work.

Col. Sir J. R. DunlopSmith, K.C.S.I.: —It seems to be doing a great deal of good.

His Honor Sir John Hewett, K.C.S.I., Lieut.-Governor of United Provinces:—

I am desired to say that His Honor the Lieutenant-Governor has read the copy of the "New Reformer," which you have forwarded for his perusal, with interest, and sympathizes with the objects aimed at by you.

Sir J. H. Du Boulay, Private Secretary to the Viceroy and Governor-General of India :—I have laid your letter of July 29th before the Viceroy, and I am to say that much as he sympathises with al efforts to produce well-informed, well-conducted and instructive journals.....

Dr. J. M. Peebles of Los Angeles, :—Surely you get-up a very handsome monthly and I wish it very great success, for its tolerance and liberality are most admirable.

Caunt Leo Tolstoy:—The aim of your work, as you put it in your letter, is the highest that can be pursued by man's activity.

The Right Hon'ble Lord Aveburg, P.C., F.R.S., D.C.L., LL.D., D.L.:—It is written in the true spirit of religion, and I wish you success.

Sir William Lee-Warner, K. C. S. I..—I admire your enterprise and your work.

Edward Carpenter, Sheffield, England: —It seems a useful little paper.

Revd. Charles Voysey, B.A. London :—Your admirable Monthly Magazine.

Countess Evelyn Martinengo Cesaresco, Italy:—What I like in your Magazine is that it keeps within broad lines.

A. E. Castlestuart Stuart, I.C.S. :—I should say that the "New Reformer" should have a very useful future before it.

Hon'ble Mr. Justice D. D. Davar, Bombay :—You may put my name as a subscriber, and if the "New Reformer" continues to be what it promises, it will be an extremely useful publication

Babu Sasipadu Bannerjee :—Your "Reformer" is doing great good.

H. G. Keene, Esq., C. I. E. :—"Your excellent paper."

The United Empire, Journal of the Royal Colonial Institute :—An interesting little Journal dealing with the movement for Social, Economic and Religious reform in India showing the progress that is being made in the development of a new School of Indian Thought.

The *Christian Commonwealth* :—D. Gopal Chetty sympathises with all progressive movements and is making considerable sacrifice to advocate the cause of Reason, Justice and Love through this magazine.

The *Ceylon Standard* Paving the way for the reformation so much desired to high-souled, thoughtful people.

The *Siddhanta Deepika*:—We know the Editor to be a man of great arnestness and power.

The *Vivekanandam* :—The Editor is one who pleased His Royal Highness the Prince of Wales wit his English poem.

PRINTED BY VEST & CO., MADRAS.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Monthly Number, As. 6. Annual Subscription, Rs. 4.

THE New Reformer

Oh, if you could dethrone that Brute-God Mammon and put a Spirit-God in his place!—*Carlyle.*

Man is his own star, and the soul that can
Render an honest and a perfect man
Commands all light, all influence, all fate,
Nothing to him falls early or too late;
Our acts, our angels are, or good or ill,
Our fatal shadows that walk by us still!—

Beaumont and Fletcher.

Vol. X, No. II.] FEBRUARY, 1917. [315 to 348.

		PAGE.
I.	The Dravidian Renaissance. By the Editor.	315
II.	"The Man from Egypt." By Mr. Elbridge Colby, New York City	319
III.	War Notes. By Col. T. F. Dowden	321
IV.	Red Hot Religion. By Prof. Shewaram N. Pherwani, M.A. ...	324
V.	The Soul of the Rose. By Mr. W. S. Haskell, Calif. U.S.A. ...	325
VI.	The Three Tirumurais of St. Appar; their style and characteristics. By Mr. E. N. Thanikachella Mudaliyar, B.A., B.L.	329
VII.	The Dravidian Race. By Mr. T. Ponnambalam Pillay, M.R.A.S.	333
VIII.	Editorial Notes.	341
IX.	Topics from Periodicals	346

EDITED AND PUBLISHED BY D. GOPAUL CHETTY,

15, Venketroyan Lane, Park Town, Madras.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

PATRONS

Sri Raja Row Venketa Kumara Mahipathi Surya Row
Rajah of Pithapuram.
Col. T. F. Dowden, R. E., (Retd.) England.
Sir Michael B. Nairn, Bart., Scotland.
Countess Evelyn Martinengo-Cesaresco, Italy
His Highness the Maharajah of Faridkot.
M. R. Ry. Mukunda Madhava Munipapi Reddi Garu
Zemindar of Elagiri.
Ratan J. Tata, Esq., Bombay.

THE "NEW REFORMER"

D. GOPAUL CHETTY, Editor.

The "NEW REFORMER" is a Monthly Magazine devoted to the reform of Religious, Social, Economic, and other matters. It will chiefly endeavour to root out those selfish and false desires which now estrange men one from the other, and establish in their place Reason, Justice, and Love as the mainspring of all human actions. In other words, it will strongly protest against the moral deadness of the world.

It has an eminent list of Contributors, both European and Indian.

It is a nice medium for advertisement.

Our advertisement charges are as under :—

	Full page	Half page	Quarter page
Yearly	Rs. 48	Rs. 25	Rs. 15
Half-yearly	„ 25	„ 18	„ 10

The Magazine has been moderately priced so that it might be within easy reach of all.

Price per Annum Rs. 4.

All subscriptions are payable in advance. English rate of subscription is 6 shillings per annum.

Gentlemen who give Rs. 100 and upwards are styled Patrons.

All Literary Communications, Books for Review, etc., should be addressed to the Editor 15, Venketroyan Lane, Park Town, Madras.

All Orders, Remittances, and Advertisements to the Publisher, The "NEW REFORMER" Office, at the same address.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

THE NEW REFORMER

Vol X] February, 1917. [No. 11.

THE DRAVIDIAN RENAISSANCE

By

THE EDITOR.

The population of India consists of an unparalleled mixture of races, differing from one another in manners, customs and religions. Of these, the Dravidians whose ancestors were the very first people to come to this country, live mostly in the South of India and number nearly forty millions. Many centuries before, their ancestors wielded enormous influence from the Himalayas to Cape Comorin, and from the Cape Comorin down south as far as New Zealand. There is ample proof to say that a continent called "Lemuria" once existed south of Cape Comorin and that its people were the Tamils.

It is generally supposed that the period of Dravidian civilization was about 3,000 years before the present time, but the Tamil books take us to a period, not less than 15,000 years from to-day. There are grounds to believe that it may be right and some competent scholars believe it to be true. Mahabarata (1000 or 1500 B.C)., Ramayana (600 B.C), Megasthenes (400 B.C.,) Edicts of Asoka (300 B.C.,) Mahabashya of Patanjali (200 or 300 B.C.,) Pliny (A. D. 77), Ptolemy (200 A.D.) speak to the civilization of the Tamils.

These Dravidians enjoyed a high state of civilization all peculiarly their own when the Aryans entered India. They were very great maritime traders and as such carried on business with the subjects of some of the greatest and eldest empires, including those of King Solomon of Bible fame, their literary activity were such that in the course of their commercial pursuits, they sought out alphabets and bestowed them upon most of the Indian languages which were then scriptless. The gift included the Devanagari itself.

The description given of Kapadapuram, another name for ancient Madura, situated in the Eastern Archipelago, and of Lanka, the capital of Ravana, compares favourably with the modern cities of Europe. கலங்கரை விளக்கம் (light house), சுங்கச்சோடல் (customs duty), ஆயம் சோடல் (toll-gate), hospitals, engines were

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

all known to the ancient Tamils. The fragments of Eusbeus allude to two embassies sent by a Pandyan to Emperor Agustus at Rome and Strabo mentions that a Chera, another Dravidian prince sought also the friendship of the Romans. Tamil words like அரிசி, கருவா (லவங்கம்) இஞ்சிவேர், are still found in the Greek language as *Oryza, Zingiber* and *Karpion.* The Tamil word தோகை is found in the Hebrew as *Tukim.* The Tamils were a highly learned race and had treatises on Agriculture, Ithihasas, Medicine, Astrology, Arithmetic, Logic, Religion and Philosophy. Above all, they were one of the foremost of the nations to worship one Supreme Deity—Siva. They developed a religion of their own independent of Brahmanism from the earliest period. Dr. Pope says : "Saivism is the old pre-historic religion of South India, essentially existing from pre-historic times." Professor Sundram Pillay said that the doctrines of of Transmigration, Karma, Maya and Grace were purely Dravidian. Goldstucker, Muir, Deussen and others thought that all the wisdom of India came from non-Aryan sources.

In those good old days of the Dravidian, there was no distinction between man and man. All were equal. There was no Pariah or Palla. Every one was touchable. We could marry or dine anywhere. Women also enjoyed equal position with men. Re-marriages were freely celebrated. Women were héroic. They married the men they liked. They were all educated. They were rulers of countries and equally inherited property with men.

Compare all these with the present, low and degraded condition in which the Dravidians are found. It is the Brahmins that have hurled them down from the high pedestal they once occupied.

These Brahmins never invaded or conquered South India. They came to the Tamil country as ascetics and pilgrims. The Tamilians called them மிலேசகர் (barbarians). But in course of time the Brahmins succeeded in making the Tamils accept their religion and polity by very low, cunning and deceitful methods. Some of these methods may not be out of place here.

They said they were gods on earth and also intermediaries between God and man and possessers of sorcery, witchcraft, charms, incantations and all the dreaded occult sciences. They performed elaborate sacrifices and made the people believe that by them, they could bring forth rain. By their knowledge of astronomy, they predicted the exact hour at which the eclipses will take place, rose high in the estimation of the people and then struck terror into their minds. By these and other deceitful and wrongful means, they got the favor of the kings and became their priests. They also served as

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ministers and councillors of the kings. Armed with these powers they gradually introduced the idea that those who accept their religion and polity are the best people. In an evil hour, the Dravidians yielded to these Brahmanical frauds. Then they became the priests and guiding spirit of the nation in matters spiritual. They swayed the destimes of the masses by using their influence with the kings even in politics. It was then they introduced many ceremonies and superstitions to eke out their livelihood, by levying all sorts of wonderful religious taxes for the performance of them. They made the people believe that by their gifts to Brahmins, they would get Heaven. They, then began to act on the principle of the Roman maxim, "Divide and conquer" and introduced caste system and split the people into numerous sections and sowed the bitter seed of discord among them. To dine with your neighbour or marry in his family became a sin. Whoever did not accept their religion became a Pariah, an untouchable. After adopting all possible means of effecting a separation between man and man to the greatest extreme, they then introduced that unjust and cruel code, Manu's code. According to that code, the Brahmin became the mighty God and whatever exists in the universe is all the property of the Brahmin. Even the king cannot slay the Brahmin whatever be the crime he committed. But a Sudra may be compelled to practice servitude for the service of the Brahmin. Only the leavings of food and old clothes should be given to him. If a low born man endeavours to sit by the side of a high born man, he should be branded on the hip or the king may cause his backside to be cut off. On killing a cat, a frog, a lizard or a crow, the Brahmin must perform the penance for killing a Sudra. The dust from his feet placed on a man's head freed the Sudra from all sin. Another mode of attaining the same object was to drink the water in which the Brahmin has dipped the great toe of his right foot.

Only once before non-Brahmins had the opportunity of emancipating themselves from the tyranny of the Brahmins. That was when Buddha appeared and gave a blow to these atrocities. Nearly the whole country became his followers and everything looked brighter. But alas! By cunning methods, Sankaracharya, drove Buddhuism out of the country and re-established the Brahmin superiority with all its connotation, no inter-dining,—no inter-marriage, and no touch. Then was the finishing touch given to the downward march, degeneration and decay of India.

It was then that the wily priest revived all his former despotism with double vigour. All the religious books were recast and remodelled and every care was taken to maginfy the honour of the Brah

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

mins and to raise them once more to the level of deities. He strictly restricted learning to his own caste and denied it to others. He suppressed the spirit of enquiry and allowed no individual liberty. The selfish priest for centuries kept the masses under utter darkness so that they may hardly distinguish right from wrong and thus in the name of religion did the most horrible injustice of which the world can offer no parallel. He prohibited sea-voyage and disabled the people from acquiring wealth in other parts of the world. Manufactures, trades and arts were discouraged by relegating them to the lower castes and thus rendering these useful employments, degrading. Men were reduced to the level of brutes. Religion itself degenerated into a mere observance of rites and ceremonies The learning of the priest was used for the purpose of deceiving the credulous. In the name of religion wildest tales and senseless superstitions were made to be believed. Puranic geography and astronomy contradicting the facts and sciences of to-day, were let loose upon the masses. All sorts of beliefs, beliefs in the power of mantras, austerities, curses, and evil eye, etc., were encouraged. The people became credulous and slavishly followed the priest. The chains of priest craft and superstition became rivetted round their necks more than ever. With such abysmal ignorance and scarcely rudimentary reason, no nation in the world could have a different story to tell. Thus we see that the love of power on the one hand, superstition and credulity on the other, intelletual exclusiveness and insularity fostered by religion and its resultant ignorance and stagnation were the causes that led to the downward march, degeneration and decay of the vigorous Dravidian race.

But fortunately for the Dravidians when their fortunes were at the lowest ebb, when general ignorance, political chaos, and social and moral degradation among them were growing more and more gloomy, salvation came from an unexpected quarter. For the second time in the history of India, God in His wise dispensation brought the English to rule India. Within one hundred years of consolidated British rule and fifty years of Western learning, the Dravidians have undergone a complete transformation at the hands of their just rulers. Civil, religious and political liberty have become the birth-right of all. As a crowning gift, they have inaugurated a system of education and have opened schools and colleges and universities throughout the length and breadth of India. Learning and knowledge which have been in the past ages, the monopoly of a few have become the common property of all. Dravidian drooping energies have been revitalised and they have been galvanised into life again.—*Justice.*

(*To be continued.*)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

"THE MAN FROM EGYPT"

By

MR. ELBRIDGE COLBY, NEW YORK CITY,

When a man commits a crime, for instance the crime of murder, his legal defence is always a more or less simple affair. He may do one of two things: he may admit the crime and plead insanity, or he may deny have done what many people have seen him do and still insist on his own sanity. In the first case there is sure to be a sensational trial with expert after expert trying to prove him insane, when the very fact that he pleads the excuse of insanity proves of itself that he is sane. A crazy man never could follow the law of cause and result, punishment and evasion, so sensibly. So he goes to prison. But the man who adopts the other course has the advantage: he proves his insanity, not by disagreeing with people on principle, but by disagreeing with them on known and evident fact. He goes to an asylum. These are the ways of modern justice.

In all this hopeless muddle of modern legal convictions there is one fact quite certain: the question of sanity is so often raised that newspaper columns bristle with talk of asylum and prison, the electric chair and the strait-jacket, almost indiscriminately. And if we came to give the subject serious consideration and particularly to begin to make definitions, we should find that there is little or no difference between insanity and crime. What is a criminal? What is an insane man? We start to talk of accepted or established conventions which are disregarded, of a different point of view towards life and towards other people, of irresponsibility, of the abnormal; and where do we end? We end almost invariably by saying that there is something about this particular person which renders him radically peculiar, that some forces of some sort have tended to make him either a criminal or insane.

This man behind the bars or in the prisoner's dock is the product of heredity and environment. We have been told so much lately about the predominating influence of environment that it is but a short step to saying that he is the product of all his early education, of all his parental influences, his childhood companions, his desultory schooling, his elder brothers, his fellow street urchins, his business job, his reading of sensational newspapers—of everything which has gone to make up his life. If his education, in this broad sense of the word, has been bad, if the man from Egypt has taught him, as Dr. Waite claims he was taught he will be bad; if it has been good, he will be good. And there will be millions of permutations and combinations of mixed good and bad possible between these extremes.

This man is on trial for committing a crime. He has committed the crime, that's all very clear. But what to do with him?

Here we come to the whole basis of the "new" prison movement. If he is hopelessly degenerate, as Warden Osborne says one-fifth of all crimi-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

nals are, he should be treated as insane. But if he is not hopelessly degenerate and insane and something can be done for him, he merely has to be educated over again, to a greater or a less degree. The prison and the asylum, the reformatory and the school, insanity and crime are all tied up together in the same principles.

Take for instance the three following crimes. A boy has been somewhat addicted to a dangerous drug habit and in a moment of rage attacks his tent-mate with a carefully whetted knife. A man does things at times which seem quite inexplicable to him in his lucid moments, for instance climbing across a narrow ledge and stealing property from a neighbouring home. A young fellow keeps bad company for several years and so, when the fancy seizes him, thinks nothing of shooting at his school-teacher with a revolver. The boy in the first case was put in a private sanitarium and cured of his drug-habit, then safely allowed to go free. The man in the second was likewise made to order his life both in respect to himself and to other people and finally, with a clear brain and heart, was allowed to go free. What we can call the bad elements in the environmental educati on of each of these were eliminated and overcome and that part of the education was done over again : which is the work of an asylum.

However the third young fellow was sentenced to a short term in jail, where nothing was done in the way of re-educating him, and came out some months later to continue on the usual road of gangster crime and free-lance brutality. He was a criminal: but the others were insane. Though, if we really had taken the trouble to investigate his case carefully with all the aid of our modern scientific knowledge of individual psychology and group psychology we could probably have found the flaw and set about correcting it, as the flaws were corrected of the other two. Punishment should be replaced by re-education on the basis of the man's flaws. We have long learned that punishment gains absolutely nothing in the way of reformation and is of value only in a mediæval spiteful way of getting even, or of intimidating. Why not act on this learning ?

Who is "the man from Egypt" and when did he arrive and what did he do ? That is the problem for the officers of justice who discover a man breaking certain necessary legal restrictions. That is a problem which may concern "dope" specialists, insanity experts, psycho-analysts, ordinary educators, sociological workers, and persons with normal common-sense. "The man from Egypt" must be found, and his influences eliminated forever, be he king alcohol, an opium beast, or merely "the man from Egypt" whom Dr. Waite blamed. If they cannot be eliminated, if the person on trial belongs to the one-fifth permanently degenerate, imprisonment would be terminated only with the end of life, and the prisoner should be put at some useful occupation within confinement : for he is insane and does not measure up to sane standards. But if these elements which make towards evil are

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

finally blotted out and the re-education is complete, the man might well be dischargsd as soon as possible, discharged as a man leaves the asylums to take up normal labor, not as men leave the prisons with the "disgrace" to keep them from honest employment. The length of the term of detention should be judged by the analyst and the examiner when the cure is complete, not beforehand by a legal standard which looks at the past rather than at the future. The object should never be to "make the punishment fit the crime" but to make it fit the man.

Government is but "an archaic manifestation of thought." Our thought has reached this point some time: when will our Government catch up so that we can go on to something else?

WAR NOTES

By

COL. T. F. DOWDEN.

Probably the two most interesting facts notified in the press at date (*Statesman*, 11-2-17) are that the 3 million German-Amercians in the United States have signified to the President their loyalty to their Government, and that they are willing to form Teutonic armies to uphold him. And the other is, that the Trade Unions concerned in the Lancashire Cotton Manufactures have consented to allow the Factories to employ outside hands and women and children while the war continues.

As regards the first, since the war has largely originated out of the desire of the Teutonic races to supercede all others, no matter by what means, Uncle Sam need not be blamed if he prefers the Federal forces to be composed of mixed races, classes, and creeds, in such proportions and under such organisations as will preserve an even balance of power in all branches of the service.

The attitude of the Lancashire Cotton Trade Workmen's Unions even up to this critical juncture in the military operations, when the greatest efforts of every man, woman and child are needed to withstand the onslaught of the Teutonic military conspiracy, shows the tenacity with which lobor clings to monopoly of place to the exclusion of the neighbour, no matter what the consequences may be!

It has been recognised that the primary impulse of selfishness is common to all humanity. Also that the principal object of all law and order is to put wholesome restraint on the impulse and reduce it to legitimate proportions on the interest of the mass. All religions of any value to humanity have this principal object at bottom of them, and the only civilisation worth striving after is that which results from the desire for universal justice to prevail. Organisation and world laws must then evidently be framed on a few leading principles acceptable to all concerned. It is unfortunate that it needs a disastrous conflagration like the present

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

war, before the Governments of the world will be moved to lay down International Law on good business and workmanlike principles, and provide an organisation for entering its effective operation. Instead of that they only tinker with the conditions, now found impossible to work, for allowing war to go on between local belligerents, without interfering with the profits neutrals might realise thereby. Dividing humanity into belligerents and neutrals to perpetuate discord over the world's work seems an idiotic world policy that must be abandoned if humanity is to be served instead of destroyed by its Governments.

REVIEW.

Hindenburg's March into London.—Translated from the German (1915) with an Introduction by L. G. Redmond-Howard. (John Long Norris Street, Haymarket, London).

It seems rather late to notice this book, except to point to it as a specimen of the dodges by which Imperial Militant aggressive policy seeks to get support from the peoples it enslaves.

It has taken a long time for England to wake up to the fact that the chief propaganda of "Germany above all" naturally means the downfall of all others as independent self-governing units in the world's work, and that the immediate neighbour—England—is most in the way.

It has taken 2½ years of war for the rest of the peoples of the world to realise their prospective positions under this Teutonic bid for supremacy to be gained by studied deceit and treachery and disregard of high principles of conduct. Probably there would have been no awakening to the situation without the mercy of this war, for few peoples bother to exert themselves to take up responsibilities and disagreeable duties till they are compelled to do so from sheer 'necessity'.

The translator of the book in his Introduction says that England owes to the Kaiser's bungling management and worse grasp of the World Policy the salvation of Nationality everywhere.

It is not the power of doing mischief that has been wanting: the organisation for the purpose through all forms of devilry has been wonderful: but alas! it is this very fact that is producing the prophesied downfall of the whole fabric, and a system designed for an object which the world rejects with abhorrence and detestation. Not only is the whole world unanimous in this matter, but when Germany escapes from the illusions raised by the Empire; and the prestige and superiority claimed for it by those few who are getting most profit under it is looked into, it will be recognised that the entire Kultur so much boasted arose, not from the establishment of the Empire, but from the prior development of the arts and sciences in the independent States, each of which had their own

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Universities and Local Governments. What Prussia gained by the nomination of the King of Prussia to be German Emperor, the States have lost and the effect of the Luthern revolutions against the ancient domination and meddling from Rome has not merely been neutralised, but the old order has been revived in Kaiserdom acting from Berlin.

The scheme might have worked well enough for Germany as a domestic policy, but for the fact that the momentum of the feudalistic mind can realise no thought of other peoples but what is covertly hostile and of malign intent.

It would not have mattered had the policy of the Empire been purely domestic! but this has not been and could never be the object. It has been recognised that the foreign co-operative commercial system brings more profit than the purely domestic, while it thrives best on voluntary assistance and free effort of other peoples.

But centralised military despotism is antagonistic to this freedom for domestic work. Thus while the domestic economy under any purely military empire languishes and expires of inanition owing to suppressed local initiative, if the empire is to be preserved, it must raise revenue from foreign trade, and make itself independent of domestic freedom and private or State initiative of any kind.

The dilemma in which this has involved the Emperor, the States, and the German people, has called on the Government to try and reconcile the claims of the military, the agriculturists, and the commercial elements. If all seeking for supremacy in power, are not co-operating for mutual benefit, their interests become antagonistic to each other.

Accordingly the only way for the Empire to survive as in the old days of the Roman Empire, is to embark on vast projects of domestic and foreign trade and militant commerce which at once unites all classes for the one objective. Spoliation of the neighbour through finance or arms! There is no remedy for this except the dissolution and break up of aggressive military empires and their subsidised commercialism, by bringing combined forces to counteract it and inducing the boycott as regards economic developments.

'Hindenburg's march into London is only one of the many essays that show the *modus operandi* of the supporters of the Centralised Imperial System, in order to inflame the public mind, either with hate of other peoples, or glory for Teutonic arms and supremacy. Those however who have studied history, and the result of similar experiments in world work and Government, know well the rotten foundation on which the German Empire exists; and that if the people and the States want peace with honor, it is easy for them to get it by a reformation of the entire system

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

of Government in Europe on the lines of the United States of America, which guarantees protection of *all* States, with freedom for economic and social development, each after its own plan and method within its own boundary.

RED HOT RELIGION

By

PROF. SHEWARAM N. PHERWANI, M.A.

Souls there are that have felt intensely for sinning, suffering humanity, Such was the souls of General Booth. the founder of the Salvation Army. In his excellent little booklet, 'The purity of heart' one meets with the highly characteristic words. 'Red hot religion'. Now religion is a word that stands for higher harmony between all existences. The key-note of religion is unity between man and man, unity between humans and sub-humans, between human and super-human agencies. This unity can only be brought about by 'hearts made hot with holy love.'

Dear reader is the religion the unifying, the harmonising helpful power in you for red hot action. You have a religion whether you own it or not. You have a unifying, a harmonising helpful power. Every man is both good and bad. So you too are good and bad, The good in you can be liberated and set to work to create harmony all round. To the good in you I appeal let it not be cold, inert and inoperative. When I look into the lives of the men and women I meet with, the beauty in their lives is borne in upon me. I feel they could if they only wished to do so—they could publish and propagate the beauty they have in them. For your own sake and for the sake of all around you let not the good in you lie cold and inert.

Are you my friend sensitive to suffering, sympathetic, loving, kind? Do you feel keenly the miseries of mankind? If you do not, picture to yourself the sufferings of others and soften your hearts. Try to find out the sorrowing around you and help them to lift the load of sorrow. See what you can do just where you are to minimise the misery around you.

If you do feel keenly for the sufferings of others, rest not quiet but communicate this sense of compassion to others around you. Oh my friend, if you have a sympathetic heart, a kind heart—you have indeed a treasure which you should divide among those around you and thereby increase a hundredfold. Devote half-an-hour or an hour a day to evoke the higher feeling in others, to make all around you alive to the suffering round them and to what they can do to remove it. Go preach the Gospel of sympathy. Sing your song of sympathy and set other hearts singing the same song. This is red hot religion, the good in you made active and operative.

I know a friend whose sense of beauty is highly developed. He has the gift of sweet ordering, of building up beauty from simplest materials. His

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

table is always in order, his life is orderly He is a man of beauteous method. And I imagine the great good the friend of mine can do if he communicate the virtue of his to others around him. How good would it be if he made all the homes around him as beautiful as his own, if he served and helped others to build beauty around them. Dear reader you might have this wonderful virtue too. Go and preach the Gospel of simple beauty. Build up beauty all around you. This is red hot religion' the good in you made active and operative.

Some of my friends and myself used to spend our evenings in light chat. It never dawned on us that there was a better way of using that time. Let us take a census of the illiterate living within the five minutes walk from our very doors. We can read, write and cipher, let us teach this to those who do not know even this much. This thought I among our servants menials and next door neighbours there were to be found about a hundred such as were absolutely illiterate. Some of us resolved to spend an hour every night and gather together as many as we could each in a place conveniently near the different groups of the illiterate. And now four such night schools have shown us what was quite possible for us, but what we failed to do all these years. Friends, India is illitrate. 94% of our countrymen do not know how to read and write Dear reader you know how to read and write, will you not take to this work as a useful recreation. This crtainly you can do This much good you have and this you can do. So teach the illiterate in your very homes, the illiterate among your next door nighbours. Buy them books and slates, gather them together five to ten will do and set apart an hour every night just when they are free and you are free and give them loving service. India expects every educated man and woman, boy and girl to do this duty. This is what can very easily be done by you, Do it at once. This is 'red hot religion' the good in you rendered active and operative. Let there be as many night schools started as can be in this way and we shall help in some way to redeem India from out its illiteracy should you stand in need of any co-operation on my part I shall be glad to do my best to co-operate with you in this work.

THE SOUL OF THE ROSE

By

WALTER SCOTT HASKELL, OAKLAND, CAL., U.S. A,

"Is it not beautiful!" murmured the invalid as she sensed the delicate perfume and admired the shading of the green and the red just showing in the bud of the Persian rose, "and so like you, Guenni."

"Thank you pet for the compliment," replied the somber-eyed man holding the potted plant for her admiration. "I sometimes think," said he, 'that a flower has a soul, and a language all its own that man will learn to interpret."

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

"You have spoken my thoughts, Guenni. Yes, a flower such as this must have a life principle that is eternal. If I do not get well, love, perhaps over there; they will let me come back and talk to my Guenni in the language of the flowers; it would be so nice to know that you understood me when you bent to kiss the flowers, as you often do."

"I shall understand, dear, if your spirit comes to me in the flowers, but there is no flower quite so dear as this little budding rose that my darling's lips have pressed."

She looked at him but did not reply in words. Her thoughts were too deep for any but the soul language of the eyes. Besides, she was getting tired, and it was an effort to speak so. He saw that she needed rest, and signified his intention to go. "I wish," she said with a sudden animation, "that you would take the Persian Rose home with you and care for it until I am able to look after its interests. I almost envy the servants their task of watering the flowers in the conservatory. They are so careless that I am afraid to trust my Persian rose in their care. Only yesterday Mary the maid dropped a dish on to the plants and almost ruined a fine cactus that was the pride of our Lady Jane. Yes, Guenni, please take the rose and care for it until I am better, or—"

The sound of some one singing just outside in the corridor interrupted her speech. "Oh, it is Miss Candevan singing. She has a fine voice, though I think the key is too high and loud, it rather jars—do you like her singing, Guenni?"

He replied that he was not certain, as it was the first time he had heard her. He soon took his departure and left her to her thoughts, promising to return on the morrow.

He passed out of the room and down the long hall. Instinctively he looked for the owner of the voice he had heard a few minutes before. There was no one in sight, and the singing had ceased. He hurried on and turned the sharp angle that led to the stairway. Ah! Mon. Je! A collision.

"How could I be so careless" he apologised as he extricated himself from a near embrace of the lovely woman he had run against with his potted plant—the collision caused him to drop the priceless flower.

"Oh, Monsieur, you have dropped your plant and broken the pot. And the dear little rose just beginning to bud," she rattled on in her peculiarly impulsive way, and stooped to pick up the broken parts.

If he had been a woman he would have cried, but being a man he strove hard to gulp down his sorrow at the mishap that meant so much to him.

"Dear, dear," she murmured as she gathered the broken parts and looked to the flower, "the dear little bud is saved after all, but it must have

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

a new pot at once, and new earth, or it will die. Shall I get you one from the conservatory, Monsieur ? There are spare dishes there."

She did not wait for his answer, but tripped lightly into the far end of the passage, and returned almost immediately with a suitable vessel. Gathering up the plant with what earth adhered to the roots she deftly transferred it to the new receptacle and with a little new earth fron one of the hall vases the Persian Rose was in a fair way to survive the shock of the fall.

"How can I recompense you ?" he asked with his somber eyes looking into her dangerous orbs.

"Oh, Monsieur, we do not perform these little acts for recompense—the motive is far above compensation. It is a duty we owe ourselves to help others when there is need of help. But oh, the dear little rose. Le Jollie Rose. I want to clasp it to my bosom, it is so pure—it must be a rare species if I know anything of botany from my study at the Academy of Sciences."

"It is the only flower of its kind on earth"! he answered with a voice full of emotion. "It is one of those new creations of plant life by some Hoticultural wizard, and can never be reproduced, as it is seedless, and does not grow from the slip. It only blossoms once, and this little bud is priceless in more than one sense. I secured the specimen while on my world trip last year in Persia."

"Then I am privileged beyond measure to see such a rare specimen. Monsieur, I am a lover of plants. I beg of you to let me study this plant more colsely. If you would—but it may be asking too much—if you would loan it to me for a few hours, just loan it to me."

He considered a moment, and argued with himself : here is a botanical enthusiast wishing to study one of the rarest of all specimens. Why should he deny her the privilege ? Besides, it would relieve him of the trouble of carrying the plant home, and there was always the danger of running against people on the street and in cars A little more debating with himself, and—he loaned the plant. He kissed the bud reverently as he parted from his new found friend, and, bidding her *Au revoir* went out upon the street. He kept thinking of his Persian rose and wondered if he had been indiscrete in allowing the French lady to take it into her apartment. Surely she would be more careful than any servant, of such a botanical prize, because she knew its value, and, did she not say that she would put something on the roots to make it grow and bloom in its fullness? Surely a refined lady who knew something of plant-life was better prepared, even to attend to the needs of the plant than himself who had no scientific knowledge of plants and only knew them by his intuition and natural love of flowers. So he stilled his conscience, and thought of other things.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The next few days brought changes into the life of Guenni. A deep sorrow had fallen on his heart; the lady of the golden hair had been stricken during the night, and the Grim Destroyer had led her spirit in the path that has no turning. Guenni mourned deeply his loss, and surely no one on earth needed a comfortor more than he on the day that he had seen them lower her coffin into the cold earth.

After all was over Guenni thought of the Persian rose, and went with great haste to the apartment where lived the lady called Candavan, to see if his treasure was safe, and to take it to his own room in the Rue de Ray. Yes, it was safe, she assured him with becoming grace—she was always graceful in pose and manner. She had done wonders for the rose, she had tended it sedulously, she had given it water, sunshine and love.

He was grateful for her care of the flower, her interest and sympathy in his distresses. He offered to recompense her for her trouble. "No, I will not take money from Monsieur" she smiled piquently, "it is a work of love to tend the little flower." Would Monsieur sell the rose to her—it was such a prize that she would give.—

He would not think of parting with his treasure, he told her, and—her brow fell and clouded. She questioned him about the rose, and elicited the fact that the lady who had died was his little sweetheart, and that she had promised to come in spirit and mingle with the flowers that he fondled and kissed. Oh, the revelation hurt her, and a rankling desire for revenge entered her heart, Miss Candavans's heart, for somehow she coveted, not only the flower, but the man.

Guenni stooped and kissed the flower in her presence, and the bud seemed to open to his lips. "Mon. Je!" she breathed silently, "even death does not part them!" A terrible resolve entered her heart. She would possess and destroy the rose, thus severing the link that bound the living to the dead.

He took the rose away and carried it to his room in the Rue de Ray quarters. Next day Guenni kissed the bloom and went out upon the street, after locking the door carefully. He was gone all day on business, and returned late at night.

When Guenni came in sight of his room he was surprised to see a light in the window. He went up the steps to the upper hall and to his door. He turned the key quickly and burst into the room. Miss Candavan stood over the rose with scissors in hand. The stem of the rose was between the blades. "Snip!" the rose's bloom was severed from its stem. Guenni clutched his heart and fell back—dead.

The despoiler of his life, with a smile of triumph on her lips turned and saw him enter. She saw him pale, and fall. Still she was triumphant, for

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

she thought he had only fainted. Ah! What was that wraith-like appearance that stood over Guenni's fallen body? It was her, the lady who had died. The smile of triumph faded from the face of Miss Candavan, and a choking sensation seized her, as the apparition pointed an accusing finger, then vanished.

THE THREE TIRUMURAIS OF ST. APPAR; THEIR STYLE AND CHARACTERISTICS

By

Mr. E. N. THANICKACHELLA MUDALIYAR. B.A., B.L.

1. The *general features of the* Tirumurais.

It is accepted as a settled fact by our Pundits that Nambiyandar Nambigal was a great genius as his compilation of the Tirumurais is a task unparalleled in the annals of the history of Tamil Literature. His learning, his ability, his meritorious undertaking of the compilation of practically scattered works gave him a position something higher than those of eminent literary critics. The very fact that his contemporaries or his suceesors down to our age never ventured to dissent from his original mode of classification or compilation is an eloquent support to justify the statement that the *Nambigal* did not act according to his whims and fancies in assigning the order to the different Tirumurais and to the different poems in them. Yet the causes that made him to place Tiruvasagam after Devarams, St. Appar's after Gnana Sambandar's and the works of some apparently Sangam Pundit after those of our Tamil Saints are still to us unknowables.

Even in St. Appar's Devaram, the arrangement of the poems and the division of volumes (Tir umurai) create many difficulties. The method adopted therein by the venerable Nambigal is one of the grand puzzles in our literature. The first chapaer of the first Tirumurai and the last chapter of the last Tirumurai of St. Appar have their proper rank in the series of the hymns of our saint if you take Sekkizhar as the authority. If the size or the musical directious of the stanzas were the criterion by which the three volumes were split up we cannot see the reason why, the present last chapter but one of St. Appar's Devaram திருமுறைமாற்றித் திருத்தாண்டகம் does not head the list of the songs of the third Tirumurai. Though we may infer that Nambiyandar Nambigal was somewhat sceptical about the arrangement of St, Appar's poems suggested in Periapuranam, we have to leave the task of finding out the system with which Nambigal worked herein to the Tamil scholars who may hereafter be pleased to conduct researches in this field.

According to the Nambiyandar's compilation of St. Appar's Tirumurais, we have one hundred and fourteen chapters in the first, one hundred and two in the second and ninety-nine in the third Tirumurai. Leaving fragmentary poems out of account, we have in them one thousand and seventy-one

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

thousand and thirteen and nine hundred and seventy-six full or complete stanzas respectively. The total number of shrines in the first Tirumurai is forty-six, and in the second we find additional fifty-three and in the third thirty-three more not found in the first and the second. So we have altogether three thousand and fifty-nine full stanzas sung on one hundred and thirty-two shrines.

The first Tirumurai is a mixture of various species of poetry such as couplets, five-lined verses and several kinds of virutam stanzas. But in the second Tirumurai we have only one species of simple Tetra-metric virutams and in the third we have only one kind of octa-metric Tiruthandaga virutams. Though the Tirumurais thus differ from one another in their metres, musical directions and slightly also in their respective styles and diction we find in them all, certain common characteristics which will be useful to any student of Appar's Devaram in satisfactorily realising the spirit of the work without being influenced by any partiality or prejudice.

The primary feature of St. Appar's Devaram consists of a very graceful simplicity in expression. Not even the chapter திருமனுமாற்றத் திருத்தாண்டகம் is an exception. Though we find in it an instinctive use of the Royal We, it does not possess even the smallest atom of haughtiness. St. Appar's poetry is not far removed from St Appar's personality. We find that his sweet and straight-forward nature pervades his stanzas. He never indulged in high-flown metephorical use of words nor sang any stanzas with hidden allegerical meanings. The few figures of speech that we find in his work are those that were current in the atmosphere in which he lived and moved. Hence he seldom used a word to convey anything but its literal sense.

St. Appar's etymology is very wide and simple. He never laboured for want of words. His language is never obscure If the meaning of any word, phrase or clause be difficult for interpretation, we have only to look into our colloqualisms for appropriate explanations. As he talked, he sang and so in his Devaram we hear but a Velala talking the Velala's language. He never indulged in classicisms. He never cared to make use of the complex poetic artifices sanctioned by our grammars, and it is extremely doubtful he ever dreamt a written work of his to survive him, still less of its being grouped into three grand volumes. His modesty was too much to make him believe that his poems were written in classical Tamil* This is perhaps the reason why he did not add like Gnana Sambandar an eleventh stanza to his chapters to name the effects and blessings which one will attain by singing the ten stanzas of the chapter.

But there is a peculiarity in most of the concluding stanzas of the chapters of St Appar's Devaram which may be treated as the second common

* cf. "பன்னிய செந்தமிழறியேன், கவியேலமாட்டேன்"—திருவெறும்பியூர்—திருத்தாண்டகம் stanza. 1

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

characteristic of the three Tirumurais. It is the reference to the episode of Ravana at Mt. Kailas. Sekkizhar, the earlist authority on this point tries to explain very enthusiastically the reason why this had become the favourite concluding theme of St. Appar's chapters. In that part of the Periapuranam which deals with this matter, we have to suspect at every step some kind of equivocation and a deliberate use of the *Argumentem ad populam*. If we should forget the authorship of Sekkizhar and study side by side the supposed first chapter of Appar we can boldly assert that the allegations in the one come in conflict with the internal evidence in the other*. Further if we are to accept the statements of Sekkizhar without any modification, we shall be driven to a hazardous conclusion that at least the last stanza of the chapter கூற்றுயினவாறு must be spurious † or lately interpolated.

Leaving Sekkizhar's theory for future consideration we can fairly assume that the reference to Ravana continued to be a peculiarity of St. Appar's style in all his poetry sometime after the reconversion of Appar to Saivaism to the end of his career. Whatever may be the number of stanzas in his chapter whether it be ten, eleven, twelve or thirty, the last stanza harps upon the theme of Ravana at Kailas. If the last stanza makes no mention of Ravana, the chapter owing to reasons referred to later on must be either incomplete, or spurious or written before his religious style became settled.

The third common characteristic of the three Tirumurais lies in the fact that every chapter of St. Appar forms a single unit of thought. Each line of the stanza flows into the subsequent one and each stanza of his apparently complete in itself flows into the succeeding one as if it were a பூசகம்

---

* Compare Sekkizhar's statements in திருஇன்ற சருக்கம் stanzas with the stanzas of the 1st chapter of St. Appar's first Tirumurai. Sekkizhar puts (in the Peirapuranam) in the mouth of Appar

"பொய்வாய்மை பெருக்கிய புன்சமயப்
பொறையில் சமணீச்சர் புறத்துறையா
மல்வாழ் குழியின் மண்விழுந்தெழுமா
றறியாது மவங்கியவம்புரிவேன்"

But no such mood of penitance is to be found in the chapter "கூற்றுயின வாறு." The sincere tone and the burden of the song is

"ஜலம்பூவொடு தூபமறத்தறியேன்
தமிழோடிசைபாடல் மறத்தறியேன்
நலந்தீங்கிலு முன்னை மறத்தறியே
னுன்காம மென்னுவில் மறத்தறியேன்."

† St Appar is alleged to have adotped this burden in the concluding stanza after his colic was cured and the title 'master of the tongue' (திருநாவுக்கரசு) was given to him by the mysterious voice. cf.

"இத்தன்மைகிழ்ந் தழிநாவின்மொழிக் கிறையாகியவன் பருமிக்கெதொட்
டித்தந்திகழ்தீ வினையேடையுந் திருவோவிதுவென் றுதெருண்டறியா
அத்தன்மையனு யவிராவணனுக் கருளுங்கருணைத் திறமானவதன்
மெய்த்தன்மை யறிந்ததுதிப்பதுவே மேல்கொண்டவணங்கினர் மெய்புமதிவே."
—பெரியபுராணம் திருஇன்றசருக்கம் stanza 75—

This is a charaeteristic of his age. *Vide* the eight stanzas of almost all the chapters of Sambandar wherin you find the same theme.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(or stanza incomplete in thought). If you change the order of the stanzas in a chapter the harmony of the chapter is gone. So, for realising the grace of St. Appar's poetry, a chapter ought to be read as a whole and not isolated portions of the same. As it is not impossible to imitate St Appar's poetry, it will be almost impossible for one to judge whether a given stanza is his or not, unless the whole chapter in which it is found is presented for examination. Hence it is not easy to find out the literary forgeries in some of the incomplete chapters of his Devaram.

The fourth common feature of St. Appar's poems is that they possess a peculiar kind of prose order—a prose order that does not make the poetry prosaic. There is a kind of rhythm in every line of a stanza similar to that in Shakespearean blank verse. Though our prosody knows nothing about accentuation, St. Appar's poems generally possess a regular arrangement of accents.* Their presence at measured intervals and an excellent distribution of nasals, labials and dentals in each line producing a harmonious correspondence with the thoughts expressed therein give a magnificient splendour to each stanza in spite of St. Appar's attempts to make his poems as simple as possible. We often find him reluctant to use *Sandams* in his poetry and the *Sanda Virutams* which form a small minority were absolutely given up in his later productions. So also was his tendency to adhere to the ancient forms of verses which have now become extinct. Whatever may be the form of verse which our sage adopted, there is a clean uninterrupted flow of melody from the beginning to the end. If we should find anything abrupt in the middle, the genuiness of such a chapter may be fairly suspected.

In the light of the above remarks let us examine his three Tirumurais one after another. In so doing, let us try our best to forget all legends woven by tradition and try our utmost to construct also as far as possible. St. Appar's biography by the internal evidence in his Devaram which can be safely relied

---

* For *Iambic* scan the following :—

"நெய்த் லாம் பல் நி றவயல் சூழ்திரு"
மெய்யி னுர்வலங் கொண்டறைக் காடரோ
தையல் பா(கங்)கொண் டூர்கவா புன்சடைப்
பைதல் வெண்பிறைப் பாம்புடன் வைப்பதே—
திருமறைக்காடு—திருக்குறுந்தொகை stanza 5.

The Trochee can be seen very well in the following:—

(1) "எட்ட விட்டவி மண் லெக்கர்)மே
பட்ட துண்டுளி பாயு(ம்)ப ராய்த்துறை
சிட்டன் சேவடி சென்றடை கிற்றிரேல்
விட்டு நம்வினை யுள்ளன வீடுமே"
—திருப்பாய்த்துறை—திருக்குறுந்தொகை Stanza 8

Note—The effect of the accent will be very marked in the pronunciation of the letter ⊛ of the third foot of the first line.

(2) cf. "பொன்னெத் தநிறத்தானும் பொருகடல்
தன்னெத் தநிறத் தானும் நிகிலாற்
புன்னேத் தாதபொ நிற்புகலூராரை
எண்னேத் தாவென வெண்னிடர் நீருமே"
—திருப்புகலூர்—திருக்குறுந்தொகை.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

upon. Let us not twist the meanings of plain verses of Appar to suit the convenience of puranic statements, but shall try to examine them critically and understand how far the legends concerning the life of Appar either the most beautiful poetic vision of Sekkizhar or those found in the different *sthala puranas* contain historic truths. Let us presume the common course of our national tendencies, the conduct of the disciples of revered saints whose ambition cannot prevent them from interpolating their own poetic compositions into the texts of their guru; and so we shall try to proceed with the chapters of Appar with due care and caution.

2. *The First Tirumurai and the problems thereon.*

The first volume (Tirumurai) of St. Appar's Devaram contains according to the edition available in the mutt of Sree Umapathy Sivachariar one hundred and fourteen chapters* out of these sixteen chapters are incomplete. The remaining ninety-eight are complete and appear to have been preserved in full. Let us take the complete chapters first before we deal with the incomplets ones.

The first chapter of the first Tirumurai of St. Appar is a stumbling block to any literary critic. St. Sekkizhar, who, in spite of his age, exhibits extraordinary critical spirit, felt the delicacy of his position in giving a poetic form to the then current tradition regarding the life of Appar. His feeling is given vent to in the concluding stanza of *Tirumura Sarukkam*. This is

"அடியனே னுதரவாலாண்ட வாசின் சரிதப்
படியையானறிந்தபடி பகர்ந்தேன்....."

Stanza 439. திருநாவுக்கரசு சுவாமிகள் புராணம்.

an indirect hint that he shall not be held responsible for the accuracy of the story as he reproduced only what he heard or understood.

(To be Continued.)

THE DRAVIDIAN RACE †

By

MR. T. PONNAMBALAM PILLAY, M.R.A.S.

History gives the following account of those people :—

(1.) That the Dravidians were a gifted race, that they were dominant all over India, that they are still to be found all over there and have left their marks on the features and languages of other inhabitants among whom they lived.

(2.) That they had early attained civilization and were not behind hand of the Aryans in point of culture.

(3.) That they have been able to maintain their languages, manners and customs unmodified by Aryan influence.

*"முனனம்மடியே னறியாமையினல் முனிந்தென்னை கலிக்து முடிகவியிப்
பின்னையடியேனு மக்காளும்பட்டேன் சுடுகின்றது சூலத்தவிர்த்திருத்தீ"

† Part of the Presidential address delivered before the third annual session of the Travancore Tamilian Conference.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(4.) That they have known early the arts of peace and war.

(5.) That they were great maritime traders and carried on their trade with Asiatic and European countries from days long before the time of King Solomon.

(6) That they enriched the Hebrew and Grecian languages with their words.

(7) That they bestowed on most of the Indian languages including Sanskrit, alphabets borrowed from the Semetic tongue of Mesopotamia.

(8) That they had early a political literature of their own.

(9) That they were great builders of temples and it is said by some authorities that they partook in the construction of the pyramids of Egypt.

(10) That they early entertained the belief in one Supreme God and observed no caste.

The foregoing is a big list and it is more than enough to make a nation great. As most of the items are self-explanatory, I shall not comment on them one by one and take up your time, but would only refer to item No. 1. The fact that the Dravidians were dominant all over India, particularly in the North is patent from the single circumstance that they had to lend the Tamil word *oor* to denote town and city, in such names as Lahore and Nagore in the Punjab, Chandranagore in Bengal. Odayapore, Bhurtpore, and Indore in other places Though the word *Oore* in Lahore, Nagore and Indore is certainly Tamil, it may be contended that the termination of *Pore* in Odayapore and Bhurtpore is Sanskrit. If there is such a contention my reply is that Sanskrit borrowed it from Tamil.

The language that was spoken by the earliest Aryan emigrants was different from the Vedic tongue as it was different from the later day Sanskrit. "A number of dialects had arisen from the old Vedic speech of the Punjab, and these formed the Vernaculars of Northern India. But among them the dialect of the Ganjetic Doab, the middle land of the Indo-Aryans assumed during this epoch, a position of pre-eminence, as it represented, the most populous, the wealthiest, the most influential and the most central area in Hindustan. It was accordingly accepted as the standard literary tongue of the Brahmins who called it Sanskrista—the refined speech—in contrast to the unpolished sisters—the Indo-Aryan vernaculars, which were styled Prakrit (natural)." (Mr. K. V. Rangaswamy Iyangar's History of India p. 32.) Thus it will do seen that the Sanskrit was not sent from Heaven and that it was once a spoken language. It must therefore have necessarily borrowed from other languages and, amongst them from the Dravidian tongue which according to Sanskrit authorities is Tamil. The word *Oore* must therefore have been transferred into *pore* in the act of adaptation.

Beyond the circumstantial evidence we have adduced to prove that the Dravidians were once dominant all over India particularly Northern India, there is the direct evidence to show that it was the case. As our ancestors

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

were not given up to imaginative flights I do not hesitate to believe the historical statement made in the following lines of the Kadukankathai of the Silappathikaram which the late Mr. Kanagasebai Pillay a scholar of great eminence and others have assigned to the second century of the Christian era.

அடியிற்றன் னளவுசசர்க்குணர்த்தி
வடிவேலெறிந்தவான் பகைபெறுதி
பஃறுளியாற்றுடன் பன்மலையடுக்கத்து
குமரிக்கோடுங் கொடுங்கடல் கொள்ள
வடதிசைக் கங்கையுமிமயங் கொண்டு
தென் திசையாண்ட தென்னவன் வாழி!

When translated, the passage runs as follows: "The foaming sea being impatient of the impudence of the Pandian who in order to convince his tributory kings of the extent of his empire, went to the sea-shore, indicated with his foot some of its boundaries, and then sent forth his arrow to point out the other limits, rose and swallowed the land from the Pahurully river up to Comorin with all its chain of hills. After this event, the Pandyan extended his dominions up to the Ganges and the Himalayas and ruled over them from the South. Prosperity be to such a King?

Here what we have to note is the fact, that the Pandyan extended his dominions up to the Himalayas. Though certain causes may not have contributed to the catastrophe, there is nothing to deny the historic fact. It is admitted by the authorities I have quoted that the Dravidian civilization was much anterior to the Aryan, and an invasion by a powerful monarch from Southern India was possible and probable. During the 3rd century B. C. when kingdom after kingdom fell at the feet of Emperor Asokha, he did not dare to set his foot on the territories of the three Tamil Kings. He acknowledged them as independent sovereigns living on terms of amity beyond the pale of his empire. The reason is not for to seek. While the political condition of Northern India was unsettled, there were settled Governments in the south under powerful sovereigns. at the time of his accession to his father's throne, and he was not therefore, prepared to measure strength with them. Such a political condition in Southern India must have preceded by centuries of peaceful rule, prosperity and culture.

But the passage quoted above from Silappathikaram shows that real India was not what we find at present between the Himalayas and Cape Comorin but extended much down South up to the Pahurully river. And that it was a Tamil country ruled over by Pandyan Kings. Most of you know the limits of Tamil. Again as given in the Tholkapiam which was composed during the second Sangam period. It is as follows:—

வடவேங்கடம், தென்குமரியாயிடை
தமிழ்கூறு, நல்லுலகத்து

Say Venkatam in the north and Comerin in the south are the bounds of the Tamil land in this good world." You may wonder at the circumscribed spot while I am talking very big. But I am talking of the boundaries of the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Tamil land as well as the dominance of the Tamil people long before the period of Tholkapiam. The historical fact referred to in the passage I have quoted from Silapathikaram does not stand unsupported by other authorities. Adiyarku Nallar, a great Commentator of Tamil works says in a note in the Venil Kathai of Silapathikaram that the river Pahurully formed the northern boundary of the southern part of the dominions of the Pandyans while Mount Comorin and River of the same name formed its northern boundaries, that the distance between Pahurully and Comorin was 703 kathams or 7000 miles, and that this land was washed away by the first deluge with the city of Southern Madura and the first Sangam after its existence for 4440 years. Further the statement of Adiyarkunallar is supported by the observations of scientists after careful examination of stones, fossil remains and earth under the sea from the East-African coast up to New Zealand and beyond. From their discoveries it appears that the whole expanse of water was once a continent called "Lemuria" and owing to some act of nature it was submerged under water.

This particular fact is evidenced by the existence of a large number of islands large and small in the Indian and Pacific Oceans. This is further proved by the sudden appearance and disappearance of Islands in the same locality in our own times. A German savant by name Professor Haeckel thinks that this submerged "Lemuria" was the "primival home of man." Dr. Macleen of the Madras Civil Service, writing in the Manual of Administration of the Madras Presidency, is of opinion, that if the Tamilians had moved from outside into India at all, it may reasonably be conjectured that they came from the South or East. Again this theory is supported by the Ramayana, for in the Kiskindakanda, Valmiki refers to the southern field, the Kingdom of the God of death, where the spirits of our ancestors are sent to repose. This is in all likelihood the end of Lemuria and the beginning of the Antartic regions.

Thus there is sufficient evidence to show that the immense space of water south and south-east of Comorin was once a continent and Comorin itself was not a promontory as it is now but a mountain and a river. But we have to see whether it was a Tamil country. You know that the Indian Archipelago consists of numerous Islands and the important language that is spoken there is Malaya. I once heard a friend of mine who was a great linguist to speak it and it appeared to me that it was nearly Tamil. I believe it bears the same relationship to Tamil which Malayalam bears to it. Again from an account of one Mr. Rev. Taylor it seems that the language of the Maoris in New Zelandi is a dialect of Tamil. The late Sir William Hunter is of opinion that the language of the inhabitants of Kamaschataka at the N.-E. corner of Asia is also a dialect of the Tamil. Lastly the word Pahurully itself is Tamil. It means many drops. A reference is made to this water course in the ancient classic collection of Purananuru No. 9 collection, that it was not a natural stream, but an artificial

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

one excavated at the instance of a Pandyan King of the name of Vadimbu Alambu Ninta Pandyan. The two names themselves indicate the historical aspect of the matter. As I have already mentioned Pahurully means many drops, *i. e.*, is made up of the waters of many streams and Vadimbu Alambu confirms the same meaning. For it means "washed by the surplus waters". It is likely that the united waters of several rivers were led into this artificial channel or river and that was as seen from the stanza in the Puranaanuru to demarcate the boundary between the southern portion of the Pandyan dominions and the northern. So far the Pandyan or the Tamil country appears to have extended even beyond 7000 miles from Cape Comorin.

But the vastness of the Dravidian empire that extended down South beyond New Zealand cannot be surely established unless we are able to locate the situation of its Capital city—Madura. It is stated by Erayanar, Adiyarku Nallar and other authorities that there were two deluges and on both the occasions, it was destroyed with all its valuable contents—the products of the first two Sangams. Here we have to ascertain whether the city of Madura referred to there, is the same as the present one or some other city. The Pandyan capital has several names. In the first place it is called the Southern Madura, to distinguish it from the modern Madura not from Muttra the Capital of Krishna in Northern India. Then again it has the names of Koodal, Alavai, Korkai, Kapadapuram and perhaps some others. It is generally supposed that the word Madura is of Sanskrit origin and that it was borrowed from Northern India from the capital city of Sree Krishna. I should demur to any such proposition. When old Tamil authors such as Adiyarkunallar, Erayanar and others speak of Madurai in connection with the first Sangam they speak of it as Southern Madurai. I repeat not to distinguish it from Muttra in Northern India, but to distinguish it from the modern city of that name. This is of pure Tamil origin and that it is from the two words Ma-tarai meaning high ground. There are places which go by that name in the Tamil country and I shall not trouble you with the details. The capital of every kingdom particularly in prehistoric times necessarily had a fort and it was invariably situated on high ground, so that a complete survey may be made of the surrounding parts to defend itself against the attacks of enemies. Perhaps the word (Ma) may be considered to be an abbreviation of the Sanskrit word Maha. But it is an independent Tamil word having several meanings and one of them is large or high. Thus Matarai became Mathurai in the course of usage.

Great as the Dravidian Empire was in point of extent it could not have been controlled from the modern Madura, purticularly as the Pandyan Kings appear to have taken personal interest in the Agricultural pursuits of their subjects and their intellectual advancement. The capital then must have been far away from Comorin and somewhere mid-way between it and the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Pahurulli. This will naturally take us to some place near the large islands of the Indian Archepelago such as Sumatra, Java, Celebes, Borneo and others. On the northern side of Java there is a narrow place of water bearing the name of Madura strait and further north of it is an island by that name. Again on the Eastern coast of Borneo there is also an Island by the same name. It is possible that one of these was the site of the ancient Madura, the first capital of the Pandyans where the first Academy was established and held its sessions for centuries. This part of the world must necessarily have been connected with the water systems of the Chinese Empire and must therefore have been very fertile as described by the ancient Tamil authors. This piece of continent consisted of eight divisions and of these Ealuthen-gunadu was one. The Capital must have been here as the Pandyan is often called the southern man surrounded by groves of cocoanut palms.

After the destruction of the first capital the next one was set up far way from it and probably on the south-eastern coast of India, Its Tamil name was Korkai and Alawai but the Sanskritists called it by the name of Kapata-puram, the town of gates. We first hear of this name in the Ramayana of Valmiki. You know that emissaries were sent from Kiskinda in different directions to find out the place of concealment of Sita and Hanuman was sent to the South. Amongst the places he was asked to visit Sugreeva wanted him to visit the Thampravarni and the Kapadapuram the city of golden gates. It is possible that there were golden gates to the Forts of the Pandyan Capital, but I think Kapadapuram, was a translation of Alawai when in the course of time it became Alawai by the elongation of the first letter. I take the clue from the name of a place very near you. I only refer to the Alaiwal Karai Kottai. Alaiwai is literally the mouth of the waves or breakers. In other words it is the place where they strike against the ground or where they end. It is the beach or rather that part of the beach where passengers are authorised to land themselves and their goods. It is the customs house or Savukai or Sungam. It was owing to the fact that the new capital of the Pandyan proved to be a great port, and where and where only ships were allowed to anchor, the Aryans gave the name of Kapadapuram. The English word port means exactly Kapadam-door. So far, for the name of the second capital of Pandyan. Now to its situation. We have seen that Kapadapuram was a port and that Hanuman was asked to visit that place from Thampravarni. I believe he was asked to trace the course of that river, to visit the important towns on it, to reach its mouth and then go to Kapadapuram. As Thampravarani empties itself into the sea not far away from Tutucorin, the Pandyan capital must have been somewhere close to it. The site of Korkai is only four miles from Tuticorin and according to the late Dr. Caldwell there is sufficient evidence to show that it was once washed by the sea before it receded. It is the surmise of my esteemed friend Pandit Savariraya Pillai that Kapadapuram may be Manalore which is mentioned in the Maha Baratha

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

or Alawai at the foot of the Kandamaparvatham near Trichendur. Though we may not be sure of the exact site of the second Pandyan capital, there can be no doubt that it must have been between Tuticorin and Trichendur a distance of about twenty miles. As we know where the third Pandyan capital is, we need not dwell on it.

Having shown that the Dravidian influence once extended from the Himalayas to Cape Comorin and from the Cape Comorin to the borders of New Zealand, let us enquire how long this influence existed. I have already told you, that our ancestors were practical men and were not given up to flights of imagination. We can therefore safely take on trust the accounts that have been handed down to us, provided there were circumstances to confirm them. I have already told you that the Commentator Adiyarakunallsr spoke of the first deluge and its consequences. He also speaks, of a second deluge. There are also other writers such as Nakkirar, Erayanar and Elampuranar who have stated the same facts long beforee Adiyarkku Nallar. Among other matters they have made the following statements:—

1. That the first Sangam, *i.e.*, the Tamil Academy existed for 4440 years and it was patronised by 89 Padiyans and it was destroyed along with the Pandiyan capital and immense territory from Comorin to the Pahurully river a distance of 7,000 miles.

2. That the second Sangam existed for 3700 years and it, with the second Madura was destroyed by the second deluge.

3. That the third Sangam existed for 1850 years.

I have in the first place to inform you that the word Sangam is a Sanskrit word and it could not have been employed to denote a pre-Aryan Institution. One of the several names given to Madurai is Koodal. It denotes the same meaning as Sangam and it must have derived that name from the fact of the meeting of the celebrated assembly of learned men from time to time in that city. Then how did the Academy obtain the Sanskrit name Sangam? It was aryanised as in many other cases. As for instance Tirumaraikadu is called Vedaraniyam, Kudamukku is called Kumbakonam, Mayil adur is called Mayyuram. Anaikavu is called Jambukeswaram.

Before proceeding with the subject further I think it necessary to discuss briefly the age of the world. The Hindus think that there are cycles of yugas of unlimited number of years and at the end of each cycle God takes a delight in bringing in a deluge, destroy the whole universe and then recreate it while some other religionists think that it is only about 5000 years since the world was created by God and during this period there was a deluge. There are people like the Saiva Siddhantists and Bhuddists who think that the world is eternal and every man has his own deluge or

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Pralayem. This is also partly the view of some great European Scientists. Though they are unable to say that it is eternal they are at least in a position to say that it has been existing for thousands of years and some have traced its existence for 300,000 years. In the same way some writers are of opinion that the Yugas denote a land mark of time beyond which the authors are not able to calculate. Thus when they are not able to go beyond a certain figure in the backward calculations they were confronted with deluges. But there is no doubt that every nation, including the savages had a deluge or two. The question however is whether the deluges carried away everything in the world before them or whether they were only partial. The two deluges of which the Dravidians speak were of the latter description and they do not claim that they destroyed the whole world.

It is the opinion of scientists that the Biblical deluge was partial and they assign very good reasons for the conclusion arrived at by them.

According to the authorities I have quoted the last academy is said to have existed for 1850 years and certain details are given to show that the period is probable. Profound scholars like Mr. Kanagasabhai Pillai and others are of opinion that it came to a close with the beginning of the Christian era,

This will take us to about 2000 B. C. It has already been stated that the second Sangam came to a close with the second deluge. The third Sangam could not have been formed soon after the second deluge. The Government and the people should have had sufficient time to settle themselves down and for the country to advance in prosperity and thus recover from the effects of the deluge. For this antecedent preparation a talented writer wants about 7 or 8 centuries. At all events 500 years would not be too much, This will bring us to 2500 B. C. to 3000 B. C. and this must have been the time of the second deluge.

The followiug are some of the dates assigned by different authorities to the deluge known to them, which is no doubt the Biblical deluge.

According to the Jewish Chronicle	...	2105 B. C.
Ursher	...	2349 ,,
Euribus	...	2959 ,,
Hales	...	3153 ,,
Clement Alexandarinus	...	3475 ,,
Bede	...	3540 ,,

If the average is taken from the above the Biblical deluge may be put down to some time between 2500 B. C. and 3000 B. C. which is also the Dravidian deluge. To this we have to add 3700 years the period of the existence of the second Sangam and allow 700 or 800 years for the reasons already given. Thus we will be taken to 7000 or 7500 B. C. as the time of the first deluge.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

To these figures we have to add 4440 years. Thus the foundation of the first Sangam must have been somewhere about 11000 or 11500 B. C. In the manner we have been allowing margin of time we have at least to allow about 1000 to permit our ancestors to emerge from barbarism and to be in a position to found a literary assosiation. Thus we will be taken to somewhere about 15,000 years before the present period. This was not the beginning of the existence of the Dravidians but the commencement of their known existence. There can be no doubt that they must have been in existence for centuries before this period as in the case of the Aryans and many other nations in different degrees of civilzation, in different parts of the world but History is not in a position to state the facts definitely.

Gentlemen, some months ago Mr. Swamikannu Pillai, the Head of the Co-operative Department at Madras and a gentleman who has taken high University degrees both in India and England, has stated in a speech he made before the Tamil Sangam at Madura that the earlier Sangam was started in the 8th century of the Christian era and he quotes Selappathiekaram as his authority, but does not mention the particular passage to which he refers. He does not also say to which of the Sangams he refers. I have dwelt at length on the periods of the three Sangams and it is for you to determine which view is correct.

Brethren! I have shown you how great your ancestors were and what enormous influence they wielded for good not only from the Himalayas to Comorin, but also beyond it up to New Zealand and perhaps the East African Coast. Most of you could not have been unaware of the facts and we have not been benefitted by their example. With the object of regenerating your community you have framed a set of good rules, but they are there without being worked out. Now at least I trust that you will bestir yourself and convert your profession into action. I have already told you that everyone of you should prove yourselves to be an Indian erelong, and in order to qualify yourself to do so we should all try first to be Dravidians—as members of one and one same Thaivaly. The first request is the spread of education amongst all classes and amongst both the sexes. Ignorance on the part of the female members of our community is a drag on our wheels, The ignorance that prevails amongst the depressed classes, and the unkind, not to say, the inhuman treatment we mete out to them, hinders our progress. In this respect the Dravidians are greater sinners than the Aryans.

EDITORIAL NOTES.

When Sir Walter Scott said to his son, following the well knowu words of the Bible, " Labour is the condition which God has imposed upon us in every station of life and there is nothing worth having that can be had without it ", he spoke from the experience of the useful life and but echoed the distinct command of all scriptures, that it is our duty to work. But Manu's code thinks otherwise.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

There are in the Madras Presidency 280 cities and towns and 54,343 villages and 84·1 per cent. of the total population live in the villages.

* * *

In British India there is something like 250,000,000 acres of land under cultivation and another 100,000,000 of cultivable waste land, but only about 30,000,000 acres receive the benefit of irrigation. If we assume 100,000,000 acres are still in want of, or would be benefitted by, irrigation, allowing a well to every ten acres, 10,000,000 wells are wanted and if we assume Rs. 300 or £20 as the cost of a well, £200,000,000 sterling are wanted for well irrigation alone. It must come chiefly from India herself, and there is a opening for some of India's paper money. India is thirsting for water and the water is to be had underneath for the lifting. There is unemployed labor to be had in every village. Why not turn it on to well-sinking. Sir D. Mt. Hamilton suggests that the Government should push as fast as possible with the development of the Co-operative Societies, entrust the Societies which are all under the supervision of Government, with the working of its Takavi loans, ensuring that for every ten rupees borrowed from the State Bank a foot of well was sunk. The notes would thus create their own security in addition to that in gold reserve. The village society would gladly pay $6\frac{1}{4}$ per cent. for the loan which would be an excellent investment for the State and a still better one for the people.

* * *

The peoples of India may be divided broadly into two categories—urbans and rusties—with their respective dependent classes.—The former the town dwellers—including with them the bulk of the inhabitants of large villages with considerable bazaars, trade and industries not directly subserving husbandry, aggregate roundly 80,000,000, the latter the village dwellers—235,000,000. Of these latter two-thirds-are agriculturists, *viz.*, hereditary land owners, tenants and other cultivators and the remaining one-third are their dependents, menials and handicrafts men, such as carpenters, blacksmiths, leather workers, potters, weavers, etc. These divisions are rough and may be disputed, but whatever the exact proportions are, the facts are indisputable that the great majority of the population of India is agricultural and that upon their contentment, rests not only the good Government of the country but the very stability of British rule.

* * *

Of all pupils under instruction about one in, 1,400 is receiving University training in the United Kingdom. The corresponding figure for Bombay is one in 163. In the United Kingdom about one pupil in 34 is in a secondary school; in France one in 33 and in Bombay one in 11'-2.

* * *

At the end of 1915, according to the official returns, there were in Japan 861 newspapers and 1 858 magazines. Of these, 607 newspapers and 1,029 magazines had paid the deposit required by law from publications which discuss politics. The Japanese press of to-day is owned and entirely conducted by Japanese. Every newspaper in Japan must deposit a sum ranging from £200 downwards, according to size and frequency of publication

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

and the anthorities have a prescriptive right over this money should penalties be imposed by a court of law. Suppressions are frequent, there were 453 cases in 1914, and 135 of these related news of military or diplomatic affair. Some of the suppressions are very ridiculous.

* * *

It is siginficant says the *Indiaman* writer that 75 per cent. of the members of the Legislative Councils coming from the Municipalities and District Boards have for the last twenty years been lawyers.

* * *

The English educated class in India claim to speak on behalf of all others. Yet the total of this class, of every Indian race and religion, is only about 0'3 per cent. of the population, and it is certain that most of the remaining 314 millions would repudiate the claim if they had ever heard of it or had given it consideration.

* * *

Sir Thomas Holdich in his latest book, "Political Frontiers and Boundary Making" says: "As the ruling race in India and Africa, we strictly retain our nationality and the social gulf between ourselves and the natives rather evidence as time progresses. No social equality is possible in India where respect for our provision as overlords or rulers, is underlaid by the official Brahmanic contempt for us as an inferior and outcaste race. With Mahomedans a certain amount of social intercourse (which seldem or never arrives at intimacy) does really exist. English officers of Mahomedan regiments meet their native officers on terms of mutual recognition which ofter ripens into respect and perhaps into affection but never into intimacy. It is well that it should be so. Familiarity between English residents in India and natives, even if the latter are Christians would inevitably weaken our prestige."

* * *

THE *Indiaman* observes :—

The "non-Brahmin Movement" in Southern India which was mentioned in a recent cable to the *Times* has not hitherto received much attention in the Indian press. Its object is to break down the "monopoly," or as we should prefer to say, the preference enjoyed by Brahmins in regard to both official appointments and political activity, and while it is apparently of little interest to Brahmin journalists it must necessarily appeal to Englishmen as being to some extent a democratic manifestation. The need for something of the sort can perhaps be inferred from the remark made recently in a Journal published in Madras Presidency that a Sudra is born with all vices "and that the only way for him to get rid of them is to serve Brahmins." This may, or may not, be good religion but from the political point of view it ought to be an anachronism, and the Brahmans, in particular ought to see that it became one.

* * *

The *Vedic Magazine* says :—"Is it not singularly remarkable that Tilak Maharaj, the reputed pillar of orthodoxy, who brought disgrace upon the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

111343
Digitized by Arya Samaj Foundation Chennai and eGangotri

national cause when, in the early eighties, he engineered a shameful campaign of misrepresentation, calumny and vilification against, the great friend of socially oppressed Indian Humanity, Bhagvan Dayananda and who later on opposed the holding of the Social Conference in the Congress pandal with a view to curry favor with the forces of reaction in Hindu society—forgetting that reactionary propaganda of social and religious reform and democratic political notions can ill consort together—should have declared from the Congress platform that if the Government granted self-Government even to the lowest caste of India, submerged classes, he would rejoice beyond measure."

* * *

In the course of an open letter to Mrs. Besant, published in the *Social Reform Advocate* a correspondent says:—"You and your friends are astonished that non-Brahmins should range themselves against Home Rule. What is the reason that they should adopt a policy so unpatriotic? You and your friends are the chief cause. The present leaders of the Home Rule movement have almost taken great pains to make it perfectly clear that Home Rule and Caste Rule are convertible terms. Mr. G. S. Arundale in his inaugural address at the Young India Society, Bombay, said:—"Their task is to get rid of certain superstitions imparted from the west? What is to take place of these superstitions.—The answer is clearly given in his long lectures on National Education (*New India*, December 11, 1915). He explains at great length that Manu's system is the ideal system and of course should be revived. And what is the fate of non-Brahmins under this ideal system! Quotations will be stale. It is enough to say that the fate of Indian Slaves in Fiji or South Africa and the fate of Belgian devotees in German farms would be happy compared to theirs. Do you really imagine that non-Brahmins would look upon an attempt to resuscitate this rolling institution with philosophic calmness? Mr. N. K. Ramaswami Iyer, another redoubted Champion of Home Rule, in a letter to the *Hindu* some months ago, said that to prevent the denationalization of India, the Varnashrama must be revived, and that as a foreign Government could not re-establish Varnashrama Dharma, the Home Rule is required. Mr. B. G. Tilak, the All-India Home Rule Champion, speaking at Cawnpore the other day practically said that Home Rule meant the resumption by each caste of its original duties. "Nothing," said, Mr. Tilak, "nothing can be more false than to say that Hindus did not enjoy Home Rule. The Hindu Policy included in the Smriti Texts lay down a kind of Social Organisation called Chaturvarnya.....Now we are all reduced to the condition of serfs (I suppose he means Sudras). Although you may claim the blood of a Kshatriya or a Brahmana in you, the duties of the various classes are not with you." The meaning is perfectly obvious. At present the grievance is that all are serfs. When Home Rule is obtained Brahmins and Kshatriyas will resume their opposition. He

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

omits to describe the joy with which the Sudra will leave his present freedom and resume his old duties; but we can conquer."

* * *

The King has granted a Charter to open a school ofOriental studies for the purpose of giving instruction in the language of the Eastern and African peoples, ancient and modern and in the literature, history and religion and customs of these peoples especially with a view to the needs of persons about to proceed to the East or to Africa for the pursuit of study and research, commerce or a profession. "Provision will be made for all the more important languages of the Near, Middle and Far East and of Africa, but above all we desire to urge the claims of Indian studies, especially in view of the splendid part that Indians has played in the struggle for own Imperial existence. On the commercial side, the school will play an important part on the reconstruction of commerce and industry by assisting in the opening of mere markets in Africa and the East. This will be impossible by the better equipment of commercial men to deal with the people in their own language. While the School of Oriental studies will be utilitarian in its aims, it is also intended that it shall become the chief centre to which the learned classes from India and Egypt may turn for guidance in their studies. Dr. Edward Denison Ross, C. I. E., Ph. D. has been elected Director.

* * *

Someone else asked regarding election and whether the country should be ruled by the people or by the wise ones among the people.

Abdul Baha answered. "It is evident that it is better if the people elect the noble ones among them, and then these elect the President of the Republic that is to say, the President should be the elect, because the public in general are not as well informed as they should be in regard to political affairs. The common people follow fame. In reality, whatever affair the wise people desire to execute the common people agree to. The affairs should be in the hands of the wise and not of the common people. But the wise people must be in the utmost faithfulness and sincerity of purpose. They must serve all people and protect and safeguard their welfare," Here in India, the interests of the wise and the masses are adverse. There is therefore no use of trusting the wise among the people. The Government is the proper guardian for them as long as they are not qualified to take care of themselves."

* * *

We beg to acknowledge the receipt with many thanks of a copy of "The Essentials of a University in a Great Centre of Population" from the Superintendent, Government Printing, Calcutta. In 1910, an important Royal Commission was appointed in England to examine and report on University Education in London. The specific duties of the commission were: "To enquire into the working of the present organisation of the University of London, and into other facilities for advanced education general, professional and technical) existing in London for persons of either

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

sex above secondary age ; to consider what provision should exist in the Metropolis for University teaching and research ; to make recommendations as to the relations which should in consequence subscribe between the University of London, its Incorporated Colleges, the Imperial College of Science and Technology, the other schools of the University, and the various public institutions and bodies concered; and further to recommend as to any changes of constitution and organisation which appear desirable; regard being had to the facilities for education and research which the Metropolis should afford for specialist and advanced students in connection with the provision existing in other parts of the United Kingdom of our Dominions beyond the Seas". The commission consisted of Lord Haldane (Chairman), Lord Milner, Sir Robert Romer, Sir Robert Morant, Mr. Laurence Currie, Mr W. S. M'Cormick, Mr. E. B. Sargant and Mrs. Creighton. It accordingly included some of the best known authorities in the United Kingdom and its Report, which was presented in 1913 is a document of great importance. The second part which deals with the essentials of University is the book that has been sent to us. We will review the book in the next issue.

TOPICS FROM PERIODICAL.

TO THE WORKMEN OF THE WORLD.

APPEAL OF THE BELGIAN WORKMEN.

In the name of the international solidarity of workmen, the working classes in Belgiumn menaced by slavery, deportation, and forced labour for the enemy, now address their supreme appeal for energetic and efficacious assistance to the working classes of the worlp.

We do not ask for words of sympathy, but for deeds.

You are men, you wil understand us.

Our position is desperate.

Germany, as you know, attacked and terrorised Belgium in 1914, because she defended the rights of her neutrality, her oath and herlhonour.

Since theu, Germany has made Belgium suffer martyrdom. She has made Belgium a prison ; the frontier is armed against the Belgians as if it were a battle front ; there are trenches, barbed wire with electric currents, machine-guns and outposts. All our constitutional liberties are abolished. There is no safety to be found anywhere ; the lives of the citizens are ruled by a most arbitrary policy, without limit and without pity.

These acts have been committed against persons ; the following will show you those that have been committed against the property of the country.

Germany has condemned her victim to pay an immense war levy which already amounts to more than a thousand million francs (40 millions sterling), and which is augmenting at the rate of 50 million francs a month (2 millions sterlling). She has carried off and transported into Germany, by pillage, confiscation, requisition and forced sales, food-stuffs and merchandise, consisting of both agricultural and industrial produce, to the value of more than 5,000 million francs (200 million pounds sterling). At the same time she has seized and sent into Germany the greater part of the raw products in our

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

factories, the machinery and all accessories; she has thus stopped our industry and caused an almost general and enforced state of idleness of the working classes.

For nearly two years the Germans have kept up this "plague of idleness," up till the present day—October 1916—when Germany, lacking labour, has drawn on Belgium for the working power of which she has such pressing need.

WORKMEN,

Yes, the Germans have caused the enforced idleness in Belgium and have maintained it for their own profit by refusing to allow England, who had agreed to send raw material into the country, the proper diplomatic control to prevent the products being seized by Germany, by preventing by terrible edicts the Belgian Communal Councils, the Belgian Workmen's associations and Belgian authorities from giving work to the men in need of it from attending to their professional education, or from employing them in works of public utility. In this way five hundred thousand workmen have been thrown out of work and kept in a state of enforced idleness.

Contrary to the rumour which the Germans circulated abroad, these out-of-work-men and their families are not living at the expense of public budgets or on public charity. They have often been and are still aided, in all dignity and fraternity, by a private fund, exclusively Belgian, which has never complained of its heavy duties or of its responsibility. The solidarity of all Belgian social classes allows of the existence of this magnificent fund, which is without precedent in the history of social co-operation.

WORKMEN,

They say to the five hundred thousand involuntary idlers, whom they themselves have forced into that position and kept there:

"Either you must sign a contract for work in Germany or you will be taken as slaves."

In either case it is exile, deportation and forced labour in the enemy's interest and against their own country; terrible punishments—the cruellest that have ever been inflicted to punish crime—are carried out. And what are these "crimes"?

"In voluntary idleness which the tyrant has himself enforced and maintained."

And as, in spite of the most odious pressure, the Germans cannot obtain signatures—which they dare to designate as *voluntary* in their official *communiques* to neutral countries—they seize our workmen by force, your brothers and ours; they arrest them by thousands every day, they tear them away from their wives and their children; surrounded by bayonets, they drag them to cattle trucks, and in these they take them away to the front and to Germany.

On the Western Front they force them, by the most brutal means, to dig trenches, construct military aviation grounds, make strategical roads, and fortify the German lines. And when their victims, in spite of all, refuse to work on those defences according to their rights laid down in International Law, they starve them, they ill-treat them, they beat them, they cause them to contract illnesses, they wound them, sometimes they even kill them.

In Germany they are taken forcibly to the mines, quarries and lime kilns, whatever their age, profession or trade may be. They are deported pell-mell, young men of 17 and old men of 60 and more. Is not this ancient slavery in all its horror? There are already more than fifty thousand workmen, whether out of work or not, who have been deported as convicts or slaves. Every day they make a clean sweep of a fresh district; formidable weapons are set up—machine guns—and innumerable soldiers are called out, and all these military measures are taken against these poor unarmed people, who are terrorised though conscious of their violated rights.

WORKMEN.

Do not forget that the soldiers who are the executioners of our Belgian workmen are German workmen, and in this way five hundred thousand—perhaps eight hundred thousand—men will be deported if you do not do something to hinder it!

After the men, the women will doubtless be taken. Five hundred thousand more. ...

The whole of the working classes in Belgium are threatened with slavery, starvation and death.

Do you know, brethren, what the Germans give their victims as "wages"? thirty pfennigs (3½d.) per working day!

And the food. . . What food! . . . . The civil prisoners who return from Germany after three months' detention there have lost a third of their former weight; they are unrecognisable, emaciated; many of them never recover their health, they languish and die. If this is the lot of the prisoners who do nothing, what will be the lament-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

able lot of the Belgian deported workmen who will be made to bear the heaviest burdens

In a few months' time our working population, the pride of our free country, will be annihilated by forced labour. On the day when peace is restored, there will be scarcely any Belgian workmen left who will be capable of taking up the great work of the economic reconstruction of what was once prosperous Belgium, whose only crime has been to defen unflinchingly her rights as a neutral, her life and her honour.

WORKMEN,

We have done all we can, to avert this final blow—slavery. Our highest authorities have shown the occupying power the great injustice and the iniquity of these measures. The High Court of Appeal in Belgium has asked Germany to withdraw her edicts which were contrary to the law of nature to actual law, and to international law.

The Belgian Episcopate, with the eminent Cardinal Mercier at its head, has demanded the withdrawal of these edicts which are contrary to morality and to the pledges given—yes, to the pledges solemnly given in 1914 by the first Governor-General of Belgium. Field-Marshal von der Goltz, who proclaimed : "that the young men of Belgium would never be sent into Germany, either to be enrolled in the army or for purposes of forced labour."

It is because they believed in the pledged word of the Emperor's direct representative that our Belgian workmen returned from Holland after the siege of Antwerp, and that others stayed in Belgium. And it is for this reason that the Germans are now able to take them, deport them, and force them to be slaves. Brethren of all countries, will you allow this?

Our political representatives have requested them to withdraw these edicts, because, for a Belgian at this time to be working for the Germans is for him to be fighting against his own country. Does not every Belgian workman in Germany release another German soldier for the front?

Our heads of industry have requested the withdrawal of these edicts because "all economic life in our country will be rendered impossible and it will breathe its last." The workmen, socialists and catholics men and women, bound by the same thought of soldidarity and in the same anguish have asked for these cruel edicts to be withdrawn, because they are contrary to right—to the word of honour given—and contrary also to civilisation, patriotism and the dignity of the working classes.

All has been in vain.

Germany, who has urgent need of labour, has not consented to withdraw the application of these edicts for a day or for an hour. The only reply she has made has been to send more soldiers and more machine-guns.

The Belgian working classes now look to the neutral powers for help.

They ask whether, this time, they will not revolt at such a crime against humanity, and whether their conscience will not urge them to protest energetically.

By allowing such an abominable crime to be committed, do they not associate themselves with it? The working classes in Belgium are asking with anguish whether the neutrals will again wash their hands after the manner of Pontius Pilate, under the pretext that the German calumnies are not in accordance with the cries of their victims.

Belgium the martyr for Right, does not ask for verbal representations or platonic sympathy.

She asks for deeds.

Will neutrals and the governing classes allow this to go on? Will they allow civilization to go back to the customs of barbarous times, when the conquerors carried off the conquered population as slaves? Will they allow the working classes to be annihilated by a civilised people? If others act thus, even if the world looks on once more at such a base spectacle, will you not at least be our friends and our saviours?

WORKMEN.

We have no doubt that our cause is yours. It seems to us that if we do not denounce the outrage which menaces us you will rsproach us with it one day, saying : "You had no right to be silent and to suffer your martyrdom without compaint ; you are the trustees of the honour of the conditions of the working classes. If the civilised working population of one country is reduced to servitude, the working classes of the whole world are in danger. It is a terrible precedent. We should not have allowed such an outrage to have been committed. It is from slavery that the modern working classes have emerged. To slavery they cannot be allowed to return."

BRETHREN,

We seem to hear the words announcing our salvation. You are numerous, you art powerful, and you are energetic. You are the sole persons in the world who can prevent the whole of the working classes of one civilised country from falling into a condition of slavery. In the depth or our distress, we rely on you.

ACT!

As for us—even if force should succeed for a moment in reducing our bodies to slavery, our souls will never be crushed. We add this : "Whatever our tortures may be, we will not have peace without the independence of our counrry and the triumph of justce

LES OUVRIERS BELGES EN BELIQUE,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

SAMPLE FREE

THE WORLD FAMOUS

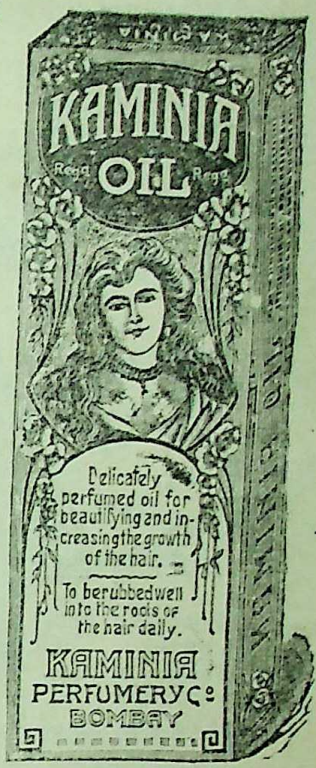
KAMINIA OIL (REG.)

THIS Oil is composed of excellent drugs, is delightful to use, is the very essence of refinement. For beautifying and increasing the growth of hair, to prevent it falling off, to restore its natural colour, nothing equals Kaminia Oil.

It cures baldness, nervous dizziness, weakness of memory, headache and similar diseases. In all skin diseases its effects are marvellous.

Kaminia Oil has the most idyllic fragrance which lingers delicately in a way to be pleasing to the dainty.

BE CAREFUL TO GET "KAMINIA OIL" ONLY AND ACCEPT NO SUBSTITUTE IN ANY WAY.



Price Re. 1-0-0 per bottle, V. P. P. annas four extra; for 3 Bottles Rs. 2-10-0, V. P. P. As. 7 extra; for 1 doz. bottles. Rs. 10-0-0, V. P. P. Rs. 1-8-0 extra.

N.B.—SAMPLE FREE on Receipt of Half Anna Postage Stamp.

Read the following evidences:—

Mr. M. S. Pillai, Assistant Master, K. V. S. High School, Virudupati, S. I. Ry. writes:—"I have tested your Kaminia Oil, and I am of opinion that it is the most useful Oil for promoting the growth and beauty of the hair. Please send one more bottle and oblige."—15-5-11.

Mr. Ahmed Bux Jamalji, Merchant, Erinpura Road, writes:—"I am glad to certify that your Kaminia Oil possess marvellous efficacy, as in many cases I have experienced, and seen that people suffering from dandruff, and from other diseases of head and brain, proclaim our preparation is unrivalled over the whole surface of the world, and it is my everlasting prayer that its fame may ever increase and you may be blessed everywhere on this account."

Otto Dilbahar (Regtd.)

THE PERFUME OF ORIENTALS

SWEET. DELICATE. LASTING. EXQUISITE. Made from the pure extracts of selected natural flowers, without any mixture of alcohol or spirit. Just a few drops on your handkerchief or coat sleeves, give the smell of a real flower garden around you No matter however powerful the scents others may be using, this

OTTO DILBAHAR PERFUME

comes up above them all and attracts notice in spite of them. Write for a phial to-day.

Price small bottle As. 8. Price Midium size As. 12. Price large 1 oz. bottle Rs. 2. V. P. P. As. 4 extra. Sample phial Rs. 2. Perfumed Card **one anna.**

Sole Agents

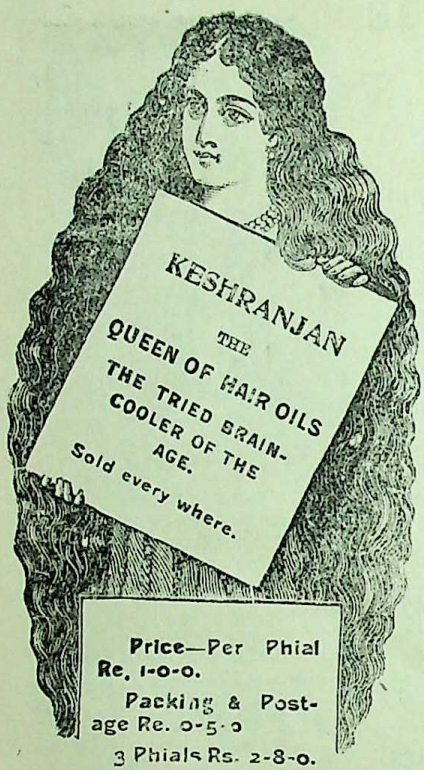
ANGLO-INDIAN DRUG & CHEMICAL COMPY.

16 Market, Bombay.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

111343

Digitized by Arya Samaj Foundation Chennai and eGangotri



THE ALWAYS VICTORIOUS

KESHRANJAN

PROMOTES—The growth of hair, checks the cause of baldness, arrest the hair-fall and removes all that are injurious to its development.

COOLNESS—of the brain can only be secured by its use. It brings good sleep, makes the brain active, soothes burning sensation in head and cures headache.

AND COMFORT—in hair-dressing can only be achieved by using a portion of Keshrajan daily in morning-bath and evening-toilet. Ladies like it best.

Price Re 1 per phial

Post free Re. 1-5.

EVERYBODY NEEDS A NERVE-TONIC.

At every time of the year, to brace him up after a long and dreary illness or overwork and exhaustion caused by daily avocations of life. Our *Aswagandharishta* is a purely vegetable tonic containing the life-giving properties of *Aswagandha* which acts directly on the nerve-centres, charging them with new energy and vigour building up a decaying system and bracing up every organ of the body. The first few doses will make you feel better and brighter and help you to do your work with less fatigue. You will sleep well at night and wake up in the morning feeling refreshed and ready for a good day's work.

Price of one Phial Re. 1. Packing and Postage As. 7.
One dozen Phails Rs. 10.

PRESCRIPTIONS with or without Medicines are sent to every part of India, Burma, Ceylon, Straits Settlements, Cape and the British Isles, on receipt of concise conditions of disease.

Kaviraj Nagendra Nath Sen,

GOVT. MEDICAL DIPLOMA-HOLDER

Member of the Chemical Society (Paris), Society of Chemical Industry (London), Surgical Aid Society (London), Chemical Society (America), &c., &c.

Nos. 18-1 & 19, LOWER CHITPUR ROAD, CALCUTTA.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The Tide Has Turned.

Till very recently, we used only hand-labour in the manufacture of our preparations.

We have now felt the inadequacy of this form of preparation, and resorted to machines in the preparations of our medicines.

What does this signify, but the ever increasing prosperity of our business?

If you want to learn full particulars, write us to-day.

Vaidya Shastri Manishanker Govindji,

ATANK NIGRAH PHARMACY,

Jamnagar-Kathiawar

OR

157/8, Broadway, Madras.

LONG LIVE THE KING

AND

EVERY ONE

WHO TAKES

BATLIWALA'S AGUE MIXTURE or BATLIWALA'S AGUE PILLS

Batliwala's Genuine Quinine Tablets gr. 1 each bottle of 100.

Batliwala's Genuine Quinine Tablets gr. 2 each bottle of 100.

Batliwala's Ague Mixture for Fevers, Malaria, Influenza, etc.

Batliwala's Ague Pills for Malaria, Fever, Influenza, etc.

Batliwala's Tonic Pills for pale people and nervous breakdown.

Batliwala's Tooth Powder for Preserving Teeth.

Batliwala's Ringworm ointment for ringworm, Dhobi itch, etc.

MAY BE HAD FROM ALL DEALERS IN MEDICINES OR FROM

Dr. H. L. Batliwalla Sons & Co., Ltd.

No. 191, WORLI 18 BOMBAY.

TELEGRAPHIC ADDRESS:—"Doctor Batliwala Dadar"

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Our Head-quarters have been removed from Porto Novo to Tanjore.

P. SUBBAROY'S

World-renowned and most Efficacious Ayurvedic Medicines.

Awarded several medals and certificates of merit at various Exhibitions.

Argaja.—This is an excellent perfume of another kind and of purely Indian origin. Has a very nice, fragant, refreshing and invigorating aroma. Most delightful in flavour and cooling in effect. It is peculiarly a sweet-scented perfume, satisfying the most sceptic connoiseur by its delicate and charming perfume. It is much liked by gentries of taste and ladies of fashion. It is used by itself or with addition of a little water to the body, as a sandal paste, on the dress, as an exquisitely lasting perfume, and as a caste mark, on the forehead. Use it in any way you like and yet you will find it an unique perfume, at once most soothing and refreshing in hot climates. **As. 8** per box. V. P. P. charges for 1 to 12 boxes As. 5 only extra.

Umber.—An oriental perfume at once strong and sweet. May be used also as a face ointment to remove pimples, freckles, sunburn and wrinkles. It is unequalled for its lasting and delicately exquisite fragrance. It is liked by one and all. Ouce used it is always sought after. Its application to the face beautifies the complexion. **As. 8** per box. V. P. P. charges for 1 to 12 boxes As. 5 only extra.

PLEASE APPLY TO :—

P. SUBBAROY,

Ayurvedic Pharmacy,

SRI VENKATESA PERUMAL KOIL SANNATHY,

TANJORE.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Buses No.	Route		KILOMETERAGE					No. of Single Trip	Consumption			Average	Passenger Carried	
	From	To	Earning	Dead	Relief	Deptt.	Total		M. Oil	D. Oil	Petrol		Upper	Lower

V.E. Clerk _____ Signature of Station M

180 Adeyia/1256-15-2-82-500 Books

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Passenger Carried		Earning Cash				Earning Recoverable				TOTAL		Earning per Kilometer on Earning K. meterage		Rem
Upper	Lower	By Luggage		By Passengers		By Luggage		By Passengers		Earning				
		Rs.	P.	Rs.	P.	Rs.	P.	Rs.	P.	Rs.	P.	Rs.	P.	

Station ...

Date of submission ...

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar